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भविसयत्त कहा

THE MAHARAJA SAYAJIRAO UNIVERSITY OF BARODA
सत्यं शिवं सुन्दरम्

GAEKWAD'S ORIENTAL SERIES

No. 20

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वर्ग संख्या.................. प्राप्ति-संख्या....................

ग्रन्थ-कार्ड

श्री गणेश वर्णी दि० जैन (शोध) संस्थान

ग्रन्थागार

नरिया, वाराणसी-५

ग्रन्थ नाम भविसयत्त कहा

लेखक धनपाल

लेनेवाले का नाम	देनेकी तिथि	लेनेवालेका हस्ताक्षर	लौटानेकी तिथि

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भविसयत्तकहा

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BHAVISAYATTAKAHĀ

OF

DHANAPĀLA

Partly edited by

The Late C. D. DALAL, M.A.

and completed
with Introduction, Notes, Glossary etc.

by

The Late PANDURANG DAMODAR GUNE,
M.A. (Bombay), Ph.D. (Leipzig),
Prof. of Sanskrit, Fergusson College, Poona
and Willingdon College, Sangli.

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FOREWORD
(Second Edition)

The first volume of the Gaekwad's Oriental Series, *viz.*, the Kāvyamīmāṁsā of Rājaśekhara, was published in 1916, and after that, more than 150 volumes are published in the Series, and a number of others are in the press or under preparation. Meanwhile many works published earlier have gone out of print, and it was necessary to reprint as many of them as possible. It has, now, become possible to reprint, at least, a few such texts with the help rendered by the Ministry of Education, Government of India, under their scheme to republish out of print Sanskrit works.

The Bhavisayattakahā of Dhanapāla is one of the works selected for reprint under the scheme. It was partly edited by the Late Mr. C. D. Dalal, the first General Editor of the Gaekwad's Oriental Series, who died an untimely death, and was completed with an Introduction, Notes and Glossary by the Late Dr. P. D. Gune. It was published as number 20 of the Series in 1923. The Bhavisayattakahā is a big Apabhraṁśa poem of the Digambara Jaina tradition, and it can be reasonably stated that this work, along with the Prācīna Gurjara Kāvyasaṅgraha (G.O.S. no. 13, 1920), Kumārapālapratibodha (G.O.S. no. 14, 1920) and Apabhraṁśa Kāvyatrayī (G.O.S. no. 37, 1927) paved the way for scholarly publications of Prākrit and Apabhraṁśa texts in India. I trust that the Bhavisayattakahā along with other reprints of several numbers of the Series to be brought out in near future will be useful to the students of literature of Sanskrit and of derived languages.

I take this opportunity to thank the Ministry of Education, Government of India, for giving generous financial aid towards the publication of this volume.

Oriental Institute,
Baroda, January 2, 1967

B. J. Sandesara
Director

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INTRODUCTION

I

The importance of the Bhavisattakahā:—The present work, *Bhavisattakahā* or *Bhavisayattakahā*, or *Suyapañcamīkahā*, as it is variously called, is a very important literary find of the last decade. The first scholar to notice it in India was the late Mr. C. D. Dalal M.A., of the Baroda Central Library. He thus says about it in the essay that he read before the 5th Gujarātī Sāhitya Pariṣad: "धनपाळ पंडितनी पंचमीकहा (भविसत्तकहा) २२ संधिओमां छे. आदिहुं एक कडवुं उदाहरण तरिके नीचे आपेलुं छे." p 13. After quoting the first stanza, he closes with the remark, 'आ कथामां कार्तिक शुक्ल पंचमी (ज्ञानपंचमी)ना फळ वर्णनरूप भविष्यदत्त राजानी कथा छे.' Mr. Dalal then undertook to edit it in the Gaekwad's Oriental Series from the one Manuscript of the work at Patan, made available to him by the *Jain* owner of it. The present edition is the fruit of his labour.

The first European scholar to take notice of it and to edit it, is Professor H. Jacobi of Bonn (Germany), who, during his visit to Ahmedabad in March 1914, was shown several Mss. by Paṇnyās Gulāb Vijaya. Among these was one of *Bhavisattakahā*, which he copied in parts while in India. He subsequently published it in 1918. During his tour through Kathiawad, he was shown by the Muni Mahārāj Caturvijaya, a Ms. of *Neminahacariu*, also in Apabhraṃśa, of Haribhadra, the pupil of Candrasūri, who wrote the work in Aṇahillavāḍa–Paṭṭaṇa in 1159 A. D.

The importance of the discovery of this work by these two scholars lies in the fact that this is the first big Apabhraṃśa work made available to the world of Oriental scholars. For, the *Prākṛta-Piṅgala*, which has been already known and twice[1] published, is, in the first place not entirely in Apabhraṃśa and secondly it is so tampered with, that it is almost without value to the study of Apabhraṃśa. The Apabhraṃśa stanzas in the fourth act of the *Vikramorvaśī* of Kālidāsa are too few and scrappy to enable one to form a correct estimate of the Apabhraṃśa language. The *Ārādhanā* of Nayanandin, mentioned by Mr. Dalal at p. 14 of his paper, is apparently bigger than the *Bhavisattakahā*, as it is said to contain 114 Sandhis, as against the 22 only of our work. The *Tisaṭṭhimahāpurisaguṇālaṅkāra*[2] of Pupphadanta, now in the Bhandarkar Institute Mss. Library, with its 27 Sandhis, has also a larger extent, as some of its Sandhis contain as many as 29 Kaḍavakas. The *Neminahacariu* of Haribhadra, too, with its 8032

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[1] (1) Kāvyamālā, (2) Candramohan Ghose, Calcutta 1902.

[2] It is Mss. No 878 of 1879–1880 of the Deccan College Mss. Library, now deposited at the Bhandarkar Oriental Research Institute, Poona City.

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granthas of 32 sylables[3] each, is larger. But all of these are yet in Manuscript form, shut out from the gaze of scholars who would utilize them. Our work remains therefore the first big Apabhraṃśa work yet published. Hence it is of immense importance both from the point of view of language and of literature.

Its importance increases when we consider that there are now texts, based on two different Mss., to compare with each other. Such comparison has proved of immense value and has been made throughout the larger part[4] of the notes. The Ms. of Mr. Dalal seems to have been better preserved as it does not show any lacunae, whereas Jacobi's Ms. shows many such: c. f. VIII 6, 7; IX 3, 4 to 6; X 16, 2 etc. The importance of Mr. Dalal's edition is therefore evident. It were to be wished, however, that Mr. Dalal had time to more carefuly revise the proofs; for then no necessity would have been felt of the many corrections and emendations of the text which I have had to add at the end.

II

The author:—The name of the author is Dhaṇavāla, Sk. Dhanapāla. It is expressly mentioned in this form in Sandhis 5, 10, 11, 17, 20, 22. The Colophon[5] too, which in our edition is relegated to the footnotes by Mr. Dalal, mentions the same form of the name. But very often, and expressly in Sandhis 2, 4, 6, 8, 14, the shorter form Dhaṇavai occurs in the closing lines, evidently for exigencies of metre. In the other Sandhis the name of the poet is only suggested, through that of Dhaṇavai the father of the hero of the story. In one or two Sandhis, it is not referred to at all.

The poet gives some information about himself towards the close of the last Sandhi. In the 9th Kaḍavaka of that Sandhi it is said:—

धक्कडवणिवंसे माएसरहो समुब्भविण।
धणसिरिहोवि सुएण विरइउ सरसइसंभविण.

He was thus born in the Dhakkaḍa Bania family, of Dhaṇasiri, from Māesara. He proudly calls himself 'son of the goddess of learning,' and says at I 4, 5 that he has obtained many boons from Sarasvatī. Beyond this we know nothing about him. Jacobi[6] rightly infers from भत्तिवि जेण दियंबरि लाइउ,[7] that he must have been a Digambara Jain. His mention of Accyutasvarga as the 16th heaven, whereas with the Śvetāmbaras it is the 12th, also

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[3] Jacobi, *Bhavisattakahā*, Introduction p. 2.

[4] Although published in 1918, the book became available to me through the kindness of Mr. K. P. Modi of Ahmedabad in early 1920, when part of the notes had already gone to the press. I frankly acknowledge the great advantage that I derived from Prof. Jacobi's edition.

[5] इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए।
बुह धनवालकयाए पञ्चमिफलवण्णणाए etc.

[6] Op. Cit. Introduction, p. 5 n. 2. 7. Sandhi V 20 3.

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points to the same fact. About the Dhakkaḍa family we know little more than that it must be identical with the tribe Dharkaṭa,[8] whose name is found on an inscription of Tejapāla, 1230 A. D., at the Dilwara temple built by that king on mount Abu.

These are the bare facts that we know about our poet, and they do not at all enable us to say when he must have lived. He should not, however, be confused with another poet of the same name, who lived at Dhārā during king Muñja's reign, and wrote the *Ṛṣabhapañcāśikā*, *Tilakamañjarī* and *Pāialacchīnāmamālā* (the last one written for his sister Sunadrī, at the time the king of Mālava attacked Mānyakheṭa in Saṃvat 1029[9]). As he praises Brahmadeva (पुरिसुत्तमनाभिसंभवं देवं), he must have yet been a Brahmin when he wrote his lexicon. The other works were written after he had become a Jain. This fact and his father's name Sarvadeva, must once for all distinguish him from our Bania-poet.

Jacobi[10] has compared the language of our poet with that of Haribhadra of the *Nemināhacariu*, and thought that it might be more archaic; but he is not ready to base any chronological conclusion on this fact. As the *Nemināhacariu* is not available to us, we can not pass any judgment in this matter. Jacobi however thinks that the motive of the *nidāna*,[11] which appears in Sandhi 20, has a distinct model in the same motive in *Samarāiccakahā* of the older Haribhadra. And as the older Haribhadra lived, according to Jacobi, in the second half of the 9th century, our author must come later, say in the 10th century at the earliest. The similarity of motive may perhaps be a good corroborative argument, but it can not be the main conclusive argument. Jacobi himself has very cautiously worded his theory. "Dhanapāla könnte also, die Richtigkeit obiger Annahme vorausgesetzt, frühestens in 10. Jahrhundert geschrieben haben—Dhanapāla could have, therefore, presuming the correctness of the above hypothesis, written in the 10th century at the earliest." Again, by the bye, the older Haribhadra, as Muni Jinavijayajī[12] has conclusively proved, lived and wrote between 705 and 775 A. D., i. e. a century earlier than the date accepted by Jacobi. So that until some positive evidence comes up, we can not settle the date of our author with any amount of certainty. But one or two considerations might be thrown out. (1) The Apabhraṃśa of Dhanpāla seems

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8 Jacobi, Op. Cit. Introduction p. 6.

9 विक्कमकालस्स गए अउणत्तीसुत्तरे सहस्सम्मि ।
मालवनरिन्दधाडिए लूडीए मन्नखेडम्मि etc.

10 Op. Cit. Introduction p. 3.

11 Op. Cit. Introduction p. 6.

12 In his paper on 'the Date of Haribhadrasūri' read at the First Oriental Conference, Poona, Nov. 1919, and printed in the Jaina Sāhitya Saṃśodhaka I.

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to be somewhat more archaic[13] than that of Hemacandra. There is a multiplicity of form and flexibility of grammar, not seen in Hemacandra; it can only mean that Dhanapāla wrote when the language had not quite ceased to be a spoken language; and by Hemacandra's time it had already become a dead language, surviving perhaps in the literature of the days. This might require a difference of a couple of centuries at least between the two authors. Hemacandra is known to have flourished at the Court of King Kumārapāla of Pāṭaṇa in the 12th Centnry A. D.

3. Not much can be said at the present stage of research about *Deśi* words of Dhanapāla which are not found in Hemacandra'a *Desīnāmamālā* or found in quite a differeṭ sense; (c. f. झंखिउ XIV 20, 17). For, perhaps the fact that Hemacandra handles Deśis of a region other than the one of our author, will be able to account well for the difference. The same has got to be said with regard to the *Pāialacchīnāmamālā*, which does not contain many Deśī words that are used by Dhanapāla.

III

The story:—Much need not be said about this, as almost every Kaḍavaka has been summarised in the Notes. It is to be noted, however, that although the author seems to have looked upon his work as consisting of two parts, c. f. विहि खंडहिं बावीसहिं संधिहिं XXII 9, 8, the Kathā falls clearly into three parts as Jacobi has rightly seen. (1) The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. (2) The war between the Kuru King and the King of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru Kingdom in reward. (3) The previous and later births of Bhavisatta and his people, until they get Nirvāṇa.

(1) The first part is a very good domestic legend, illustrating the tragic features of bigamy. A merchant marries a second time, neglecting his first wife and her son. The son from the second marriage, while in youth, sets out on a journey for business and is accompanied by his elder half-brother. The two, with five hundred other young tradesmen, land on an island. There the younger half-brother treacherously leaves his elder brother alone and sets sail. The latter discovers a deserted but rich city and a beautiful princess, whom he marries. After a long time they take much wealth with them and go ashore with the hope that some casual merchant-ship might take them up. They again meet with the half-brother, who has returned unsuccessful. The latter feigns repentance and offers to carry his brother and the princess with their wealth home. But when all is ready, he sets sail with the wealth and princess before the elder brother has time to come up to the ships. He returns home and declares the princess to be his

[13] See Apabhraṃśa Grammar below.

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bride. The elder brother has also returned and is awaiting his opportunity of revenge. When the marriage is about to be celebrated, he lodges a complaint against his half brother and convinces the king of his perfidy. The king punishes him and rewards the elder son of the tradesman and almost makes him his heir-apparent, promising him the hand of his own daughter.

(2) A rival king sends emissaries to the above king, demanding ransome, his daughter and the young merchant's wife on pain of war. This is naturally indignantly refused and a war ensues in which kings of different countries take sides. Owing to the vigilance and bravery of the merchant-prince, the enemy is defeated and the leaders taken prisoners. These are later on released and sent to their countries, after they have sworn allegiance. The king thereupon bestows upon him half of his kingdom.

(3) The young merchant-king's first wife has a longing to pay a visit to her island-home once. They all visit it—her husband, his parents, and her co-wife. There they meet a Jain monk who advises them on principles of conduct, with the illustrative story of persons, two only of whom, in one of their births, are connected with the young merchant's story. They then return. The king gets some sons and daughters. A sage once comes to his capital and advises him on various things. He also tells them about their previous births. The king with his wives leaves the kingdom to their sons and retires. After death, they all go through some further births and ultimately get Nirvāṇa.

Although the first part of the story appears to be complete in itself, there is nothing inherently incompatible in the story of the war and its cause and it might be looked upon as having lived in popular legend along with, and as a continuation of, the first story. In fact, therefore, Dhanapāla may be justified in dividing his story into two parts only; the first dealing with the vicissitudes of Bhaviṣayatta's life, until he became king and the second dealing with his previous and future births. Dhanapāla's first part ends with the fourteenth Sandhi, i. e. with the great war. He summarises the story in the last Kaḍavaka of that Sandhi as follows:—'Born in the family of a great Bania, he (Bhavisa) was brought up in his maternal uncle's house. He went out for trading and was deceived by his half-brother. Smarting under the calamity, he appealed to the King, who honoured him and raised him to a high position. He then became a king surrounded by vassals and exalted his family and relations.' He also draws a moral.[14] 'Knowing this, do not be inflated under prosperity in this world.'

This combined part and the following part of the previous history of the hero and others, are not very naturally connected together. They appear to be brought together with some conscious effort. Then there is one

[14] एहउ जाणेविणु मच्चलोइ मं करहु गव्वु संपयविहोइ XIV 20, 16.

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great and marked difference between the two; it is, that while the second is typical Jain in character, the first might pass for a Hindu or Buddhist legend, if we drop the reference to the Jain temple in Tilayadīva (Tilaka-dvīpa) and the Suyapañcamī vow. We shall therefore not be far wrong if we believe that the original story had no religious colouring, but was only a popular legend or romance of a middle-class tradesman's life, just as the Kādambarī is of court-life, and it was subsequently turned to religious account by the Jains. It is, however, not quite possible to say if the Jain colouring was already there when Dhanapāla put his hand to it, or whether it was he himself who did so. The former alternative seems to be more likely, if we believe the poet when says at the end of Sandhi XIV 'पारंपरकव्वइं लहिवि भेउ मइं झंखिउ सरसइवसिण एउ—Hving obtained different old poems (presumably on the same subject), I have composed this with the help of Saraswatī.' There is nothing strange in this, for we know how the Buddhists and Jains have from the beginning drawn upon Hindu fables and legends for illustrating their own doctrines. The *Paumacariya* of Vimalasūri is a great illustration in point.

Jacobi refers to the Kathāsaritsāgara where the Yakṣa Maṇibhadra is mentioned as the tutelary deity of tradesmen and travellers and suggests[15] that the temple in Tilayadīva might have been the Yakṣa's own temple and that originally it might have been the Yakṣa himself who appeared to Bhavisayatta in a dream, and not the lord of Accyutasvarga. This change, and the metamorphosis of the Yakṣa temple into one of Candraprabha Jina, must have been made when the story was caught hold of for their purpose by the Jains.

Jacobi gives expression to a hard truth when he says[16] regarding the previous births; 'An derartigen Vorgeschichten ist die Erzählungsliteratur der Jainas überreich. Meistens sind sie klägliche Erzeugnisse einer dürren Pfaffenphantasie—The story-literature of the Jainas is over-rich in such fore-histories. Mostly they are the miserable productions of a barren priestcraft-phantasie.'

Lastly there is this important fact to be borne in mind that nowhere does the Suyapañcamī-vrata appear inevitable. In fact, of the two places where it is mentioned, viz. Sandhi VI 2, 10 ff., and Sandhi XX 11, 9, on the first occasion it is advised to be done by Suvratā, when Kamalaśrī's son was already being helped by the lord of Accyutasvarga and his servant Māṇibhadra. In fact it was Bhavisaytta's own good conduct that had turned into his friend and helper the Rākṣasa, who had come to devour him and Princess Bhavisāṇuruvā. On the second occasion it does not concern the main persons of the story at all. This clearly establishes the fact that the

[15] Op. Cit. Introduction p. 13 and 14.
[16] Op. Cit. Introduction p. 20.

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story existed first and was turned into an illustration of the merits of Suyapañcamī afterwards. The name Suyapañcamīkahā is therefore less appropriate than Bhavisayattakahā. The author himself in his introductory or rather benedictory stanza[17] says 'वित्थारमि लोइ फित्तणु भविसणराहिवहो—I shall spread broadcast in the world the story of King Bhavisa.' Of course in the 4th Kaḍavaka he gives the story a religious stamp and historical background by saying[18] पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एउ कहानिहाणु—When the King Seṇiya asked the Gaṇadhara Gotama about the performance of the Suyapañcamī, there occurred this precious story.'

IV

The war and the politico-geographical conditions:—

(1) **The war**—The war is introducd in the thirteenth Sandhi, rather abruptly as one would like to think. For the particulars of the several compaigns that took place, and the fortunes of war, the summary of the Kaḍavaka's in the Notes should be referred to. Apparently the war is fought on account of the princesses Bhavisāṇurūvā and Sumittā, who are sought by the lord of Poyaṇa i. e. the king of Takṣaśilā, probably for the sake of his son. This motive would appear neither extraordinary nor very fabulous, when we remember how disasters were wrought upon royal families and wars waged, on account of beautiful princesses. The most typical example of this type is Allauddin Khilji's perfidious action, due to his passion for Padminī, wife of Bhimsing the king of Chitod. In more recent times, Kṛṣṇākumārī, a Rājput princess, gladly drank poison in order to save her father from the disasters of war. That there was some old score to be paid between the lords of Poyaṇapura and Gayaura, does not appear likely from the preamble to the former's strange demand—हउं नवर तुहु एक्कहो न वंकु अच्छहि कुरुजंगलि निरवसंकु xiii 3,10.

(2) **Kuru-side**—How were the two inimical sides composed? This is rather an involved question, as the author himself does not appear to have a clear notion about it. On the Kuru side are Pāñcāla, Maccha, Kaccha or Kacchava–as is once stated in पञ्चालमच्छकच्छाहिवेहिं XIV 4, 8, i. e. the Pañcālas, to the North and East of the Kurus in the Upper Doab, the Matsyas to the South-west of the Kurus, and the Kacchas or Kacchavas. Who the latter are is again a vexed question. They could not be the people of what is today called Kaccha. The Kacchāhiva of our story occupies a central or at any rate a very important position between the two kingdoms of Poyaṇa and Kuru. His position perhaps is strategically as important to both, as was that of Belgium to France and Germany during the recent European war. Thus only can we understand Bhavisayatta's anxiety to reduce to submission the king of the Kacchas before the Poyaṇa army arrives. उप्पालमि कच्छाहिवहो

[17] I 1, 12 of the Text.
[18] I 4, 8 of the Text.

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रज्जु सो तउ अणिट्ठु खलु अकयकज्जु। जंपइ पोयणपुरवइहिं पक्खु पडिगाहिवि थिउ मंडलु असंखु XIV 1, 7–8. The same idea is conveyed by the speech of Anantapāla, when he offers to the King Bhuvāla his own views on the difficult situation. : जइ कच्छाहिवइ पइट्ठु इत्थु ता अन्ने केणवि गगण कित्थु। अह कच्छाहिउ संवरिवि थक्कु तो हम्मइं परचक्केण चक्कु ॥ XIII 7, 8-9. The suggestion of Jacobi,[19] based upon the alternative form Kacchava that hereby Kashmir is meant, is really genial. For, Kashmir was in old days called Kāsyapadvīpa.[20] But is the position of the king of Kashmir so strategically important? From the third Kaḍavaka of the thirteenth Sandhi, we learn from Citrāṅga, Sindhupati's son, that while he is delivering Poyaṇapurapati's message to the Kuru King, the son of Poyaṇapati has already entered the Pañcaladeśa with a large army, पंचालदेसि वट्टइ सविन्दु XIII 4, 3. It is after this that Anantapāla tenders his advice that they should wait and see, until the intentions of Kacchāhivai are definitely known; अच्छुणु अच्छहो मज्झत्थ होवि. XIII 7, 7. It is also after this that Bhavisatta proposes to go and attack Kacchāhiva. Possibly therefore, the Kacchas or Kacchavas lay on the 'borderland'—literal meaning of kaccha—between the plains of the Punjab and Northern U. P., and the lower Himalayan ranges. From the rapid march of events, the distance between Gayaura and Kaccha country can not be supposed to be very great, nor the communication between the two difficult.

There are the five Sāmantas mentioned twice thus:—विण्णिवि पव्वयवइ लोहजङ्घु हरिवाहणु पिहुमइ रणि अलङ्घु। पंचहिं सामंतहिं etc. XIV 3, 9; and तो पव्वयनरिंदहरिवाहणंपचालाणुरायहिं। पणविउ कुरुनरिंदु etc. XIV 13, 1. The two mountain kings are perhaps to be identified with Siṃhauramallu and Kantiuranāhu, mentioned in XIV 2, 6 and 7. The two towns may be those referred to by Jacobi as being in the Salt-range and Nepal respectively.[21] There is a Khasapahāṇao–chief of the Khaśas mentioned in पव्वयघणु जंपइ खसपहाणओ XIII 6, 2. Pavvayaghaṇu may be his name, or only an adjective, but the fact remains that as lord of the Khaśas he is also a Pavvayanarinda. He is spoken of as a 'Maṇḍalavai' and must have been reckoned among the five Sāmantas. He was one of those who were present at the court of Bhuvāla, when Citrāṅga delivered his message; the former also gave his advice.

From तिसहुं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिन्द। पिहुमइहरिवाहणलोजङ्घ अन्न वि नरवइ जे रणि अलंघ XIV 17,9–10 one would like to think the Pañcālas, Macchas and Kacchas had their kings[22] in Pihumai, Harivāhaṇa and Lohajaṅgha respectively. But on close examination this view would be found untenable. Lohajaṅgha, for instance, can not be the lord of Kaccha, for he was present in the Council

[19] Op. Cit. Introduction. p. 15.

[20] See *Mahābhārata* Jambūkhaṇḍanirmāṇaparva.

[21] But the latter is more likely Kotwal, 20 miles North of Gwalior, according to Cunningham.

[22] Jacobi, Op. Cit. Introduction p. 15 actually identifies them thus.

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of the king of Gayaura when Citrāṅga brought Poyṇavai's message, and spoke very strong words against the latter XIII 5, 12. Kacchāhiva's attitude was on the contrary so doubtful that Bhavisatta had to threaten to attack him. Moreover Anantapāla's reference to Kacchāhiva leaves the impression that the latter was not present in the assembly at Gayaura, while Lohajaṅgha was present. On hearing Bhavisa's threat of attack, Kacchāhiva sends a messenger to Gayaura XIV i, ii explaining his position and promising help if Poyṇa's son actually begins the attack. Again the following references make it clear that Lohajaṅgha and Kacchāhiva were quite different persons:—(1) हरिवाहणलोहजङ्घकच्छाहिवपंचालहिं XIV 4, 1; (2) पिहुमइलोहजङ्घपञ्चालहिं कच्छाहिवनरिंदहिं पणविय etc. XIV 12, 1; (3) तं मंतिहु वयणु सुणेवि तेण XIV 13, 7 where Lohajaṅgha is expressly called a '*mantrin.*' A few lines above it is stated that his word was respected by all जह तणउं वयणु सव्वहं अलंघु. (4) Kaḍavakas 12 and 13 in the fourteenth Sandhi contain addresses of a similar type to Bhavisatta by Kacchāhiva and Lohajaṅgha. These were highly out of place if the two had been one and the same person.

Similar considerations make the other two identifications doubtful.

(3) Sākeya or Sakkeya side—The opposing army belonged to the King of Poyaṇapura, Avaṇinda (with variations) by name. He sent a large army under his son's command, strongly supported by the army of Sindhu (sāgara) pati, led by Citrāṅga. So that Sindhupati is an important ally of the king of Poyaṇa.

Other people on this side are Ekkavaya, Kannapaṅguraṇa, Saddūlavayaṇa, Nārasīha and the Abbhoṭṭas XIV 7. 6. These are described by their appearances as 'daḍhadāḍha,' 'karālamuha,' 'lalanṭajīha' etc. XIV 15, 1 and 2. Lambakanna, a few lines below, is the same as Kannapaṅguraṇa above. These are the same as the Gardabhilas of the Purāṇas. Except the Abbhoṭṭas, all these are to be supposed to be semi-barbarous mountain tribes, such as are mentioned in the *Mahābhārata*[23] and the Purāṇas.[24]

The Abbhoṭṭas have been once previously mentioned along with the Jaṭṭas and the Jālandharas—the Jats and those of the Jalandhar Doab. The Abbhoṭṭas must be regarded as their close neighbours.

An important desertion from the Kurus, and acquisition to the Poyaṇa side was king Anantapāla, called पव्वउ XIII 9, 7 and पव्वयनरिन्दु XIII 11, 5. He is चंपाहिउ and चंपहि सामिसालु XV 4, 8. This can not be the *Campā* of the Bengal plains; it is a Campā situated in the mountains. If Kacchava be Kashmir, then the Campā of the mountains would certainly he Chamba[25] in the Himalayas.

[23] In II 52 (Dyūtaparvan) Ekapadāh, among others, do honour to Yudhiṣṭhira.

[24] V. Smith, *Early History of India*, p. 274 on Ābhīra, Gardabhila etc.

[25] Jacobi's suggestion, Op. Cit. Introduction p. 16.

b

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Lastly there is the important question of the identification of Poyaṇapura. That Poyaṇa was the name of a city like Gayaura, and not a country like Kuru, is clear from words like Poyṇapuraparamesara XIII 11, 10 and Poyaṇapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12. Jacobi, on the strength of references in the *Paumacariya* of Vimalasūri, identifies it with Takṣaśila, but becomes doubtful when he finds our author referring to the army of Poyaṇavai as Sākeyanarindasinnu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sākeya or Sakkeya he identifies with Sāketa or Ayodhya. Now it quite true that Sākeya is the correct Prākrit for Sāketa and that Sakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sākeya. Both these can also be Prākrit for Śākeya. Historically there is nothing against this identification. Śaka Kings have ruled over Takṣaśilā. If this be correct, then there is nothing to come in the way of Poyaṇapura being identified with Takṣaśilā. The very close relations that appear to exist between the Sindhus and the Poyaṇas can be understood on the strength of a close geographical proximity, and not if they were as far apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Muni Shri Jinavijayaji of the Bharat Jain Vidyalaya, Poona:—

'पोतनपुर' तक्षशिलाका दूसरा नाम प्रतीत होता है। विमलसूरिके 'पउमचरियं' में जहां जहां 'तक्खसिला' नाम आता है वहां वहां उसीके भाषान्तरस्वरूप पद्मपुराणमें 'पोदनपुर' नाम है—Potanpur appears to be another name of Takṣaśilā. Whereever the name 'Takkhasilā' occurs in Vimalasūri's *Paumacariya*, the name 'Podanpur' stands (for it) in *Padmapurāṇa*, which is almost a translation of it' (i. e. *Paumacariya*).

(4) **The political conditions**—The political conditions, as revealed in the two Sandhis and in the whole work generally, are briefly these. The part of India that comes into consideration here is the western half of Northern India (north of the Vindhyas). This is divided into many kingdoms, some of them sovereign and independent, like that of Kurujaṅgala, Sākeya, and Sindhu (sāgara), some dependent and called Sāmanta, like Pañcāla, Matsya and Kaccha. These formed a 'Maṇḍala', over which a sovereign state presided. The conditions described preclude the existence of a strong central power, holding undiminished sway over the whole or the half of Upper India, as was the case in the days of Aśoka of Magadha, or in the time of the Gupta's at Ujjayinī some five or six centuries later, or again for a short space of time during the sovereignty of Harṣavardhana of Kanouj. The state of affairs described might be one which existed in India for some centuries after the downfall of the great Magadha empire of Aśoka, or after the decline of the Avantī-empire of the Guptas, or after the Kanouj empire of Harṣa and before the advent of the Muhammadans.

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V

Apabhraṃśa Grammar as construed from the *Bhavisayattakahā*.

I Phonology

(A) VOWELS

§ 1 *Vowels:*—The Apbh. like the literay Prākrits possesses all the Sanskrit vowels, with the exception of ऋ, ऌ, ऐ and औ. Unlike Sanskrit, and like the Prākrits its possesses a short ए and ओ. Hemacandra's[26] तृणु, सुकृदु and a few more Apbh. words in ऋ are unknown to our work.

§ 2 ऋ itself is variously represented by अ, इ, उ, ए, अर्, रि.

ऋ=अ अमय (अमृत), कसण (कृष्ण), घर (गृह), मइंद (मृगेंद्र), मएण (मृगेण), वियट्ठ (विकृष्ट), सरइ (स्मृ) संभल (संस्मृ)

इ अलंकिय (अलंकृत), अमिय (अमृत), गिण्ह (गृण्ह), घिउ, (घृत) दिट्ठ (दृष्ट), पहिट्ठ (प्रहृष्ट), समिद्ध (समृद्ध), हियय (हृदय)

उ णिव्वुइ (निर्वृत्ति), पाउस (प्रावृष्), पुहइ (पृथ्वी), पुट्ठी (पृष्ठम्)

ए गेहु (गृह)

अर् करिवि (कृ), सरेवि (स्मृ or मृ),

रि अम्हारिस (अस्मादृश), रिसि (ऋषि)

§ 3 ऐ & औ are either weakened to ए & ओ or resolved into अइ, अउ, इ, उ.

ऐ=ए देवय (दैवत), नेमित्तिय (नैमित्तिक), वेहओ (वैभव), वेयड्ड (वैताढ्य) सेरउ, (स्वैरम्)

अइ अइरावय (ऐरावत) दइउ (दैव), वइरि (वैरिन्), वइसाह (वैशाख), वइराइं (वैराग्येण), वइसवण्ण (वैश्रवण)

इ सिन्नं (सैन्यं)

औ=ओ ओसह (औषध), कलहोय (कलधौत), कोऊहल (कौतूहल), कोसिय (कौशिक), गोड (गौड) दोहय (दौर्भग), सोहग्ग (सौभाग्य), सोहम्म (सौधर्म)

अउ गउरव (गौरव), पउर (पौर), पउरिस (पौरुष), रउद्द (रौद्र)

आ (rarely) गारव (गौरव)

उ (rarely) सुक्ख (सौख्य)

§ 4 With the exception of ऋ, ऐ, औ, all other vowels generally remain unchanged. But sometimes there is shortening or weakening, as for instance before conjuncts. The quantity of the syallable is however retained. This is so in the Prākrits too.

अक्खाण (आख्यान), अग्गेय (आग्नेय), अग्घाइय (आघ्रात), अच्चरिय (आश्चर्य), अज्जा (आर्या), अत्थाण (आस्थान), अविक्खण (अवेक्षण), इक्खण (ईक्षण), पिक्खइ (प्रेक्षते), सिट्ठि (श्रेष्ठिन्). कवि for कापि and किवि for केवि are due to metre.

(a) The opposite tendency of lengthening the vowel, sometimes even at the cost of quantity, is also seen e. g.

नेउर (नूपुर), अणोवम (अनुपम), पोत्थय (पुस्तक), पओहण (प्रवहण), पायडो (प्रकट), वोहित्थ (वहित्र), सोवासिणि (सुवासिनी)

§ 5. The आ of feminines is invariably shortened, though in some cases the shortening might be due to metre

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[26] Prākrit Grammar, ed. Pischel, IV 329 etc.

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आरिय (आर्या), कमल (कमला), कील (क्रीडा), वाल (बाला), लीह (लेखा), वील (वीडा), साल (शाला)

§ 6. In many words, the ending अ is changed to उ.

एत्थु, जेत्थु, तेत्थु; जासु, तासु

This change, however, does not take place when a word is added.

जेत्थइ (जेत्थुजि), तेत्थइ (तेत्थु जि), तासइ (तासु जि)

§ 7. Initial अ is in some cases dropped, as also इ

रण्ण (अरण्य); रविन्द (अरविन्द), वलग्गी (अवलग्ना), हुडं (अहकम्), हेट्ठ (अधस्तात्), वइसइ (उपविशति), वइट्ठ (उपविष्ट).

§ 8. Contraction of two consecutive अ, and loss of a whole syllable, in some cases due to shortening for metre, is seen in the following

एमाइ (एवमादि through Pr. एवमाइ), एमेव (एवमेव), भविसत्त (for भविसयत्त=भविष्यद्दत्त)
उज्झा (उवज्झाय), पियार (पिययर), भडारा (भडारय), वद्धावा (वद्धावय)

§ 9. 'य' श्रुति:—This is not a peculiarity of the Apbh. or any other Prākrit. But the Jain scribes have always introduced a य to avoid a hiatus between a preceding vowel (generally अ and आ) and the following अ due to vocalization of Consonants (See § 12). Our text has य after almost all vowels. In पुत्तियहु=पुत्ति अहु it avoids sandhi-hiatus.

अणेय (अनेक), अन्धयार (अन्धकार), अवयास (अवकाश), कलयल (कलकल), मयगल (मदकल), लोय (लोक), पायड (प्रकट)
अणुराय (अनुराग), आहोय (आभोग), नाय (नाग), भोय (भोग), आयउ (आगतः), but also आगउ and आ गय (for आगत)
अवियल (अविचल), आयरिय (आचरित), उपयार (उपचार), कवय (कवच), लोयण (लोचन), आयार (आचार) but also आचरइ
आभोयण (आभोजन), गयउर, (गजपुर), तेय (तेज), पय (प्रजा) वंसयाल (वंशजाल), सयण (स्वजन)
अकियत्थ (अकृतार्थ), अमय (अमृत), इयर (इतर), ताय (तात), धुय (धुत), हय (हृत)
आमोय (आमोद), आयर (आदर), खेय (खेद), छेय (छेद), पसूयएहि (प्रसूतकैः rare),
अविसाय (अविषाद), पसाय (प्रसाद)

It is difficult to say if in words like वंसयाल, खयाल, य is due to this 'śruti or a regular represetative of ज. In याणइ, याणिउ it is clearly the latter.

§ 10 'व' श्रुति. This is not a peculiarity of any Prākrit; but seems to be a feature of an Apbh. dialect in which our author has written. In some of the following examples it may be explained away as due either to assimilation as in उवज्जुव (उपयुत) for उवजुय or dissimitation as in उवय (उदक) for उयय. .In उवहि (उदधि) the influence of उ is clearly traceable. In अंसुव, कुरुव it is euphonic in character.

अंसुव (अश्रु), कंचुव (कञ्चुकम्), कुरुवह (कुरूणां), पसुवहं (पशुकानाम्)
उव्वेवउ (उद्वेगम्), दूहव (दुर्भग), जुवल (युगल) also जुगल
उल्लोव (उल्लोच), सुवमि (मुञ्चामि)
उवज्जुव (उपयुत), दूव (दूत), पहूव (प्रभूत)
सुव (सुता) also सुय, सुवपञ्चमि (श्रुत) also सुयमञ्चमि, हुवास (हुताश)
उवय (उदय) also उइय, उवहि (उदधि), also उअहि खेविय (खेदित), रोवइ (रोदिति) also रुअइ
आवइ (आयाति), चिन्तवइ (चिन्तयति), जोवइ as also जोयइ, जोअइ

This hesitation between व and य or अ shows that this is not a *fixed* phonetic rule of the language; but is due to momentary caprice of the writrer,

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of course helped by the law of assimitation. Cases like छोयणु rhyming with जम्वणु show that even here the author must have spoken a व, as in मोएं and कएं also.

N. B. for falling away of व, see § 17

(B) CONSONANTS

The Apbh. shows a very varying picture of the Sanskrit consonants and agrees in a general way in this respect with the Prākrits. It shows (1) vocalisation of consonants, (2) their softening, (3) assimitation (4) splitting up or svarabhakti and simplifaction of conjuncts, and similar phenomena.

§ 11 Initially all consonants remain unchanged, except य and very rarely others as in दिहि(धृति) धूय (दुहिता).

§ 12 Vocalisation:—(without merging with the accompanying vowels), of unaspirated consonants, when not initial. Any consonant, except the fourth consonant, the cerebrals, sibilants and ल् may become a vowel.

क् and ग् आउञ्चइ (आकुञ्चयति) but also आकुंचइ, मइंद (मृगेन्द्र)

च् and ज् अइआरे (अतिचारेण), कयाइ (कदाचित्), गइन्द (गजेन्द्र), राआ (राजन्)

त् and द् अइ (अति), अवइण्ण (अवतीर्ण), आएस (आदेश). उइय (उदित), खेइय (खेदित) पइसरइ (प्रतिसरति), परिओसिय (परितोषित)

प् and ब् अउव्वु (अपूर्व), कयउन्नी (कृतपुण्या), काउरिस (कापुरुष), कुइअ कुविय (कुपित), गयउर (गजपुर), नेउर(नूपुर)

य् and व् आउस (आयुष्), आउह (आयुध), आओहणु (आयोधनम्), आइद्ध (आविद्ध), जालोलि (ज्वालावलि), तिहुअण (त्रिभुवन), पइट्ठु (प्रविष्ठ)

पओहण (प्रवहण) is perhaps case of *samprasaraṇā*.

§·13. Softening of consonants:—The hard unaspirates were in the Śauraseni regularly softened when not initial. The Apbh. like the Mahārāṣṭri has vocalised them. (See above). The only examples of softening in Apbh. are the cerebrals and प. They indicate that Dhanavāla's Apbh. shows traces of Śaurasena Apbh. although mainly it is Mahārāṣṭra Apbh.

क् to ग् मयगल (मद्कल)

ट् to ड् कडक्ख (कटाक्ष), कडाह (कटाह), कवडु (कपटम्), भडु (भटः)

ठ् to ढ् कमढु (कमठम्), पीढु (पीठम्)

ड् to ल् आमेल (आपीड), कील (क्रीडा), वील (व्रीडा)

प् to व् अहिवइ (अधिपति), आवज्जइ (आपद्यते), आवीलिय (आपीडित), पाव (पाप), व्वह (पथ); सावराह (सापराध)

प् t⁰ म् (rarely as in) आमेल (आपीड)

§ 14. The aspirates of all classes, except the palatals and cerebrals, when single and noninitial retain only the ह.

ख् दुह (दुःख) but also दुक्ख; नह (नख), मुह (मुख), सहि (सखि), सुह (सुख)

घ् अविहाय (अविघात), ओह (ओघ), जिणहर (जिणघर), दीहर (दीर्घ)

थ् अह (अथ), अहवा (अथवा), कह (कथा), पुहइ (पृथ्वी), सणाह (सनाथ)

ध् अहर (अधर), अहिट्ठिय (अधिष्ठित), कलहोय (कलधौत), परिहाविय (परिधापित), विहेय (विधेय), हम्म (in धम्माहम्मिं=धर्माधर्मेण)

फ् दाडिमहल (दा. फल), मुत्ताहल (मुत्ताफल). Exception पुप्फलु (पुण्यफलम्)

भ् अहिसिंचिय (अभिषेचित), निहुअ (निभृत), निहालिउ, (निभालित), विहूइ (विभूति) विहोय (विभोग), सहाव (स्वभाव), हुअ (भूत्त), but rarely आभोयण (आभोजन) also

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§ 15 न् initially and when double internally, is retained as in Amg. In all other positions it becomes ण्. This is sheer Ardhamāgadhism and not a peculiarity of the Apbh. (as the following hesitation will show)

नयर (नगर), नराइं (नराणां), निहुय (निभृत), नेउर (नूपुर), अन्न (अन्य), मन्नइ, (मन्यते); णिहणु, णउ, अण्णित्तहि, अवगण्णिवि, णिव्वावय, णिक्खिपण्णइं, समण्णुळण,

§ 16 य् becomes ज् initially medially and in conjuncts, when not assimilated as in जोग्ग (योग्य).

Initially जइ (यति), जउण (यमुना), जक्ख (यक्ष), जाण (यान), जुयल (युगल), जोग्ग (योग्य)

Medially अजोएं (अयोगेन), उवजुव (उपयुत), संजम (संयम), संजुय (संयुत), संजोय (संयोग)

In conjuncts अज्ज (अद्य), अज्जु अ (आर्यक), पज्जत्त (पर्याप्त)

§ 17 व् remains in all positions, except in many cases at the end, where it has *fallen away* before the उ of the Masc and Neut. Nom. and Acc. terminations

Falling away of original व् at the end:—

उच्छउ (उत्सवः), जुवाणभाउ (युवभावः), परिहउ (परिभवः), पहाउ (प्रभाव), महाहउ (महाहव), वासउ (वासवः), संभउ, (संभवः)

Falling away of secondary व्

अहिउ (अधिपः), कलाकलाउ (कलाकलापः), दीउ (द्वीपं), पाउ (पापं), पयाउ (प्रतापः), मंडउ (मंडपः), साउ (शापः)

This change is peculiar to Apbh.

§ 18 A peculiarity of the Apbh. Phonology is the change of Sk. म् into वँ (nasalised व्) in the first instance, and into व subsequently. This Apbh. trait has been taken up by some of the modern vernaculars, e. g. Marāṭhī Gujarātī etc. thus showing their close affinity with Apbh.

नवकारिय (नमस्कृता), नवेप्पिणु (नत्वा), निविसिं (निमेषेण), भवणु (भ्रमणम्), रवण्णयसु (रमणीयकस्य), सावण्णु (सामान्यः), वम्मह (मन्मथ)

भवणु (भ्रमणं) (Jacobi's text clearly reads भवँणु which is the original form[37]). In other cases too वँ् is to be expected in place of व्, which latter is found for the former in the vernaculars. Even in these, the original *auunāsika* character of वँ् is preserved in the *anuswāra* which in many cases is seen on the preceding syllable. e. g. M भंवरा Apbh. भवँर (भ्रमर), M झुंवई Pr. भमुहा, M. नांव Apbh. नावँ, नाम, M. गांव Apbh. गावँ (ग्राम)

In some words, in our work, the *anunāsika* character seems to be so far forgotten, that like original व, this derived व is changed to उ e. g.

उज्जउ (उद्यम), खेउ (क्षेम), जउणा (यमुना), नाउ (नाम), पणाउ, (प्रणाम)

§ 18 (a) On the contrary Sk. व् sometimes becomes म् in Apbh.

एम (एव), पिहिमि (पृथिवी), सिमिर (शिबिर)

The intermediate stage to this change is perhaps to be seen in words like, जाम्व (यावत्), ताम्व (तावत्)

§ 19 Of the sibilants श् becomes स्, स् remains, ष् becomes छ् initially and and स् medially.

सय (शत), सिक्खा (शिक्षा), सुक (शुष्क), विसिट्ठ (विशिष्ट), सिट्ठि (श्रेष्ठिन्), सोह (शोभा) सयल (सकल), सिन्न (सैन्य),

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[37] And according to Hemacandra's rule too IV 397.

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छइ (षष्ठ), छट्ठि (षष्ठि), छड (षष्) but also सोलय (षोडश्), विसेस (विशेष), विसाय (विषाद), रिसि (ऋषि).

(C) CONJUNCT CONSONANTS

§ 20 Conjuncts are treated variously, as is the Prākrits. (a) If initial one consonant, invariably the second, is dropped. In any other position they are either (b) assimilated or (c) separated by *Svarabhakti* or *Varṇopajana* as Yāska calls it.

(a) Conjuncts initially drop the latter consonant. The only conjuncts that come into consideration here are those (1) having a य्, र्, ल्, व्, in the second place and such others as (2) have a स् before them.

(1) य्—चाय (त्याग), चुइ (च्युति), जोइंगण (ज्योतिर्गण), तज (त्यज्), वावरइ (व्याप्रियते)
र्[28] कय (क्रय), कील (क्रीडा), दुम (द्रुम), पयास (प्रकाश), पावइ (प्राप्नोति), पिम्म (प्रेम), वय (व्रत), सुव (श्रु)

When र् comes after स् and a few other consonants *svarabhakti* also takes places in some cases.

किरिया (क्रिया), सिरी (श्री), सुमरइ (स्मरति), सास (श्वास) which is a Prākritism
व्—जालोलि (ज्वालावलि), दीव (द्वीप), बीय (द्वितिय), सग (स्वक), सर (स्वर), सामिणि (स्वामिनी) सेर (स्वैर)

In some cases, however, when a स् precedes व् *svarabhakti* takes place
सविण (स्वप्न), सुवइ (स्वपिति)

ल् usually shows *svarabhakti*, whether a sibilant precedes it or any other consonant. किलिन्न (क्लिन्न), किलेस (क्लेश), सिलिसइ (श्लिष्यति),

(2) स् with a क् changes to ख्, with a त् goes into थ्;
खंभ (स्कम्भ), थण (स्तन), थवअ (स्तबक), हत्थ (हस्त)

with a न् becomes ण्ह् or ण्ह् ण्हाण (स्नान), ण्हवण (स्नपन)

with a प् changes to फ्; फासुय (स्पर्शुक), फंस (स्पर्श), फसइ (स्पृशति)

with a फ्, is merged into the latter. e. g. फडिय (स्फटिक), फंदइ (स्पन्दते), फार (स्फार), फुड (स्फुट)

with a म्, merges the latter into itself. (जाइं-) सरु (जातिस्मरः), also सरिउ (स्मृतम्)

स्म also changes to भ् as in the following:—भरइ (स्मरति), विंभय विंभिय (विस्मित)

§ 21. Conjuncts, noninitially, are assimilated. The assimilation is either progressive or regressive. If there is a long vowel before the conjuncts it is inveriably shortened.

1. Progressive assimilation:—

क् सुत्त (शुक्त), मुत्ताहल (मुक्ताफल), रत्त (रक्त)
त् अज्ज (अद्य), उप्पण्णु (उत्पन्नः), उब्भड (उद्भट), तप्पर (तत्पर)
प् कम्म (कर्म), जम्म (जन्म), पत्त (प्राप्त), सद्दत्थ (शब्दार्थ)
अन्तस्था दप्प (दर्प), मज्जाय (मर्यादा), पवत्तिय (प्रवर्तित), सव्व (सर्व)
म् अच्चरिय (आश्चर्य), अट्ठ (अष्ट), सुक्क (शुष्क)

[28] Hemacandra's rule about the optional retention of *adhorepha*, IV 398 does not obtain in our work.

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2. **Regressive assimilation.**

त् अग्गे (आग्नेय), दवग्गि (दवाग्नि)
प् ग्रुक्त ग्रुक (ग्रुक)
अन्तस्था–अक्खाण (आख्यान); अन्न (अन्य); कलत्तु (कलत्र), मुच्चइ (मुच्यते), मित्तु (मित्र), समुज्जल (समुज्ज्वल),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णोपजन

(1) अच्चरिय (आश्चर्य), अरहन्त (अर्हत्), also अरिहन्त अरुह (अर्हत्), आरिय (आर्या), किरिया (क्रिया), किलिट्ठ (क्लिष्ट), किलिन्न (किलन्न), किलेस (क्लेश), गरह (गर्हा), सुकिल (शुक्ल) The vowel is generally determined by the surroundings, e. g. किलिन्न where the इ in the original Sk. has determined the स्वरभक्ति vowel. But this is often arbitrary; e. g. अरहन्त, अरिहन्त and अरुह all from अर्हन्.

(2) वर्णोपजन or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति i. e. separation by or addition of a स्वर.)

अम्बिल (आम्ल), तम्बिर (ताम्र)

ए मेक म् comes in as ephonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

ज्ञ् becomes ण आण (आज्ञा)
न नाण (ज्ञान)
न्न पइन्न (प्रतिज्ञा), सन्न (संज्ञा)

क्ष् becomes क्ख् अचक्खु (अचक्षु), अक्खय (अक्षय), अन्तरिक्ख (अन्तरिक्ष), इक्खण (ईक्षण),
छ् सच्छ (साक्षात्)
झ् झीण (क्षीण)
" " (rarely) ह् निहित्त (प्रक्षिप्त)

ध्य् " ज्झ् झाण (ध्यान), संझा (संध्या)
ध्व् " झुणि (ध्वनि), साध्वस (सज्झस)
प्स् " छ् अच्छर (अप्सरा)
त्स् " छ मच्छर(मत्सर), वच्छल्लु (वात्सल्य)
त्स्य् " छ मच्छ (मत्स्य)
स्म् " भ् संभल (संस्मृ), भरइ (स्मरति)
" " म् सरइ (स्मरति)
" " म्ह् अम्हार (अस्माकम्)
ह्य् " ज्झ् गिज्झ (गृह्य)
ह्व् " भ् विंभल (विह्वल)

§ 24 *Sporadic double consonants*—Apbh. shows double consonants where there were none in the original. In many cases they can be explained away as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय (अपराजित), the shortening of आ in परा requires doubling of जि in compensation

अब्भोएं (आभोगेन) where the shortening has caused the doubling

अवगण्णिउ (अवगणित) on the analogy of मन्निउ, where the न्न is from न्य

उप्परि (उपरि) on the analogy of परुप्पर, when प्प is legitimate

एक्कमिक्कु (एकैक) again appears to have compensatory double consonant. The shortening or weakening of ए in °मिक्कु necessitates doubling of क्क. The first ए too is to be regarded short, thus accounting for क्क. e. g. इक्कणेक्कमल्लु also.

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किड (कृतम्) V 16, 7 नियवि किड कयंतवुंततरु, where वि must be long for metre, so कि is doubled.

पम्रव्विह (पद्मविध) on the analogy of चउव्विह, छव्विह where व्व is legitimate.

पविस्समाणएण (प्रविशता) the doubling is metri causa.

पुज्ज (पूजा) where the doubling may be regarded as due to the shortening of ऊ

पुणप्फलु (पुण्यफलम्) the change of फ to प्फ is also metri causa.

पुव्वकिय (पूर्वकृत) where the doubling is due to metre only.

बहुग्गुण (बहुगुण) This doubling is entirely due to metre.

बिण्णि (द्वौ), on the analogy of तिण्णि (त्रीणि) where the doubling is legitimate.

रुच्चइ (रोचते) where perhaps the double consonant is due to the change of conjugation, रुच् being regarded as of the 4th class.

व्वहइ (वहति) in मणि व्वहइ where the णि has got to be long metrically.

संचल्लिड (संचलित) appears metri causa only, if not regarded as change of conjugation as in रुच्चइ.

सक्केय as an an alternative to साकेय. The quantity is preserved.

सुक्किल (शुक्ल) One would think that the Svarabhakti was sufficient. But metre requires the doubling सुक्किलपंचमि जा वहसाहहो VIII 17,3

सुव्वहं (स्तुतानाम्) which ought to be सुवहं, owes its conjunct to metre.

ल्हिक्किवि is the only intial conjunct not due to metre. Others are क्लिड and व्वहइ.

§ 25. In a few cases, when the coujunct is simplified, the preceding syllable gets an *anuswāra* as a compensation.

अंचण (अर्चन), अंसु (अश्रु), चउरंस (चतुरस्र), जंपइ (जल्पति),
दंसण (दर्शन), वंक (वक्र), विंभल (विह्वल), विंभय (विस्मय),

II. MORPHOLOGY

A INFLECTION

§ 26. अ bases Masc. and Neut. This also includes the Consonantal bases in Sanskrit, which have lost that character in the Prākrits either (1) by the addition of अ to their final consonant, or (2) by the dropping of that consonant. In the latter case they belong to that class, to which their final vowel also belongs. Sometimes, however, consonantal bases become vowel bases in both the ways. e. g. मन्ति and मन्तिण, कम्म, and कम्मण.

Nom.	Singular		Plural
M	आणंदु, कंपु, चिंतडं, भविसत्तु, मउ, बालु, सहियउ, अंतराउँ,[1] जाणउँ, दुण्णउँ, सहावणउँ	M	अमरिंद,[2] कलस, छहय, जणविंद, दोहलभ नरिंद, पहिय, सर

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[1] These have got their *anunāsika* on the analogy of corresponding neuter forms. Not observed in Hc. who prescribes it only of nouns in अ derived from क IV 354.

[2] Tendency to drop inflection. Not mentioned in Hc. Gr.

C

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Singular	Plural
गओ,[3] घोलो, धाइओ, भासिओ, वणिदो, सुओ भाय, सावण्ण	चिन्तन्ता[4] पिक्खन्ता, भमन्ता, रुयन्ता, लोया
N अवलोयणु, चारित्तु, जम्मंतरु, फलु, वयणु कहाणउँ, पहाणउँ कम्मं,[3] कलत्तं, धम्मं	N अंगइँ, कमइँ, खंडइँ, तोरणइँ, पएसइँ, रसइँ, वयणइँ, सहइँ कुसुम, चरण तोरण,[6]
Acc.	
M उज्जउ, उज्जोउ, णाहु, णेहु, पुत्तु, विणासु, हासु, सेणहु, सोउ सवत्तिवेहओ[3] (XII 5, 2)	M काल[6], निम्मिणण, पोय, भोय, वियप्प, विलास
N कज्जु,[7] कारणु, घरु, वयणु, सउणुँ	N कुंभइँ, कुरुलइँ, थटवट्टइँ, दोसइँ,[8] भासइँ, नंदणइ, सप्पइँ,[8] हारइँ[8] लाइय[5] (for लाइयइँ), वोहित्थ
Inst. अवियारिँ, धणवालिँ, भविसिँ, परितोसिँ मुणिणाहिँ, विसंतिँ, सविसेसिँ, तरंगइँ[9], अवराहि[10] सद्दाणि, कज्जेँ, कालेँ, गव्वेँ, पयत्तेँ, बप्पेँ, बालेँ, विणोएँ, (सिउ) पुत्तेँ (X 3, 2) करिण, गणहरिण, पुण्णोदइण, सिरिण, हरिबलिण अहम्मेण,[11] धम्मेण, कज्जेण, छलेण, वणिवेरण केवलेणं,[12] दोहएणं, हएणं	अंसुंवहिँ[13] किन्दुअहिँ, पुण्णहिँ, वयणहिँ कुलेहि[13] गुणिहिँ, दिणेहिँ, संचएहिँ दुराचारिएहिँ[12], वहनोहिँ चउपासिहि[16] (VIII 5, 3)
Abl. दोसहु[14] (VI 21, 12), वंचणमइहु (III 21, 8) अदत्तादाणहो[15] (V 15,5) जंपाणहो (VIII 5, 2) नयरहो होन्तउँ (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (उत्तरइ VII 5,2)	

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[3] These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e. g. V 17. See however Hc. Gr. IV 332.

[4] In passages of mixed language and changed metre c. f. VI 18.

[5] Prākritisms.

[6] The Masculine has totally discarded inflection and the Neuter partly.

[7] One would expect the *anunāsika*, at least more frequently in the Neuter.

[8] Change of gender is very common in Apbh. cf. Hc. Gr. IV 445

[9] तरंगेँ would have equally suited metrically. The lengthening therefore is sporadic.

[10] The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe ?

[11] These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342.

[12] Prākritisms, occuring in a Kaḍavaka of changed metre and mostly Māhārāṣṭrī III 26. [13] Hc. Gr. IV 335.

[14] Hc's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 336.

[15] This हो is common to the Gen. Not in Hc.

[16] Hc mentions हु instead in IV 337

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	Singular	Plural
Gen.	कुलहरहो, जणहो, णरहो, घणहो, भविसत्तहो, हरियत्तहो बालहु,[17] सप्पुरिसहु परमेसराहु[18], लोयस्स[18] हरियत्तहोकेरी	गयहँ,[19] णरहँ, पुण्णहँ, छयणहँ [19] वचंताहँ, विक्कमपराहँ जियंतह[20], महछह, विकसंतह अप्पमत्ताण[21], भत्ताण, मिहुणाण, वणिदाण वंदिण, लोयणाण, लोयणाणं वहणहिं[25] (आरुढ III 22, 11)
Loc.	अग्गइ,[22] अट्ठमइ, कालि, गयउरि, दिणि पंगुरणि, रहहरि, लोइ, सालि[3] कीळन्ताइँ[23] (for तइँ), तउतणइँ, पकइँ, वयणिँ, वयणइँ, वेलाउलइँ काले,[22] पाउसे, सम्मत्ते, सोहग्गे अच्छन्तए[24], उन्हालए तित्थेसए, नच्चंतए, पसरंतए, ससिकंतए, पाणिए कालम्मि, गोत्तम्मि, घारम्मि, माणम्मि, वयणम्मि, विहिमि	
Voc.	परमेसर[26], पुत्त	लोयहो[26], वणिउत्तहो

§ 27 इ bases Masculine are not very numerous in our Apbh.

	Singular	Plural
Nom.	गंठि[27], दिणमणि, घणवइ, महारिसि दहीयं	
Acc.	पइ (अणुअंचिवि)	
Instr.	घणवइण[28], दहिएँ, मंतिसिउं X 3, 2	
Abl.		
Gen.	कइंहि[29], घणवइहि	भाइहुँ[30]
Loc.		तुडिहिँ[31]
Voc.	हयबुद्धि	

§ 28 उ bases, Masculine and Neuter are also not numerous.

	Singular	Plural
Nom.	पहु, पहुं, 33 (confusion of case)	गुरू (adj. of माहुलिंग)
Acc.	अंछु, गुरु, पहु, बन्धु (पणविप्पिणु), सेउ	चक्खिहिं
Instr.		
Abl.		
Gen.	गुरुहु[32]	घणुहं, घणूणं[33]
Loc.		
Voc.	पहु	

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[17] Not in Hc.; but it appears to be a weakening of हो. [18] Very rare in our text although corroborated by Hc. Gr. IV 338. The latter at any rate is a Prākritism.

[19] Hc. Gr. IV 339. The lengthening before termination in rare cases is due to metre.

[20] Dropping of the *anunāsika* is probably a vagary of the scribe.

[21] These occur in passages with changed metre and in Māhārāṣṭrī e. g. IV 1[9], IV 7.

[22] These are prescribed by Hc. Gr. IV 334. [23] On the analogy of Inst sing.

[24] Splitting for Metre. [25] In accord with Hc. Gr. IV 347. [26] Hc. Gr. III 346.

[27] Dropping of termination as Hc. also prescribes in IV 344.

[28] Hc. Gr. III 343 prescribes ण, इँ and एँ सिउं is the progenitor of M. शीं.

[29] Hc. Gr. III 338 हु, हो, स्सु appear to be for all Masc. bases. हि is not included.

[30] Hc. Gr. III 340 prescribes both हुँ and हं for masc. इ, उ bases.

[31] In accord with Hc. Gr. IV 347. [32] Seems to be alternative form for हो, which only is taught by Hemacandra. [33] Prākritisms.

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§ 29 There are no ऋ bases in Apbh. See Phonology of the vowels above § 9.

They have all become mostly अ bases, rarely इ, उ bases.

	Singular	Plural
Nom.	जणेरु (जनयितृ), पिउ, पियरु, पियर, (पितृ), मायर, भाइ (भ्रातृ), माय[34], मायरि (माता)	
Inst.	पियरिँ, भत्तारिँ (भर्तृ), वरइत्ति (वरयितृ), मायरेण (मात्रा), मायए (मात्रा)	मायरेहिँ
Gen.	मायरिहि (मातुः), मायहि, भाइहु	
Voc.	माइ, माए	

माया is from माता and so a Sanskritism. ससा is directly from स्वसा and so Sktism.

§ 30 Consonantal bases have also disappeared and vowel bases are formed from them, either (1) by adding अ to the consonant or (2) by dropping it. The former gives rise to new अ bases, the latter to इ and उ (rarely) bases. Sometimes both the processes operate, giving rise to double bases from one and the same word, e. g. राय and राण

	Singular	Plural
Nom.	जुवाणु (युवन्), पन्थु (पथिन्), राय, राया, राणउँ (राजन्)	राय
	परमप्पउ (परमात्मन्), सामिउं (स्वामिन्)	मणइं, मन्तिणइं, मंति
Acc.	सामि, सिहि from इन् bases	
Inst.	मणु (मनस्), महिम (महिमन्),	
Gen.	अयसहो (अयशस्), कम्महो (कर्मन्), पिम्महु (प्रेमन्), मन्तिणहो	वन्दिणह (वन्दिन्), मन्तिणह, सिहिणह(शिखिन्)
Loc.	जम्मणि (जन्मन्), मणि (मनसि)	

§ 31 आ bases feminine.

	Singular	Plural
Nom.	कन्न[35], किय, घय, बाल, माल, लील, संपय	तियउ, परिपुन्नउँ[36] पल्लयउ, सउन्नउँ
Acc.	कील, घोसण, निंद, साल, सोह	
Inst.	कन्नइ[37], करुणइ, जीहइँ, सुद्धइँ, लीलइँ, टपसुव्वयाइँ, विहवप्पहाए[37]	
Abl.	उज्झासालहिँ[38]	
Gen.	कमलहिँ[38], दीणहिँ, वहुअहिँ, सरूअहिँ बाहुलयहो[39], समवयहो	महिलहँ[40] (त्तणउँ), वरविलयहिँ
Loc.	छायहिँ[41], रयणिहिँ पहाए[42], सहाए	
Voc.	अयाणिए, भडारिए	

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[34] Thus पितृ becomes पिय and पियर, मातृ become माय ahd मायर, भ्रातृ becomes भाइ and भायर.

[35] Hc. Gr. IV 344 teaches a general 'लुक्' of Nom. and Acc. terminations, but does not mention the shortening of आ bases.

[36] The anunāsika seems to be a vagary of the scribe.

[37] Hc. Gr. IV 349 lays down ए only and not इ or इँ.

[38] Hc. Gr. IV 350 has हे only for Abl. and Gen. sing. हिं may be regarded as an alternative weakened form हे. The anunāsika seem to be sporadis.

[39] Not in Hc. Gr. On the analogy of Mase अ bases.

[40] Hc. Gr. IV 351 has हु only. [41] Hc. Gr, IV 352 has simple हि.

[42] On the analogy of the Inst.

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§ 32 इ and ई bases, Feminine. These have merged into each other so completely, that except for a few long ई forms in Nominative, there is nothing distinctive left of the ई bases.

	Singular	Plural
Nom.	कामिणि, दासि, बसुंधरि, वावि, सवत्ति कियत्थी, जणेरी, पसाहियपंथी भंती, मही, सही, ससिवयणी	इत्तिउ, कुमारिउ, जुवइउ, तरुणिउ, नारिहु (IX 22 4) पत्तिउ, मंगलत्वलीउ
Acc.	कंति, कमलसिरि, गइ (पत्तः), जंणणि, णिसि (गमन्ति), देवि, निव्वुइ, संती (obj. of देसिउं IV 13, 9)	केलि, रंगावलिउ
Inst. Abl.	जुत्तिए, परिवाडिए, लच्छिए, समदिट्ठिए,	(बहुजस-) कित्तिहि, फुरंतियाहि, भणंतियाहि पाणियहारिहु
Gen.	कंतिहिं[43] (महुं for Inst.), कमलसिरिहि, कित्तिहि (for Inst. I 11, 7), कुमारिहु (sing. or siu. IV 8, 8) घरिणिहि, छट्ठिहि, जणणिहिँ, जिणसासणेदविहु (XIV 9, 11), णइहिँ, पुहइहि, मरालिहि, रयणिहिँ	
Loc.	छट्ठिहि, रयणिहिँ	अंगुलीहिँ (पक्खित्तइ)
Voc.	भडारिए, महव्वयधारिए	

B PRONOMINAL INFLECTION

§ 33. First Person

Nom.	मइँ (कावि न मइँ जेही दुहभायण VI 1,11,) हउँ	अम्हइँ, अम्हि (I 12, 6)
Acc.	मइ (V 13, 1) मइँ also (XXI 5, 12)	अम्हइँ (for अम्हइँ, सो अ॰ नेसइ (VI 15, 7)
Inst.	मइँ, मए[44]	अम्ह, अम्हइँ
Gen.	मज्झु, महु	अम्ह, अम्हहँ-हिँ (II 19, 7), अम्हाण (IV 11)

तण (तउतणिय IV 6, 6) often and केर (तउकेरउ V 6, 7) sometimes are possessive suffixes added to Gen. of nouns and pronouns. Is अम्हतउ (I 14, 3) Dat. or Abl.

The Konkani हाँव is traceable to हउं. Mar. आम्हीं is from अम्हइं. The Mar. मा of the Instr. is clearly from मइं, as आम्हीं of the same case from अम्हइँ. Vul. Mar. माहें is derivable from महु. The Guj. हुं and अम्हे of the Nom. should be noted. Hindi मैं is apparently from the मइं of the Acc.

§ 34. Second Person.

	Sing.	Pl.
Nom.	तुहुँ, also तुहु (V 13, 7)	तुहँ (बिन्निवितुहं X 9, 6) तुम्ह तुम्हइं (IV 19, 5 (XXI 5, 12) तुंम्हि
Acc.	पइँ	तुम्ह

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43 आ base changed to इ

44 Of these मए of the Instr. sing and अम्हाण of the Gen. Pl. are Prākrits.

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	Singular	Plural
Inst.	पइँ[45]	तुम्हइँ (VI 9, 7)
Gen.	पइँ (जंतहो) (III 10, 8) तउ, तह (Misprint for तउ III 14, 5)	तुम्हइं, तुम्ह (III 16, 7, VI 21, 12)
	तुम्हु, तुहु (IX 20, 9)	तुम्हाणँ (IV 13, 10)
Loc.	तइँ पइँ	
	तुम्हार is a possessive adjective, also तुहार	

§ 35. Demonstrative तद्.

	Sing.	Plu.
Nom.	सो, सु (X 10, 2) or तं	ते, ताइँ, ताए (for ताइं VI 15, 8)
Acc.	तं (तं संकेउ), सो (III 13, 4)	
	सा (सो सा पिक्खइ V 8, 8)	
	(सा जम्मभूमि छमरंतउ VI 12, 1)	
Inst.	तिं, तेण, F ताइं ताएं	तेहिँ
	तेण Pr. (IV 13, 10) ताहिं (for ताइं I 13, 1)	
Gen.	तहो F तिहिं (II 5, 3)	
	तसु F. तहि, ताहि	
	तासु, तासई (VI 10, 3) F तासु, तहो (II 4, 4)	ताहँ
	तह (V 12, 2), F. तह (III 16, 7) F तसु	
Loc.	तहिँ, Pr. तम्मि	तेसु Pr.

§ 36. The base एय Sk. एतत्.

Nom.	M. इहु, एउ, एहु,	M. इय, एय
	F. एय, एह,	F. इयउ (XVI 1, 10)
	N. इउ, एउ, एयं Pr.	
Acc.	M. इउ, एउ	
	F. इह, एह	M. एयहिँ
Inst.	M. एण (विहोएं), एणं Pr.	M. एय
Gem.	M. एयहो	
	F. एयहि, एयहिँ (तणउं)	M. एयइँ

§ 37. आय Sk. इदम्

Noun.	M. आइउ (XVIII 4, 6), आयउ[46]	
Instr.	M. आएँ, एण (विहोएं), एणं	
	F. आयएं, आयहि	M. आयहिँ
Gen.	M. आयहो	
	F. आयहो { IX 21, 10 } आयहिँ	M. आयहँ
	{ VII 12, 3 } (VIII, 16 6)	M. आयहिँ

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[45] तुमइ in Jacobi is due to a misreading of the line हा विहि अजुत्तु मइं लिक्खविउ (VIII 14, 9)

[46] This is suspicious. It is also equal to आगतः which suits better in all the passages where Jacobi considers आयउ Masc. and Nom. Acc. NNeut. आउ in XVI 8, 10 also means आगतं.

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§ 38. The base अण्ण, Skt. अन्यत्.

	Sing.	Pl.
Nom.	M. अण्णु	M. अण्ण, अन्न
	F. अण्ण	N. अण्णइँ, अन्ने (XXI 6, 5 and 10, 4)
Acc.	N. अण्णु	N. अण्णइँ
Inst.	F. अन्नइँ	अण्णहिँ
Gen.	अण्णहो	
Loc.	अन्नहिँ (VI 7, 2)	

§ 39. The base एह, Skt. ईदृश्

	Sing.
Nom.	M. एहओ (XII 5, 2), एहउ
	F. एही
	N. एहउ
Ins.	एहइँ
Loc.	एहइँ

§ 40. The base जो, Sk. यत्

	Sing.	Pl.
Nom.	जो, F. जा	M. जे, जाइँ
Acc.	जं	F. जाउ
Inst.	N. जिँ, जेँ, F. जाएँ	जेहिँ
Gen.	जसु, जासु	जस्स Pr., F. जाहि
Loc.	जहिँ, जम्मि Pr.	

§ 41. The base जेह, Sk. यादृश्

Nom. M. जेहउ, F. जेही, जेहिय

§ 42. The base क Sk. किम्

	Sing.	Pl.
Nom.	M. कोवि, कवणु, कोइ	M. किवि, केवि
	F. कवि, कवण	N. काइँ
Acc.	M. कोइ (IV 1, 6), को (VIII 12, 10)	N. काइँ
	F. कवण (VI 7, 15), N. किं	
Inst.	केण	
Gen.	कासु, कहो, कहु	
Loc.	कहिं, कहिंचि	

§ 43. Numerals.

(1) Cardinal

एक, एक्क, एकल्ल, इक्क
बे, बिण्णि, बेण्णि, दु॰, दो — बिहिँ Inst. Gen. & Loc. Pl.
तिण्णि, ति॰ — तिहिँ ,, तिहु Gen. Pl.
चउ॰, चयारि, चतारि
पंच, छ, सत्त, अट्ठ, नव
दस, दह,
बारह, तेरस, पन्नारस, सोलह,
चउवीस, तीस, अट्ठयाल, पंचासय, छहि,
सय, सहास, लक्ख

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(2) Ordinal

पहिलउ, बीय, तइय, चउथय, चउत्थ
पंचम, छट्ठ, सत्तम, अट्ठम, नवम, दहम, दसमय, एयारहम

(3) Adjectival

दुविह, तिविह, चउविह, पंचविह
अट्ठविह, दसविह

(4) Adverbial

एक्कवार, तिवार

§ 44. Nominal Suffixes.

अर	पलोयर
अल	दुक्खल्लिय, नवल्ल, पयल्लय (पद), पियल्ल, महल्ल
आर	अम्हार, तुहार (VI 11, 7)
इक	पांइक, पारक
इर	कंखिर, कंदिर, जंपिर, तंबिर, दुव्वासिर, पयासिर, रंखोलिर,
इल्ल	कुडिल्ल, गहिल्ल, पहिल्ल, सोहिल्ल
उल	रमाउल, वेलाउल
उल्ल	अब्भरहुल्ल, पियउल्ली, मंडुल्ल, विहुल्ली
ड	इत्तडउ, हियडइ
त्तण	दोहत्तण, वड्डत्तणु
र (स्वार्थे)	विउणारउ, विवरेरउ
क	पहिलय, समग्गल्लु
वण	दयावणु, दरिसावणु
वत्त (वन्)	मणिप्पुज्जावत्तउ (अंगुलिउ=मणिप्रद्रावत्यः अङ्गुलयः), सिरिवत्त (असिरिव सिरिवत्त)

C CONJUGATION

The Prākrit and Apabhraṃśa Conjugation does not show a full and varied picture. The old class distinction is lost. The two Past tenses, except for a few stray forms, and the perfect are given up.

§ 45 Present Tense

	Sing.	Pl.
1st	अक्खमि, अच्छमि, अब्भुद्धरमि, करउ[47] (XIV12,12), करमि, कहमि, संभालमि	अक्खहँ, जाणहँ, जीवहँ, देक्खहँ, सुणहँ, सेवहँ
2nd	अच्छहि, अवगनहि, करहि, किलेसहि, जाणहिँ, मनहिँ वहंसहि, विलसहि, सकहि	अच्छहु, अवगनहु, करहु
3rd	अच्छइ, अत्थि, अणुहुअइ, आयनइं, उठ्ठइ, करइ, चिन्तवइ, पइसरइ, पियइ, भणइँ, मनइ, वट्टइ, संलेहइ, सहाइ, हवेइ (Pr)होइ, अप्पए, खुब्भए, चिंतए, ताणए, णियच्छए, पराणए, पिक्खए, पूसए (all in IV 7 which is in a different metre and in Mahārāṣṭrī Pr.) भक्खए, लुब्भए, वासए वियप्पए, सेवए in XII 3 in Māh.	अच्छंति, अवलोयंति, आवंति करंति, करहिँ चुणंति, जंति, ठंति, झुणंति, वहंति, विहुणंति, बुवहिं (XVI 7, 5), होंति

[47] The progenitor of Hindi करउँ, Marāṭhī करूं.

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The Apbh. has nor eal Atmanepada. Hence दुम्मइ, वट्टइ, वट्टंत, लहंत, सक्कइ. We rarely get forms like अप्पए, पविस्समाण, पिच्छमाण

§ 46 Past Tense. This is generally expressed by the Past Part. The few examples of the Past are:—

	Sing.	Pl.
1st	आसि (तहु आढत्तु आसि चिरु इंदे IX 14, 6), (हउं पि अग्गियरि आसि XXI 5,11) गमं (अगमं IV 13,10)	
2nd	आसि (आसि खलु देवरु subj तुहुं VII 10,5), (वरि दिज्जन्ति आसि II 11,5)	
3rd	आसि	आसि (तिन्निवि आसि V 12,5)

A very peculiar past appears to be expressed by the Pres. Part in राणउं इत्थु जसोहरु होंतउं, सो इउ तिलयदीउ भुंजतउ. V 1,21. Compare Pingala पिंगलहांते सेस णाअ तण्हि रोला उत्ते

§ 47. Imperative.

	Sing.	Pl.
1st		उत्थल्लहं, घल्लहं, पउंजहं, पुंजहं (VI 15,5),
2nd	अक्खहि, अच्छहि, अणुहुं जहि, करहि, करेहि, निवारहि, लग्गहि, वंचहु, संचहु, अणुहुजि, उडि, करि, कहि, धरि, फुसि, लुहि अच्छहु (II 12, 9), निसुणहु, ऊसरु	अच्छहु, अब्भहु, अणुमन्नहु, अप्पहु, करहु, धरहु अक्खहो, उचल्लहो, तंडवहो, देक्खहो
3rd	अच्छउ, अणुहवउ, एउ, निव्वणउ, सेरउ	अच्छंतु, अणुहवंतु, करंतु, जंतु

§ 48. Optative.

	Sing.	Pl.
1st		
2nd	अच्छिज्जहि, करिज्जहि, गणिज्जहि, दिज्जहि, भणिज्जहि, सुमरिज्जहि, होज्जहि अच्छिज्जहु, रुसिज्ज (XIX 5, 3.)	अच्छिज्जहु, करिज्जहु, चिंतिज्जहु, वंचिज्जहो
3rd	किज्जइ (किं किज्जइ राय VI 8, 9)	

§ 49. Future.

	Sing.	Pl.
1st		
2nd	होसहि	तरेसहं देसहं
3rd	आवेसइ, एसइ, करेसइ, जाएसइ, धरेसइ नेसइ, भरीसइ, लेसइं, वरेसइ, विसरेसई, ताही Pr.	

§ 50. Conditional.

As Conditional only could करंतु be regarded in II 12,5 सो ण करंतु ताम इय एहउ and करंतु and मरंतु in XXI I, जइ हउंत्ति तेण सहु तउ करंतु तो किं असमाहिए सहु मरंतु; also हुंतु with करंतु in II 5, 8 जइ पढमउं जि हंतु तुहु एहउ तो किर को करंतु मणि रेहउ and in वरि दिज्जन्ति आसि.

§ 51. Causal.

	Sing.	Pl.
1st.		
2nd		अवहारहु
3rd	अवमाणइ, करावइ, खीरइ, दावइ, पत्ताणइ (प्रत्यायय ति XVII 7,2) पायए (Pr.). वड्डावइ, वड्डसारइ, संतावइ, Imp. करावहु	

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§ 52. Passive Voice.

	Sing.	Pl.
1st		
2nd		
3rd	अच्छिज्जइ, उपज्जइ, कीयइ (=किज्जइ III 13,4). जीप्पिज्जइ, णज्जइ, दुम्मइं, दीसइ, मरिज्जइ, लइज्जइ, वण्णिज्जइ, विज्जिज्जइ, समप्पइ, संवज्झइ, सुव्वए, दिज्जए in IV 7 which is a Māh. Pr. passage	वुच्चंति

§ 53. Participles.

(1) Present Part. अच्छंत, अवगणंत, असहंती, करंत, खंत, गुलगुलंतु, जंत, पसरंत, पविस्समाण, (Māh. Pr. in IV 7)पिच्छमाणु, भुजंत, रहंत, वहंत, होंत

Present Passive Part. चुम्बिज्जंतु

Causal Present Part. अवमाणियंत

(2) Past Part. This is freely used to denote the Past Tense. अक्खिय, अणुमन्निय, अणुहविय, अणुहूय, अप्पाहिय (आपादित), अप्फालिय, अब्भंजिय, अब्भत्थिय, अवइण्ण, अवगन्निय अवयरिय, अवलोइय अहिलसिय, अहिसिंचिय, करिय, खंचिय, घत्तिय, पडिवन्निय, सरिय

आलत्त, खद्ध (III 26,3), चिन्न, दिण्ण, दिन्न, निरुत्त, पत्त, वुत्त. All these are Prākritisms.

(3) Causal Past. Part. अवमाणिय, अवहारिय, गिन्हाविय, पसारिउ, सिक्खविय

(4) Poten. Part. अपिच्छणिज्ज, अक्खेव्वउ, अच्छिव्वउ, अप्पिव्वउ, करिव्वइ, जाणिव्वइ, पुच्छिव्वउ, मेलेव्वइ, लाइव्वइ, वंच्छिव्वउ

§ 54. Infinitive.

करणहं, देखणहं, वण्णणहं, परिणेवइ (वंछइ X 16,8)

The Absolutive is often made to serve for the Inf. e. g. करिवि (को सक्कइ तउ कलंकउ), धरेवि (न सक्कइ), निएवि (न सक्किउ), (सहुं न सक्किउ) जोइवि, आणिवि (तहो आणिवि सक्कोवि असकउ)

काउं (IV 13 Māh. Passage), णाउं, णिएउं, तोडिउं (IV 7 Māh. Passage), देखिउं (IV 13)

§ 55. Absolutive.

अक्खिवि, अणुमन्निवि, अप्पाहिवि, अप्फालिवि अवलोइवि एवि, अहिलसिवि, उप्पसिवि, करिवि, करेवि णियच्छिवि, देक्खिवि, जुज्झिवि, परियच्छिवि, परियाणिवि, बुज्झिवि, मंभीसिवि, संचिवि

करेप्पिणु, as also करेविणु नेप्पिणु, पणविप्पिणु,

गंतूण, गिण्हिऊण, पिच्छिऊण, पुज्जिऊण are Prākritisms.

Causal Aboslutive अवमाणिवि, अवहारिवि, वइसारिवि

§ 56. Denominative.

सुहाइ

VI

Metre:—Apabhraṃśa poetry was originally and essentially popular[1] poetry, like ballad poetry of the commonest people. It is therefore natural that it should have broken loose from the stereotyped classical form and adopted for its outward expression such metres as were supple and lively; such

[1] See section VIII below.

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for instance, as an ordinary artisan would hum with pleasure while working. That is also why most of the quotations from Apabhraṃśa in Hemacandra and other Prākrit authors, look more like popular proverbs[2] and snatches from popular love-poetry. There was, however, one way of breaking from the rigid, rule–bound classical Sanskrit and Prākrit form, which is essentially bound up with what are colled *gaṇavṛttas*; and that was by reverting to the old (1) *akṣaravṛtta*, and (2) the *mātrāvṛtta* and by avoiding (3) *gaṇavṛtta* as far as possible.

An (1) *akṣaravṛtta* is metre defined by the number of letters in a line; such for instance, are the Vedic Gāyatrī, Anuṣṭubh, Triṣṭubh, Jagatī etc. The more essential factor here is the number of syllables and not the quantity, although even in Vedic metre the tendency is observable of determining in a particular manner the quantity of the last four syllables or so of every foot. But here the division of a foot into a number of *gaṇas* or syllabic instants consisting of three syllables of stated quantity, is entirely absent. It was a later invention, perhaps of the sanskrit epic period, logically developed and completely carried out during the Sanskrit classical period. With this also synchronised the Prākrit classical period commencing with the *Gāthāsaptaśati* of Hāla, perhaps even earlier, and still continuing after its last bloom under Siddharāja and Kumārapala of Aṇahillavāḍapattaṇa.

The (2) *mātrāvṛtta* depends entirely on the number of the *mātrās* in a foot. *Mātrā* is measured by the time or effort required in pronouncing a syllable, the short syllable forming the unit. Thus all long syllables, those having an anuswāra or visarga, those preceding conjuncts, and those at the end of a foot optionally, have two mātrās.[3] An Āryā, for instance, has twelve mātrās in the first foot etc. The number of syllables may vary. Thus यस्याः पादे प्रथमे and यदि रामा यदि च रमा are correct instances of a first foot of Āryā, although the first contains seven syllables only, and the second nine. Nor is the quantity of the last three or four syllables determined, although the examples given, accidentally seem to agree in that respect also. The metre of our work is mainly characterised by the number of mātrās in each foot.

A (3) *gaṇavṛtta* is a rigid succession, following with mathematical precision, of a stated number of syllabic instants. The basis of the gaṇavṛtta is of course again the mātrā; for, a *Sanskrit* gaṇa consists of three syllables of varying quantities long and short; and the resulting number of gaṇas by permutation and combination, of two different quantities taken three at a time, is naturally very large. The Apabhraṃśa also, when it became a

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[2] See section VII below.

[3] Piṅgala Ed. Ghosh p. 4.

दीहो संजुत्तपरो बिंदुजुओ पाडिओ अ चरणंते ।
स गुरू बंक दुमत्तो अण्णो लहु होइ सुद्ध एक्कलओ ॥ २

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vehicle of literature, began to make use of some classical gaṇavṛttas, as the sequel will show.

Metre of the Bhavisattakahā. The metrical unit in our work is the Kaḍavaka. It consists most usually of from ten to sixteen lines of two feet each. There are however Kaḍavakas running over *twentysix* lines like V 9 and even as many as *thirty* like XII 3. Sometimes there is an odd number of lines in a Kaḍavaka. The body of the Kaḍavaka is in a metre which consists of sixteen mātrās to a foot and is either Pajjhaṭikā or Alillaha and the last two lines are in what is called Ghattā metre. Of the three hundred and fiftyfour Kaḍavakas in our work, almost all with the exception of about seventeen are thus uniformly either in Pajjhaṭikā or Alillaha. The remaining seventeen or so are in different metres, some of them classical. Each Sandhi is headed by two lines in of different metre, and each Kaḍavaka of Sandhis XIII and XIV and the first three of Sandhi XV, i. e. *thirtysix* Kaḍavakas in all, are headed by a Duvaī.

(A) APABHRAMŚA OR POPULAR MĀTRĀ METRE.

(1) *Prajjhaṭikā* is thus described in Piṅgala[4]:—

"Have four gaṇas consisting of four mātrās each in the four feet, with a 'payodhara' (i. e. ⏑–⏑, according to commentator) at the end of each. That is Pajjhaṭikā consisting of sixty four mātrās in four exactly similar feet."

Thus sixtyfour mātrās equally distributed over four feet (two feet are written in one continuous line in our work) with ⏑–⏑ at the end of each, is the feature of Pajjhaṭikā and it is borne out amply by our text. The principal Pajjhaṭikās are found in I Kaḍ. 1 to 11; IV 4, 5, 6; XII 6 to 11, 13 and 14; the whole of XIII; XIV 1 to 7 and 12 to 20 (i.e. end); XV 2 to 9; XIX 12 to 16 (i. e. end); XX 6 to 10; XXI 1 to 10; XXII 1 to 3.

(2) *Alillaha* or *Aḍillā*: This is strictly speaking a variety of Pajjhaṭikā, having as it does sixteen syllables to a foot and every two feet rhyming with each other. The difference however lies in the treatment of the last three syllables. In Pajjhaṭikā the last but one must be *guru* or of two mātrās, in Alillaha the last two must be *laghu* alike. Piṅgala expressly says that there must not be a 'payodhara' at the end of Alillaha[5] but a 'supiya' i. e. two short syllables according to the commentators. A comparison of the two from the text will make this clear.

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[4] Ibid p. 217.
चउत्तम करहँ गण ठाइँ ठाइँ ठइ अंत पओहर पाइँ पाइँ ।
चउसट्ठिमत्त पज्झलइ इंदु सम चारि पाअ पज्झटिअ छंदु ॥ १२५

[5] Ibid 220. सोलह मत्ता पाउ अलिल्लह बेवि जमक्का भेउ अलिल्लह ।
हो ण पओहर किंपि अलिल्लह अंत सुपिअ भण छंद अलिल्लह ॥ १२७

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(1) एत्थंतरि भणइ अणंतवाल्लु हउँ आएँ देक्खमि पलयकाल्लु ।
अवणीसरु परिवड्ढियपयाउ सामंतसयइँ, मिल्लेवि आउ ॥

(2) अह सव्वंगइँ भरिवि जिणिंदहो कहइ नाइ भवियायणविंदहो ।
अहो महो अज्जु नाउँ छहु पत्तउ जं एवड्डु महत्तणु पत्तउ ॥

The four feet in (1) are composed of sixteen mātrās each and show the scheme ⌣–⌣ in the last three syllables. In (2) also they have sixteen syllables each, but the scheme at the end is –⌣⌣. हो at the end of the first two pādas of (2) is short, according to the rule[6] of Prākrit prosody that इ, हि with an anuswāra, ए and ओ alone or in combination with a consonant and conjuncts with र or ह are short. Another differenee, mentioned in Piṅgala, but not particularly pressed, is that the sixteen mātrās of a Pajjhaṭikā may be split up into gaṇas of four matrās each. That however does not mean much, as the number of syllables for Piṅgala's gaṇa may vary.

But the tone of the two metres seems so different that they must be examined closer. A striking point of difference seems to be that a slight 'Yati' or cæsura is felt at the eighth mātrā of a Pajjhaṭikā, while such is not necessarily the case in Alillaha. Thus (1) above may be written with a (,) to indicate the 'Yati', thus:—

(१) एत्थंतरि भण, इँ अणंतवाल्लु हउँ आएँ देक्, खमि पलयकाल्लु ।
अवणीसरु परि, वड्ढियपयाउ सामंतसयइँ, मिल्लेवि आउ ॥ १३,६,९–१०

though at the risk of 'Yatibhaṅga' in the first two places. And there appear to be two laghus ⌣⌣ always preceding the 'Yati'. The same may be noted for instance in

मग्गेवि लइय, सा तेन कन्न निवसिट्ठि भणिवि, हरिबलिण दिन्न ।
परमोच्छवि आ, रंभिउ विवाहु परिओसिउ पुरु, पुरवइस्तणाहु १,८, ७–८

Thus then a Pajjhaṭikā, besides having sixteen mātras to a foot and the scheme ⌣–⌣ at the end of a foot, appears to have a slight cæsura at the eighth mātrā and the scheme ⌣⌣ at the cæsura.

In (2) too there appears to be a cæsura in each foot, viz, a slight one almost unfelt at the eighth mātrā in feet one and three and a caesura of a pronounced character at the sixth mātrā in feet two and four. Thus (2) may be read

(२) अह सव्वंगइँ, भरिवि जिणिंदहो कहइ नाइ, भवियायणविंदहो ।
अहो महो अज्जु, नाउँ छहु पत्तउ जं एवड्डु, महत्तणु पत्तउ ॥ १६,३ १२–१३

Moreover the 'Yati' in pādas two and four appear to be preceded by ⌣–⌣. The same may be observed in

रुक्खहो णामिँ, फलु संबज्झइ किं अंबइँ, आमलउ णिबज्झइ ।
जो तवतणइँ, अंगि उप्पण्णउँ तासु सरीरि, होइ किं दुमउँ ॥ २,३,७–८

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[6] Ibid p. 7 इहिआरा बिंदुजुआ एओ सुद्धा अवण्णमिलिआ वि लहू ।
रह बंजणसंजोए परे असेसं वि होइ सविहासं ॥५

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The Alillahas are more numerous in our work. The principal places of their occurrence are: I Kad. 12 to 16; the whole of II; III 1 to 21; IV 9 to 12; V 1 to 16 and 18 to 23 (i. e. end); the whole of VI; VII 1 to 7 and 9 to 14 (i. e. end); VIII 1 to 6; VIII 14 to 20 (end); the whole of IX, X, XI, and XVIII; XIX 1 to 5; XXII 4 to 9 etc.

(a) But in a few places, instead of the usual scheme at the end of the Alillaha, viz ⏑⏑, there occurs either — —, or — ⏑, or ⏑ —. These are aberrations and are used possibly for the sake of variety. A few examples may be given:

(1) एक्कमाछ गउ एण विणोएं । पुणु जिणमहिमाणंदविहोएं १,१६,४,— — —, —
(2) वंधुयत्तु कुलकित्तिविणासु । गउ वोहित्यइं लेवि हयासु ४,१,४— ⏑, — ⏑
(3) तं निसुणेवि भणइं ससिवयणी । सुक्काहरण नरम्मुहवयणी ।। ६,३,१ ⏑,—⏑—

(3) *Duvaī*:—A Duvaī or Doaī, as it has been name in Piṅgala, is thus described[7]:—

"Where there is an Indra (six mātrās according to commentator) at the beginning, then two Dhanurdharas (four mātrās each), and a Madhukara (six mātrās) at the end, that is called Doai by the wise."

That only means that a Dovai should have twenty eight mâtrâs to each foot, or fiftysix in all. Piṅgala does not say how the mātrās are arranged or where the Indra should end and Dhanurdharas begin. A commentator says that an Indra indicates six kalās (mātrās), the middle two of which are short.[8] That would give for the opening of the pāda the scheme—⏑ ⏑—, or ⏑ ⏑ ⏑ ⏑—etc. where the middle two mātrās are always short. This is rather vague as it is psssible to have more combinations of six mātrās having two shorts in the middle, and sometimes the shorts may not be quite in the middle. It is, however, possible from the Duvaī of the definition and the Duvaī-example itself, to infer that there is a big division in each pāda owing to the Yati, into 16+12, and that the first half of the pāda corresponds exactly to a pāda of the Alillaha in having two shorts ⏑ ⏑ near the end of the pāda of 16 mātrās. Examples from our text will make it clear:—

(1) तो मंगलसएहिँ घरु आयहो, ससयण कयपयत्तहो ।
चउक्कंध सिहरि वासहरु, पसाहिउ भविसत्तहो ॥ १२,१२, १–२

(2) पाणिग्गहणि जाए जामायहो, अहियमणासुराइणा ।
जं चिंतिउ मणण नीसेसु वि, तं तहो दिन्नु राइणा ॥ १९,२,१–२

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[7] Ibid p. 257.

आइग इंदु जत्थ हो पढमहि, दिज्जहि बेवि धणुद्दरं ।
तह पाइक्कजुअलु परिट्ठवहु, बिविहचित्तसुंदरं ॥ १५२
सरसइ लइ पसाउ तहि पुहविहि, करहि कइत्त कइअणा ।
महुअर चरण अंत लइ दिज्जहु, दोअइ भणहु वुहअणा ॥ १९३

[8] Ibid p. 258. मध्यद्विलघुषट्कलावाची इन्द्रशब्दः

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There is a Yati at the end of sixteen mātrās, indicated by the comma, and the scheme at the Yati is, in both the verses,—◡ ◡ and ◡ ◡ ◡ in (1), and — ◡ ◡ and – ◡ ◡ in (2). So that there is agreement in the last two syllables only and the scheme reduces itself to ◡ ◡ as in the Alillaha. The similarity, however, ends here. The foot after the yati has twelve mātrās and the scheme at the end is — ◡ — (for the ह्रो at the end of the foot has to be pronounced long), — ◡ — in (1), and — ◡ —, — ◡ — in (2). The ending thus shows a classical Ra–gaṇa.

We can therefore define a Duvaī as a metre of two pādas—the name means that, having 28 mātrās to each, with a big pause or Yati at the end of 16 matras, and the schemes — ◡ ◡ and — ◡ — at the Yati and at the end of the pāda respectively. Duvaī occurs at the beginning of every Kaḍavaka of Sandhis XII, XIII, XIV, and the first three of XV. The whole Kaḍavaka XII 5 is in Duvaī. XII 3 has two in the beginning.

(4) *Marahaṭṭhā* is a mātrāvṛtta, having twentynine mātrās to a foot and one hundred and sixteen in the whole stanza.

"The learned Piṇgalanāga[16] says that in this well-characterised metre there is a pause at ten, eight and eleven mātrās, the first gaṇa has six mātrās, the next five have four mātrās each, with a guru (◡) and laghu (◡) at the end. The total number of mātrās is one hundred and sixteen. This is called Marahaṭṭhā."

There is one Kaḍavaka, III 24, in this metre

(1) ताहँ घणतरुसमीविं मयणायदीविं हिंडंति ते वणिंद । १
(2) परिवज्जियपमाय परिसुक्कचाय चक्कलियगीढविंद । २
(3) जंपइ बंधुयत्तु कंटकियगत्तु किं सयल इत्थु आय । ३

All these lines have 10+8+11 syllables and the scheme — ◡ at the end and are thus in agreement with Piṅgala. But on closer examination they appear to have the scheme — ◡ also at the two 'Yatis what is not mentioned by Piṅgala. His definition appears to have ◡ ◡ at the 'yatis while his example has — — at these places. (a) In XIII 8, lines 3 to 10 almost read like Marahaṭhā, with the difference that they have 10+8+12 mātrās, i. e. one more than it. No other metre in Piṅgala corresponds exactly to it. Jacobi calls it *Gīti-samaṃ* after Hemacandra.

(5) *Siṃhaaloaṇa* or sinhāvalokana is a metre of sixteen mātrās, divided

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[16] Ibid p. 386

एहु छंद सुलक्खण भणइ विअक्खण जंपइ पिंगलणाउ ।
विसमइ दह अक्खर पुणु अट्ठक्खर पुणु एगारह ठाउ ॥
गण आइहि छक्कलु पंच चउक्कलु अंत गुरुलहू देहु ।
सउसोलह अग्गल मत्त समग्गल भण मरहट्ठा एहु ॥ २०८

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into fur groups of four Mātrās each, with a proviso[17] that the groups don't show a 'Bha-gaṇa' and a 'Jagaṇa', or Karṇa (— —). What remains therefore is all laghu (◡◡◡◡) i. e. a 'Vipragaṇa', or antaguru (◡◡ —) i. e. a 'Sa-gaṇa'.

One Kaḍavaka, VIII 13, is in this metre.

(1) हा पुव्वजम्मि किउ काइं मइं निद्दिंदसणे जं नयणइं हयइं । १

(२) हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि दुज्जणहो । ८

The opening of the two lines appear to be against Piṅgala's rule. The apparent contradiction disappears when the first syllable is resolved into◡◡. The rest is proper. The last syllable of all the padas has to be regarded long, otherwise there would be only fifteen[18] syllables to a foot. Several Ghattās in our work are in this metre.

(6) *Kavva* or Kāvya is a metre of twentyfour Mātrās. It is thus described:[19]

"There are two gaṇas of six Kalā at the beginning and end (of a pāda); there are three 'turaṅgama' (i. e. gaṇa of four mātrās) in the middle; the third gaṇa i. e. 2nd of the two turaṅgamas being either a Jagaṇa (◡—◡) or Vipra (◡◡◡◡). Know this to be the definition of Kavva."

This only means that there are in all twenty-four mātrās in this metre. There is one instance only of this in VII 8.

(7) *Paaṅgama* or Plavaṅgama is a metre of twenty-one syllables. There are three different definitions given, one of which suits exactly to one Kaḍavaka XII 12, 8 and the others in the number of Mātrās only. It is thus:[20] "In every foot the first should be guru, so Pingala says without doubt. This is the metre Plavaṅgama, with twenty-one Mātrās.

(1) पडिवन्नइं वियालि वरविलयहिं सिक्खावत्ति किय । ३

(२) पप्फु फुल्लु हरियंदणु घुसिणु समाहरिवि । ७

In (1) only we have a laghu leading, but the rest are regular like (2).

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[17] Ibid p. 298 गण विप्प सगण धरि पअइ पअं
अण सिहअलोअण छंदवरं ।
गुणिगण मण बुज्झहु णाअ भणा
ण हि जगणु ण भगणु ण कण्ण गणा ॥ १८३

[18] Jacobi probably regards the last syllable short and therefore thinks our Kaḍavaka to be in Hemacandra's Pāraṇaka metre.

[19] Ibid p. 187 आइ अन्त दुहु छक्कलउ तिण्णि तुरंगम मज्झ ।
तीए जगणु कि विप्पगणु कव्वह लक्खण बुज्झ ॥ १०९

Jacobi regards it as Kubjakusumaṃ after Hemacandra.

[20] Ibide p. 298. पअ पअ आइहि गुरुआ पिंगल पभणेइ सअल णिब्भंती ।
छंद पवंगम दिट्ठो मत्ताणं एक्कवीसति ॥ १८७

Jacobi is doubtful if this is Rāsaka of Hemacandra.

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(8) *Kalahaṃsa* is a metre of twenty-four Mātrās, with a Caesura at 10. Unfortunately Pingala has not got it. Prof. Jacobi has found it in Hemadra's *Chandonuśasana.*[21] It occurs at IV 1, the first line being

पिक्खइं मंदिराइं उग्वाडियजालगवक्खइं ।

(9) *Gāthā* occurs at X 12, 9, 12. It is quite of the ordinary type.

(B) MĀTRĀVṚTTAS IN GHATTA.

Ghattā in our work is ageneral name for the strophe ending a Kaḍavaka. It corresponds to Dhruvā or Dhruvaka. Any metre can therefore be used in that position, besides the legitimate Ghattā of Piṅgala, which consiste of 62 Mātrās.

(10) *Ghattā*, legitimate, occurs at the end of several Kaḍavakas. It has thirty-one mātrās in each half, arranged like 10+8+13. Piṅgala says:[22] "A Ghattā has sixty-two mātrās. There are seven Gaṇas of four mātrās each in both the feet, with three laghu (◡ ◡ ◡) at the end of each." Thus this Ghattā is Dvipadī. The places of its occurrence are all the Kaḍavakas in Sandhis XII, XIII and XIV and the first one of XV. It also occurs in the Maṅgala verses of the same Sandhis.

(11) *Ullāla* has 15+13 twice. Piṅgala thus describes it.[23] "Have three Turaṅgama (four mātrās) and three mātrās; in the same way six, four and three at the end. Thus can Ullāla be composed. The mātrās of the feet together are fiftysix." It occurs at the end of I 16, II 1 to 4, and 6 to 11, 13 and 14; the whole of III; IV 1 to 6 and 8 to 10; etc.; as Maṇgala in II, III and IV.

(12) *Abhisārikā*[24] is also a Dvipadī having twenty-two syllables in each pāda divided as 9+13.[25] This is the most common Ghattā in our work and comes oftener as a Maṅgala-śloka. The principal places of its occurrence are I 1 to 9 and 11 to 15, V 1 to 8, and 12 to 23 (i. e. end), VI 1 to 9, the whole of IX, X and XI, XV 2 to 17 (i. e. end), the whole of XIX, X, XXI and XXII; as Maṅgala in I, V, VI, IX, X, XI, XVII, XVIII, XIX, XX, XXI and XXII.

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[21] Op. Cit. Introduction p. 49.

[22] Ibid p. 170 पिंगलकइ दिट्ठउ छन्द उकिट्ठउ घत्त मत्त बासट्ठि करि ।
चउमत्त सत्त गण नावि पाअ भण तिण्णि लहु अंत धरि ॥ ९२

[23] Ibid p. 205 तिण्णि तुरंगम तिअल तह छह चउ तिअ तह अंत ।
एम उल्लाल उट्ठवहु बिहुदल छप्पण मत्त ॥ ११८

[24] This and the following names are form Hemacandra, for which I am indebted to Jacobi's edition.

[25] XVII 1 has 8+13 and 9+13, but need not for that matter be regarded as a different metre. The second foot is regular, and the flaw in the first may be regarded as a variation, or carelessness of the author.

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(a) ***Manmathatilaka*** is a variety of the above, having 8+14 mātrās in a pāda: i. e. the total number of mātrās is kept up. This occurs in XVII 3 and 5 to 10.

(b) ***Kusumanirantara*** shows 9+14 and occurs only in XVII 4

(13) ***Vibhramavilasitavadana*** has 11+13 mātrās and occurs in XVI 1 to 8, and 10.

(a) ***Navapuṣpandhaya*** which has 11+14, can be regarded as a variety of the above. Occurs XVI 11 and 12.

(14) ***Kinnaramithunavilāsa*** has 11+15 in XVI 9.

(15) ***Markaṭī*** having 11 Mātrās for all four feet occurs at IV 11.

Siṃhaaloaṇa,[26] see (5) above. The Ghattās in the whole of VII, VIII 1 to 10 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Maṅgalas of VII and VIII. See, however, footnote 18 on (5) above.

Alillaha,[26] see (2) above, occurs as Ghattā in IV 7.

(C) CLASSICAL METRES OR GAṆAVṚTTAS

(16) ***Cāmara***. Of about the *ten* Kaḍavakas in different metres, IV 6 is in a sort of Cāmara. There are five verses of four pādas each and one of two only. It is thus described by Piṅgala.[27]

"Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight 'hāras' or long syllables and seven 'sāras' or short syllables, and a 'hāra' or long syllable at the beginning and end." Thus the Cāmara, besides having fifteen syllables and twentythree mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Piṅgala's definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

– ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

When we examine our Kaḍavaka, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्समाणएण तेण दिट्ठयं gives – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

(2) वाविकूवछप्वड्ढव सुप्पसण्णवण्णयं ,, – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

But (3) मदविहारदेहुरेहिं छहु तं रवण्णयं ,, ⏑ ⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

(4) छरहिगंधपरिमलं पसअएहिं फंसए ,, ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

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[26] These have not been renumbered.

[27] Ibid p. 484

चामरस्स वीस मत्त तीणि मत्त अग्गला ।
अट्ठ हार सत्त सार ठाइ ठाइ णिम्मला ।
आइ अंत हार सार कामिणी मुणिज्जए ।
अक्खरा दहाइ पंच पिंगले भणिज्जए ॥ १५८

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In (1) and (2) our author agrees quite with Piṅgala, but in (3) and (4) there is a complete disagreement, not only in the scheme, but also in the number of syllables, (3) having sixteen and (4) as many as seventeen.

(17) *Bhujaṅgaprayātam:*—Our poet seems to be fond of the classical Bhujaṅgaprayātam, which occurs at III 26, IV 3[28], V 17, XII 3 and XV 1, XV 15. He calls it a metre that charms wise men[29]. It does not necessarily require four feet. Thus in III 26, XV 1 and XV 15 we have four verses of four feet each, and one of *two* only. It is thus described:[30]

"With Dhvaja (a gaṇa of three mātrās, the first being short i. e. ⏑ —) and and Cāmara (—) four times repeated, and twenty mātrās to a pāda, Bhujaṅgaprayātaṃ can be worne round the neck like a necklace."

Bhujaṅgaprayātaṃ therefore has twenty mātrās to a foot and the scheme ⏑— — (i. e. the classical 'Ya-gaṇa') four times repeated. Our author mainly conforms to this, with slight variations as in:

(1) भमंतो नहे हिंडए सुरविमाणं has ⏑– –, ⏑– –, ⏑–⏑, ⏑⏑–, –

(2) चिरं नंदओ गिहवरो दाणइंदो „ ⏑– –, ⏑–⏑, ⏑⏑–, –⏑–, –

In (1) 'Ya–gaṇa' occurs only twice, being supplanted in the latter half by 'Ja-gaṇa', 'Sa-gaṇa' and a guru; in (2) it makes place in that half for 'Sa-gaṇa', Ra-gaṇa' and a guru.

(18) *Śaṅkhaṇārī* is only a variety of the above, the only difference being that the stanza of a Saṅkhaṇārī consists of two Bhujanga-pādas only. We have it in XIV 8. Piṅgalas definition is as follows[31]:

"Saṅkhaṇārī is said to consist of six 'varṇas', the half of Bhujaṅga, and four (such) feet."

Thus the foot is half of Bhugaṅga, i. e. consisting of six syllables only. Four such feet are required. Our poet's Saṅkhaṇārī however, has one verse of two pādas only, if we are to consider that there is no lacuna of a line at the end of XIV 8, which is in this metre.

(19) *Lacchīhara* or Lakṣmīdhara, of four 'yodha' Gaṇas i. e. — ⏑ —, the classical 'Ra'-gaṇa. It occurs at IV 13. Pingala's definition is thus[32]:— "A Hāra (—), a Gandha (⏑), a Karṇa (— —), again a Gandha (⏑), then Karṇa (— —), and Śabda (⏑), then Ta-gaṇa (— — ⏑) and Guru;

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28 This appears to have escaped Jacobi's notice.

29 भुजंगो बुहारंजणो णाम छंदो XII 3, 28

30 Ibid p. 440 धओ चामरो रूअओ सेस सारो
ठए कंठए मुद्धए जत्थ हारो ।
चउच्छंद किज्जे तहा सुद्ध देहं
भुअंगापआअं पए बीसरेहं ॥ १२४

31 Ibid p. 368. छडा वण्ण बद्धो भुअंगा पअद्धो
पआ पाअ चारी कही संखणारी ॥ ६२

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(thus) Nāgarāja says that there are four 'yodha' gaṇas (— ⏑ —). Of this form is to be known a Lacchīhara." Four — ⏑ — to a pāda, and four such pādas constitute a Lakṣmīdhara therefore. Our auother has, however, variations in the begiuing of a pāda thus:

(1) तिलयदीवन्तरत्थेण चंदप्पहं has ⏑⏑⏑–,–⏑–,–⏑–,–⏑–

(2) सिसिरकालम्मि उन्हालए पाउसे has ⏑⏑⏑–,–⏑–,–⏑–,–⏑–

In both the cases, the initial guru (—) is split up into two laghus (⏑⏑).

(20) *Mandara* occurs only in one line of a Kaḍavaka in IV 1, 3. It is in fact a couplet and should have been written in two lines one below the other:—

अहो जिणु संचहु मं पउ वंचहु ॥ १ ॥
इंदिय संचहु छक्किय संचहु ॥ २ ॥

Piṅgalas definition runs thus.[33]

"That is the beautiful Mandara, Oh friend, where there is a 'bha' (—)" i. e. at the beginning. The context is of three-syllable feet. Hence Mandara consists of four feet of three syllables, each headed by a 'guru' or long syllable.

VII

Apabhraṃśa Literature.[1]

(1) What is the extent of the Apabhraṃśa Literature? Just a decade ago such a question would have seemed very ridiculous, for, until recently the only literature in Apabhraṃśa known to scholars and recognised by them as such was, what was found[2] (a) in the fourth act of Kālidāsa's *Vikramoravaśī*, (b) in *Prākṛta-piṅgala* attributed to Piṅgala, (c) in Hemacandra's *Grammar* IV 329 to 446, where he quotes from various sources, (d) in Hemacandra's *Kumārapāla-carita*, otherwise called *Prākṛta-dvyāśraya-kāvya*, Sarga VIII vs. 14 to 82, which professedly illustrate his own grammatical rules, and lastly (e) in Jain-legends like the *Kālakacāryakahā* and that of the destruction of *Dvāravatī* and stray verses here and there in Alaṅkāra works like *Sarasvatī-kaṇṭhābharaṇa*, the commentaries to *Daśa-*

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[32] Ibid p. 444 हार गंधा तहा कण्ण गंधा उणो
कण्ण सद्दा तहा तो गुरूआ गणो।
चारि जोहा गणा णाअराआ भणो
एहुरूएण लच्छीहरो सो मुणो ॥ १२७

[30] Ibid p. 351 भो जहि सो जहि मन्दर सुन्दर ॥ २३ Jacobi does not seem to have noticed this.

[1] The following is from my essay of this name read at the First Oriental Conference, Poona, Nov. 1919, with modifications and additions.

[2] Pischel, *Materialien Zur Kenntnis des Apabhraṃśa* 1902, has put together and translated the Apbh. verses in Hemacandra, *Sarasvatī-kaṇṭhābharaṇa* and *Vikramorvaśī*. This book was kindly lent to me by Dr. Zimmermann of St. Xavier's College, Bombay.

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rūpa and *Dhvanyāloka*. Besides, some verses are to be found in the *Vetāla-pañcaviṃśatikā*, *Siṃhāsanadvātriṃśikā*, and the *Prabandhacintāmaṇi*. To the Apabhraṃśa verses in the *Sarasvatī-kaṇṭhābharaṇa* mentioned by Pischel in his grammar and wonderfully reconstructed and translated in his *Materialien* are to be added those at pp. 74, 174, 348, 373.

Pischel has not mentioned the *Kumārapāla-carita* as it was published in 1900, when his *Grammatik* was also in the press.

(2) The genuineness of the 4th act of the *Vikramorvaśī*, which was called into question by scholars like S. P. Pandit and Bloch, is not generally accepted even now. Prof. Jacobi is the latest[3] champion of the theory of the spuriousness of the Apabhraṃśa in the fourth act. He has adduced no new grounds, but corroborated Bloch, in pointing out 7 more Apabhraṃśa verses which contradict the prose that precedes them. The contradictions may be due to the fact that the scribes, not knowing Apabhraṃśa, were from the beginning suspicious of it and therefore grossly neglected it, and put the Apabhraṃśa songs which foreshadowed the King's speeches hopelessly out of their context.

But the fact remains that the act has suffered by the dictum of the above mentioned scholars. It requires to be again edited with care by one who knows Prākṛit and especially Apabhraṃśa well. The *Prākṛta-Piṅgala* has been edited again in the Bibl. Ind. by Candra Mohan Ghosha in 1902; but it is apparently no improvement upon Śivadatta and Parab's Kāvyamālā edition. As the one is based on North-Indian Mss. alone, and the other on West-Indian Mss. exclusively, both are defective and unsatisfactory.

(3) Since Pischel's time there has been a considerable addition to our knowledge of Apabhraṃśa literature.

I The *Bhavisayattakahā* or shorter still *Bhavisattakaha* of Dhaṇavāla i.e. our present work, (1) edited by Prof. Jacobi, in the Abhandlungender K. B. A. W. at Munich in 1918, (2) undertaken by Mr. Dalal, in the Gaekwad's Oriental Series and now finished by me.

II The *Sañjamamañjarī* of Maheśvārasūri No. 1359/1886–92 of the Deccan College collection at the Bhandarkar Institute, is written entirely in Apbh. It contains 35 verses in दोधक or दोहा metre, and is quoted below. The author must have probably lived a couple of centuries before the fourteenth,[4] see III below.

नमिऊण नमिरतिदसिंदविंदसिरिमउडकीढपयवीढं ।
पासजिणे (सं) संय (ज) मछरूवसंकित्तणं काहं ॥ १ ॥
संजमु सुरसत्थिहि सुअउ संजमु मोक्खदुवारु ।
जेहिं न संजमु मणि धरिउ तह दुत्तर संसारु ॥ २ ॥

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[3] His *Bhavisattakhā* Intr. p. 58 Note 1.

[4] My article in the *Annals* of the Bhandarkar Institute I 157 where the small work has been published.

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सजमभारधुरंधरह सहुच्छलिउ न जाइ ।
निअजणणीजुव्वणहरणु जम्मु निरत्थउ ताइं ॥ ३ ॥
विरमणु पंचह आसवह इंदियनिग्गह जत्थ ।
सकसायहं दंडह दमणु सतरस संजमु तत्थ ॥ ४ ॥
निग्घिण निठुर दुम्मण जे पाणि बहु करंति ।
ते आवज्जिअपावभर निच्छय नरय पडंति ॥ ५ ॥
अलिउ म जंपहु दुव्वयणु पर दूमिज्जइ जेण ।
वसु नरवइ नरईहिं नयउ अलिउब्भवदोसेण ॥ ६
जइ पाणइं संसइ पडइ जइ निव्वाहु न अत्थि ।
तहवि अदिन्नु म संगहसि जं दूसिउ जिणसत्थि ॥ ७ ॥
जइ निव्विन्नउ दुहपचुरि निवसंतु संसारि ।
मेहुणछहि छमिणंतरिण मण पसरंतु निवारि ॥ ८ ॥
गाढपरिग्रहगहगहिउ नरु हारइ अपवग्गु ।
मिल्हि परिग्गहदुव्वसणु सिवसुहकारणि लग्गु ॥ ९ ॥
पंचासवविरमणु करहि करहि म निग्घण पाउ ।
सिद्धिपुरंधिहि उवरि जइ तुज्झ पइट्टइ भाउ ॥ १० ॥
ककसि फरसि म उव्विअसि निरु कोमलइ म रज्जु ।
मज्झत्थिउ (इ) वित्थरहिं जिअ जइ मणि निव्वुइकज्जु ॥ ११ ॥
रसणिंदिउ दुदम दमिउ रसि रसि गिद्धउ जेण ।
अवर य इंदिय विसयगय लीलइं निज्जिय तेण ॥ १२ ॥
गंधसुगंधिइं रइ करइं दुग्गंधिइं संताउ ।
घाणिंदियकयउक्करसि जीव म बंधइ पाउ ॥ १३ ॥
जे जिणनाहह मुहकमलअवलोअणकयतोस ।
धन्न तिलोअहं लोअणइं सुहमंडणपर सेस ॥ १४ ॥
पररमणी जे रूवभरि पिक्खिवि जे विहि (इ) संति ।
रागनिबंधण ते नयण जिण जम्मवि नहु हुन्ति ॥ १५ ॥
जीव म रंजहि मणरयण सुणवि मणोहर गेउ ।
खरनिठुरसद्दावसरि मा करि मणि उव्वेउ ॥ १६ ॥
गय मय महुअर झस सलह नियनियविसयपसत्त ।
इक्किक्केण इ इन्दियण दुःख निरंतर पत्त ॥ १७ ॥
इक्किणि इंदिय मुक्कलिण लब्भइ दुक्ख सहस्स ।
जसु पुण पंचइ मुकला कह कुसलत्तणु तस्स ॥ १८ ॥
इंदियसुक्खि म रइं करहु संभावहिं अपवग्गु ।
जिअ खणभंगुरविसयसुहमग्गि अलग्गि म लग्गु ॥ १९ ॥
वयरपरंपर संघडइ बहु उव्वेय करेइ ।
कोव वियंभिउ भंति नहु जीवहं दुग्गइ नेइ ॥ २० ॥

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वरिससहस्तिहिं जं कियउ तवु संजमु उवयारु ।
कोहमहानलसंगमिण सो दहि किज्जइ च्छारु ॥ २१ ॥
माण मडप्फर विप्फुरइ विणइ न वट्टइ कोइ ।
विणयविहूणह निठुरह नाणविढत्ति न होइ ॥ २२ ॥
विणु नाणेण चरित्तु नहु विण चरणेण न मुक्खु ।
मुक्खुविहीणा(णहं) कहवि नहु होइ निरंतर सुक्खु ॥ २३ ॥
ता मिल्हेविणु माणभडु विणय निवेसहिं चित्तु ।
अहव सहेसहि दुक्खडां भवपंजरि निक्खित्तु ॥ २४ ॥
माया (मा मा ?) परवंचणु करहिं परवंचंतहं पाउ ।
जीवहं पावपरव्वसह नरय तिरिक्खउ ठाउ ॥ २५ ॥
उल्हंती लोहह लहरि झंपिय जेण झडत्ति ।
तछु भवजलहिसमुत्तरणि फुरइ समग्गलसत्ति ॥ २६ ॥
जीव कसाय न निज्ज (ज्जि) णइ अनु (णु) विप्फुरइ सरोसु
काइं निहत्थउ नीससिहिं करइ सरीरह सोसु ॥ २७ ॥
जेणि न रुद्धउ विसयछहि धावंतउ मणुमीणु ।
तेणि भमेवउ भवगहणि जंपंतइ जण दीणु ॥ २८ ॥
संजमबंधणि बंधि धरि धावन्तउ मणहत्थि ।
जइ काहिसि अहु सुक्कलु ता पाडिहइ अणत्थि ॥ २९ ॥
जीह जि वन्नइ जिणह गण दंसण नाण चरित्त ।
सा सकहिज्जइ सज्जणिहिं पयडियपवयणतत्त ॥ ३० ॥
जा परदोस समुल्लवइ मिच्छपवत्तणसज्ज ॥
सा जीहा मह मुहकुहरि जिण जम्मवि म करिज्ज ॥ ३१ ॥
जिणचंदगुरुजणविणउ तवु संजमु उवयारु ।
जं किज्जइ खणभंगुरिण देहह इत्तिउ सारु ॥ ३२ ॥
जो संतावइ अणुदियहं छव्विहजीवनिकाउ ।
नरयनिबंधणकम्मरउ बकि किज्जउ सो काउ ॥ ३३ ॥
(दण्ड दमवि म) णु वसि करहु धरि संजमि अप्पाणु ।
मोह महाबलु निज्जिणिहिं जिम पावहि निरवाणु ॥ ३४ ॥
समणह भूसण गयवसण संजममंजरि एह ।
(सिरि) महेसरसूरि गुरु कन्नि कुणंत सुणेह ॥ ३५ ॥

III The *Commentary* on this work by a pupil of Hemahaṃsasūri is also important for the Apabhraṃśa. The commentator must have lived before A. D. 1505, the date of the copy of the *Sañjamamañjari* together with its commentary. It contains lots of Apabhraṃśa quotations, some of very considerable length. The smaller ones are generally of the nature of *Subhāṣita* verses that must have been very common in the days of the commentator. cf.

दिट्ठइं जो न वि आलवइ कुसलु न पुच्छइ वत्त ।
ताछुसणइ न वि जाईइ रे हयडा नीसत्त ॥

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रासहु कंधि चडावियइं लब्भइं लत्त सहस्स ।
आपहणे करि कम्मडां हिया विछरहि कस्स ॥
मरण ति विहइं बप्पडा धम्मि जि झुक्का रंक ।
सुकिअ सुसंचिअ जेहिं पर ते तिणिवार निसंक ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाउलाइं सुरसुरहिसमाण य गोउलाइं ।
जहि सयवर वावीसइं वराइं वणसिरीअ रमणि केलीहराइं ॥
मयमत्तय मयगल गुलगुलंत वरतरलतुरय थपमपथपंत ।
जिहिं रहवर घोरंणि थडहडंत फरफारक पाइक थमधमंत ॥
जहिं कूव मणोहर सरवराइं नरनारीजण-घण-छंदराइं ।
रमणीअरमणि जणु अच्छराइं जहिं वहइं सरिअ किरिजलहराइं ॥
जहिं वसहिं लोय अट्ठारहवन्न जहिं पउण-बहत्तरि-नवरन्न ।
जहिं पवरचहुट्टइं मनवहुट्ट जलथलदीवंतरसत्थघट्ट ॥
जहिं नागर-सागर-किरिनिवास जहिं कीळ करइं लीळाविलास ।
जहिं छंदरमंदिर-देहुराइं जणु सिच्छइं लच्छीहर-घराइं ॥

At fol. 106 (b) begins the story of a king of Taksaśilā named Trivikrama. This runs over three folios, and is given as an illustration of the merits of obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quoted below:

अत्थि नामिण नयरु तक्खसिल । पडि-वक्ल-वछयलसिलमणिसिकोह-सह-घद्दसुरहर । हरिणच्छि-हरिणंकसुहमहिलचक्कचंकमणमणहर ।

धणकण कंचन-रयण-निहि सुरपुरसरिसायाउ ।
सेसु-फणावलि किं ठियउ परिरंभिवि पायाउ ॥

ताहिं तिविक्कमु २ अत्थि नरनाहु । तिअलोअविक्खाउ । जसि दलिय-सयल-पडिरायविक्कमु सरपंकयसंगहिय मंखनावइ तिविक्कमु ।

ताहु मंगलदेवि पिय कोमलकमलपयच्छि ।
रूवि विणिजिय रइरमणि कणयच्छवि मं कच्छि ॥

Apabhraṃśa quotations like रासहु कंधि चडावियइं etc. or दिवसि पहिल्लइ पाहुणु सोनासह वीकाइ look like stray *subhāṣita* verses, current in the author's time and show that there must have been a rich literature in Apabhraṃśa upon which he has largely drawn. The long story that he has quoted also corroborates this view.

IV The *Tisaṭṭhimahāpurisaguṇālaṅkāra* of Pupphadanta is an important work in Apabhraṃśa. It forms No. 370 in section X of the catalogue for the search of Mss. for the years 1879–80, and is entered as an incomplete Prākrit[5] work in 304 foll. The Ms. is to be found in the Deccan College

[5] That it was possibly Apbh. was kindly suggested to me by the Muni Maharaj Jinavijayaji of Poona. I am in search for other Mss of the work with a view to publish it.

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Mss. collection now deposited at the Bhandarkar Institute. The work is divided into Sandhis or chapters, as most Apabhraṃśa works are, and has 27 such Sandhis. How many more Sandhis the work really has, I have not yet been able to ascertain. The number of stanzas in a Sandhi varies from 15 to 25. Sometimes however, a Sandhi has only 9 stanzas, (e. g. Sandhi VI) or as many as 29, e. g. Sandhi IX.

The work begins—

सिद्धिवहुमणरंजणु परमणिरंजणु भुवणकमलसरणेसरु ।
पणविवि विग्घविणासणु णिव्वमसासणु रिसहणाहु परमेसरु ॥
सुपरिक्खियरक्खियभूअलणु पंचलयवलुण्णयदिव्वतणुं ।
पयडियलासयपयजयरवयहं परसमयभणियदुण्णयरवहं ॥
सुहसीलगुणोहणिवासहरं देविंदथुअं दिव्वासहरं ।
जुइणिज्जियमंदरमेहलयं पविमुक्कह.रमणिमेहलयं ॥

etc. etc. etc. etc.

घत्ता अवहवि पणविवि सम्मइं विणिहयदुम्मइं कोवपावविहंसणु ।
जाहु तितिथि मइं लइउ ण.णसमिद्धउ जिम्मलु सम्मदंसणु ॥ १ ॥

Every sandhi ends with the following words:—

इय महापुराणे तिसट्ठिमहापुरिसगुणालंकारे महाकइपुप्फदंतविरइए महाभव्वभरहाणुमण्णिए महाकव्वे सम्मइसमागमो णाम etc. (the name and number of the Pariccheda or Sandhi.) The poem is said to be approved by the most noble Bharata; but it is not clear who this Bharata is.

The seventh stanza in Sandhi I is important as it contains an explicit reference to the *Setubandha* of Pravarasena, side by side with the *Rāmāyaṇa*:—

सियदंतपंतिधवलीकयाइ ता जंपइ वरवायाविलाइ ।
भो देवीणंदण जयसिरीह किं किज्जइ कव्वु सुपरिससीह ॥
गोवज्जिएहिं पं घणदिणेहिं सुरवरचावेहिं व णिग्गुणेहिं ।
मइलियचित्तेहिं पं जरघरेहिं छिद्दण्णेसिहि णं विसहरेहिं ॥
जडवाइएहिं णं गयरसेहि दोसायरेहिं णं रक्खसेहिं ।
आचक्खियपरपुट्ठीपलेहिं वरकइ णिन्दिज्जइ हयखलेहिं ॥
जो बालवुड्ढसंतोसहेउ रामाहिरामलक्खणसमेउं ।
जो सुम्मइ कइवइ विहियसेउ ताम्ह वि दुज्जणु किं परि न होउ ॥
णउ मइं बुद्धिपरिग्गहु णउ सुयसंगहु णउ कासुविकेरउ बलु ।
भणु किह करमि कइत्तणु ण लहमि कित्तणु जगु जि पिसुणसयसंकुलु ॥

The reference in line 7, by the words बालवुड्ढसंतोसहेउ is to Vālmīki and his work the *Rāmāyaṇa*; and that in line 9, जो सुम्मइ कइवइ विहियसेउ, is clearly to Pravarasena of the *Setubandha* fame.

In the ninth stanza the poet mentions several predecessors of his, some, like Kapila and Vyāsa, almost mythical, others like Bhāravi and Bāṇa of living memory. It is important to note that Puṣpadanta mentions Rudraṭa

f-g

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and not Hemacandra, when speaking about his knowledge of poetics. Had Hemacandra, who was looked upon as a literary colossus by all his Jaina successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differenciation. The passage which deals with this subject is worth quoting and reads thus:—

अकलंककविलकणयरमयाइं दियसुगयपुरंदरणयसयाइं ।
दंतिलुविसाहिलुरुद्दरियाइं णउ णायइं भरहवियारियाइं ॥
णउ पीयइं पायंजलिजलाइं अइहासपुराणइं विम्मलाइं ।
भावाहिउ भारवि [6]भासु वासु कोहलु कोमलगिरु कालिदासु ॥
चउमुहु सयंभु सिरिहरिसु दोणु णालोइउ कइईसाणु बाणु ।
पउ रुद्दु जडणिरुणासयारु पडियच्छिउ णालंकारसारु ॥

. . . .

पिंगलपत्थारुं सहुरि पडिउ ण कयाइ महारइ चित्ति चडिउ ।
जसइंधु सिंधुकल्लोलसित्तु ण ककाकोसलि हियवडं णिहित्तु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kapila, Kaṇayara (Kaṇāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain–Prākrit works) says, is Nyāyakārakartā. He is evidently the same Akalaṅka[7] as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārvākamate granthakartā,' and Dantilla and Visāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. कूष्मांडः कश्चित् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in his *Deśīnāmamāla* e. g. अविणयवई इति द्रोण: on I, 18, अज्झो एव इति द्रोणः on I 50 etc. Svayambhu is described as स्वयंभूः कविः पांथडीबद्धरामायणकर्ता आपलीसंघीयः It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākrit.

V. The *Ārādhanā* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr. Dalal[8] at Pātaṇa contained only 30 and 27 Sandhis. The last verse, not in Apbh. runs as follows:—

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[6] Three syllables have been rubbed out here, owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

[7] Winternitz, *Geschichte der Indischen Litteratur II* p. 352 H.

[8] Dalal, Essay read before the Gujarātī Sahitya Pariṣad. p. 14.

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मुणिवरणयणंदीसण्णिबद्धे पसिद्धे सयलविहिणिहाणे एत्थ कव्वे सुभव्वे ।
अरिहपसुहसुत्तुसुमाराहणाए पभणिउं फुडु संधी अट्ठावणं समेत्ति ॥

Unfortunately Mr. Dalal could not get details about the date of tne author or at least of the Ms.

VI. *Paramātmaprkāśa* of Yogīndradeva, a Digambara. This is a philosophical work in 330 Dohas. It was composed at the request of Bhaṭṭa Prabhākara. For, it says:—

भट्टपयाहरि (पहायरि ?) विण्णविउ विमलु करेविणु भाव ।

VI. The *Nemināhacariu* of *Haribhadru*, Candrasūri's pupil, who completed his work in 1159. Prof. H. Jacobi, who makes mention of it at p. 1 and 2 of his Introduction to *Bhavisattakahā* thus describes it. "This is a work of great extent (8032 granthas of 32 syllables) and is almost entirely in strophes of 9 lines called Raḍḍā or Vastu. It relates the nine previous births of Ariṣṭanemi and Rājīmatī and in the smaller second half, the story of this Tīrthakara, which is interwoven with that of Kṛṣṇa and the Pāṇḍavas.' The work when published by a scholar like Prof. Jacobi, will add further to our knowledge of Apabhraṃśa language in particular and literature in general.

VII. *Vairasāmicariu* of *Varadatta* is in two Sandhis only, containing 12 and 9 Kaḍavaks respectively.[9] There are Mss. of it both at Pātaṇa and Cambay. It begins:—

अहो जण निसुणिण (णि) जउ कन्नु धरिज्जउ (हु) वइरसामिमुनिवरचरिउ ।
साहइं सुमणोहरु भविय सुंदरु जिं जिणरयणु समुद्धरिउ ॥ १ ॥
तुंबवननामि पुरवरु पहाणुं अत्थेत्थु भरहि वरगुणनिहाणु ।
जिणभवणिहि सुंदरु किउ पवित्तु देउलविहारमंडिउ पवित्तु ॥ २ ॥

The end:

मुनिवर वरदत्ति गणहरभत्ति वइरसामिगणहरचरिउ ।
साहिज्जउ भाविं मुंचहु पार्वि जिं तिहुवणु नियगुणभरिउ ॥

No dates are available.

VIII Lastly there are smaller works in Apabhraṃśa called Sandhi nad Rāsa.[10] Same of them are mentioned below.

(a) *Paumasiricaritrtra*, in 4 Sandhis, of Dhāhila son of Pārśva.

(b) *Antaraṅgasandhi*, in 9 Kaḍavakas, of Ratnaprabha, the pupil of Dharmaprabha.

(c) *Cauraṅgasandhi* in 5 Kaḍavakas.

(d) *Sulasākhyāna* in 17 Kaḍavakas of Devacandra, preceptor of Hemacadra.

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[9] Mr. Dalal's essay p. 12.

[10] Mr. Dalal's essay. For others, see pp. 11—20.

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(c) *Bhaviyakuḍumbacaritra*, 36 Gāthās in Catuṣpadī.

(f) *Sandeśarāsaka*, in different metres, being the message of a Virahinī

(g) *Bhāvanāsandhi* of Jayadevagaṇin, pupil of Sivadevasūri, in 6 Kaḍavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, somtimes at great length.

(a) The *Kumārapālapratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makaradhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathās in Apbh. Such are (1) the *Jīvamanah-karaṇasaṃlāpakathā* containing 105 stanzas in Apbh., (2) the *Sthūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खड्ड खणाविय सइं छगल सइं आरोविय रुक्ख ।
पइं जि पवत्तिय जन्न सइं किं कुक्कुयहि मुरुक्ख ॥

from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुभल वणि वसंतु पयट्टु ।
भट्टु व मयणमहानिवह पयडिअविजयमरट्टु ॥ १ ॥
मूढ पलोइवि कंतकर उत्तरदिसि आसत्तु ।
नीसासु व दाहिणदिसिहि मलयसमीरु पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एक्के दुन्नय जे कया तेहि नीहरिय घरस्स ।
बीजा दुन्नय जइ करउं तो न मिलउं पियरस्स ॥

from शीलवतीदृष्टांत p. 3

and सीहु रमेवि जु वाहिहइ इक्क वि जिणिहिइ सत्तु ।
कुमरि पियंकरि देवि तसु अप्पइ रज्जु समत्तु ॥

from नरदेवकथा p. 39

वडरुक्खह दाहिणदिसिहिं जाइ विदब्भिहि मग्गु ।
वामदिसिहि पुण कोसलिहि जहिं रुचइ तहिं लग्गु ॥

from नलचरितम् p. 57

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The author Somaprabha, according to the Praśasti at the end of work, lived some time after Kumārapāla and Hemacandra, as he says he wrote his work in Samvat 1241 i. e. A. D. 1185.

(d) Another work containing some Apbh. is the *Upadeśa-taraṅgiṇī* of Ratnamandiragaṇin, ed. H. B. Shah, Benares V. D. 2437. This a late work of promiscuous nature, full of Sanskrit and Prākrit quotations. The Sk. quotations are generally from the *Mahābhārata* and Bhartṛhari, and the Prākrit ones from different Āgama works and other sources. There is little that belongs to the author, but that little is written in bad Sanskrit. There are about twenty-five passages that can be strictly called Apbh.; there are some more which may be on the borderland of Apbh., and old Guj. or old Western Rājasthānī, as it is called by Dr. Tessitori. A few only are quoted here:—

पत्तपरिक्खइ किं करइ दिज्जइ मग्गंताइं।
किं वरिसंतो अम्बुहर जोइ समविसमाइं ॥ p. 1

हरि गहंद डगमगिय चंद करमिलिय दिवायर डुल्लिय महि हल्लि यह मेरु जलझंपिय सायर।
खुड्डफोडि थरहरिय कूर कूरंभ कडक्किअ अनकविनक धम्रमसिअ पुहवि सहु प्रकय पलहिय ॥
गज्जंति गयण कवि आम भणि सुरभणि सुरभणि फणमणि इक्कडुअ।
मामहि हिमगहिममगहिमगहि मुंच मुंछ जयसिंह डुह ॥ p. 64

सुंदर सर अइराइ इलि जल पीयडं वयणेहिं। उदयनरिंद्रहिं कहीउ तीहं नारीनयणेहिं ॥ p. 70

The last passage is between Apbh. old Gujarātī.

(c) The *Supāsanāhacariyam* of Lakṣmaṇagaṇi parts I and II. ed. Pandit Hargovind Das Seth, Benares 1918, contains some Apbh. The third part is not yet out.

केवि मल्लव्व सज्जंति कमदडुरं अवरि गायंति डहकंठरवसुंदरं।
केवि उत्तालनाकाडकं रासयं कुणइ करनच्चियं अवरि वरहासयं ॥
केवि हरिखुरा तियसगलदेडुरं कुणहिं हयहेसियं केवि डहबंधुरं।
केवि गयगज्जियं कुणहिं मयभिभलं अमि मुट्ठीहि पहरंति धरणीयलं ॥ etc p. 50

नय धिप्पइ ससणेहि नहु विणइहि गुणिहि।
नहु कज्जइ नय माणिण नय चाडुयसइहिं।
नय खरकोमलवयणि न विहवि न जोव्वणिण।
दुम्मेज्झडं मञ्झु महिलहं चित्तइ आयरिण ॥ p. 115

कईयावि महुरककयंठकंठसज्झाइ पयट्टइ।
कईयावि गहियसुअंधकुसुम देवयणि वट्टइ।
कईयावि बहुभवभमणभावण मणि भावइ।
कईयावि सुइरम्मि जिणधम्मि कीणमणु ठावइ ॥ p.116

Besides stray verses at about sixteen places, there are Apbh. passages considerable length at pages 50, 190, 212, 286 and 440.

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(d) The *Dohākoṣa*,[11] published by Dr. Harprasad Shastri in his Bengali work *Bauddhagāna o Dohā*, 1323, is full of Apabhramśa. The learded Shastri, however, considers it old 'Bāngālā,' which is not the case. There are two collections of Dohās, (there are other metres also) one of Saroruha-vajra who subscribes himself Saraha in his Dohas, and the other of Kṛṣṇācāryapāda and both are in Apbh.

From Saraha:—

(4) *Conclusion*:—

The Section has made it amply clear, that under the so-called Prâkrit literature, especially of the Jains, both published and unpublished and much valuable Apabhraṃśa lies burried. Some works, which in the Catalogues are simply dubbed Prākrit, might turn out to be Apabharaṃśa and others, rightly called Prākrit, might still contain some Apabhraṃśa quotations and stories of value from both the linguistic and literary points of view. It is also likely that the treasures at Pātaṇa, Khambayat and other strongholds of Jainism, might contain Apabhraṃśa works, yet unknown even to their blessee possessors. It is the duty of all right-minded Jains to make such works availabl to scholars who would publish them according to approved methods and subject them to literary and historical criticism.

घरहि वईसी दीआ जाली कोनेहिँ वइसी घण्टा चाली ।
अक्खि निवेसी आसनबन्धी कर्ण्णेहिं खुसखुसाइ जनधन्धी ॥
रण्डीमुण्डी अन्य वि वेसें दीहणक्ख जे मलिने वेसें ।
णग्गल होइ (अ) उपाडियकेसें खवनेहिं जानविडंबियवेसें ॥
अप्पणु वाहिय मोक्खउवएसें ॥
जइ नग्गा विअ होइ मुत्ति ता सुनह सिआलह ।
लोमोप्पाटने अच्छ सिद्धि ता जुवइनितंबह ॥
पिच्छीगहणे दिठ्ठ मोक्ख ता करिह तुरंगह ।
उञ्छें भोअणे होइ जाण ता करिह तुरंगह ॥
एव सरह भणइ खवनान मोक्ख मह्यु किंपि न भावइ ।
तत्तरहिअकाया ण ताव पर केवल साहइ ॥ १ ॥
जो भव सो निवाणखलु भेवु न मण्णह पण्ण ।
एक्कसहावें विरहिआ निर्मलमइ पडिवण्ण ॥ p. 118
घरहि म थक्कु म जाहि वने जहिं तहिं मण परिआण ।
सअलु णिरंतर बोहि ठिअ कहिं भव कहिं निव्वाण ॥ old.

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[11] My attention was kindly drawn to this work by Sir George Grierson a couple of years ago, but long illness prevented me from looking into it until recently.

In a very few places I have departed form the printed text. I am printing it with corrections and explanations elsewhere.

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णउ घरे णउ वने बोहि ठिउ एहु परिआणउ भेउ ।
णिम्मलचित्त सहावउ करह अविकल सेउ ॥ p. 119

From Kṛṣṇācārya:—

आगमवअपुराणे पंडित मान वहंती ।
पक्क सिरिफल अलिअ जिम बाहेरि त भ्रुमयंति ॥ २ ॥ p. 113
वरगिरिसिहर उत्तुंग झुणि सबरें जहिं किअ वास ।
नउ सो लंघिअ पंचाननेहिं करिवर दुरिअ आस ॥ २५ ॥ p 130
एक्क न किज्जइ मंतु न तंतु णिअघरणिलइ केलि करंतु ।
णिअघरघरिणी जाव ण मज्जइ ताव किं पंचवर्ग निहरिज्जइ ॥ २८ ॥ p. 131
एस जपहोमें मंडलकम्में अणुदिन अच्छसि काहिउ धम्मे ।
तो विणु तरुणि निरंतर नेहें बोहि कि लाहइ एण वि देहे ॥ २९ ॥ p.131
जिम लोण विलिज्जइ पाणिएहि तिम घरिणि लाई चित्त ।
समरस जाई तक्खणें जइ पुणु ते सम णित्त ॥ ३२ ॥

The discovery of this work in the far East of India is important and significant. It shows that Apabhraṃśa, alongside of Sanskrit and Māhārāṣṭrī Prākrit, was for some centuries the literary language throughout the length and breadth of India North of the Tāptī. The literature seems to be popular-erotic and religious. The work also shows that is was a Western Apabhraṃśa[12] most probably the Māhārāṣṭra Apabhraṃśa which was raised, like the Māhārāṣṭrī Prākrit, to the literary status and was thus used by poets of the West and those of the East alike.

VIII

Reference to Apabhraṃśa, its *Age* and *Connection* with *the Abhiras:*—(A) ***Literary References:*** There are references to the Apabhraṃśa language, both spoken and literary. These however occur almost entirely[1] in Sanskrit works on dramaturgy and poetics. This is as it should be: for the Sanskrit drama, which represents according to its lights, the social life of its day, has necessarily got to recognise the current spoken idioms. This is illustarted by the use of the various Prākrits. Writers on the principles underlying the Sanskrit drama have also therefore referred to the various Prākrits, of which the Apabhraṃśa is the latest[2] and most changed phase.

(1) **Patañjali**, the celebrated author of the *Vyākaraṇamahābhāṣya* of the 2nd century B. C., is so far as we know the first great Sanskrit author to make use of the word 'apabhraṃśa' in connection with language. But with

[12] My examination of the work from this point of view will appear elsewhere. I have stated above the conclusions only.

[1] With the exception of an Inscription; see below.

See section V.

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him 'apabhraṃśa' is only deterioration of the Sanskrit word in the mouth of the vulgar; for, says he[3]:

"Each individual word has several corruptions. For instance, the word 'gauḥ' has deterioration's like 'gavī', goṇī, gotā, gopotālikā and so forth."

Apabhraṃśa here can only mean corruption or deterioration of the norm. This corresponds exactly with 'vibhraṃśa' or 'vibhraṣṭa' of Bharat. Both mean by the cognate words a particular linguistic phenomenon and nothing more. The word 'apabhraṃśa' has as yet nothing to do with the Ābhīras, nor has it acquired its later connotation, viz. people's dialect or dialects and vehicle of leterature like the various Prākrits. The corruptions mentioned by Patañjali are all found in one or other of the Prākrits.

(2) Bharata is the earliest writer on Sanskrit dramaturgy possibly belonging to the second or third century A. D. In his *Nāṭyaśāstra*[4] he deals with the Prākrits in the 17th chapter as vehicle of thought of certain characters in the drama and in the 32nd chapter verses 47 to 242, gives names and definitions of metres with examples, which are almost entirely in the Prākrits. Part of the 17th chapter verses 5 to 23 deals with the phonology of the Prākrits.

The first allusion to what came to be called Apabhraṃśa from Bhāmaha and Daṇḍin onwards seems to be in the following verse.[5]

"This should be briefly known to be threefold; by words which are the same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa) and by Deśī."

After this the rules of deterioration are given which obtain in the Prākrits and correspond generally to those of the grammarians. What Bharata mean by Deśī is made clear in verses 24 onwards. "Thus should be known Prākrit and Sanskrit. Hence forward I shall speak of the division of the Deśabhāṣā."[6] And particularly in the following.[7]

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[3] Ed. Kielhorn, Vol. 1 p. 2.
एकैकस्य हि शब्दस्य बहवोऽपभ्रंशाः। तद्यथा। गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोतालिकेत्येवमादयोऽपभ्रंशाः।

[4] Ed. Kāvyamālā, No. 42.

[5] त्रिविधं तच्च विज्ञेयं नाट्ययोगे समासतः।
समानशब्दैर्विभ्रष्टं देशीमतमथापि वा ॥ XVII 3
गच्छन्ति पदन्यस्तास्ते विभ्रमा (ष्टा) इति ज्ञेयाः ॥ ibid 4.

[6] एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा।
अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is seprrated from both Sanskrit and Prākrit can only mean spoken languages of different countries a regions.

[7] अथवा छन्दतः कार्याः देशभाषाः प्रयोक्तृभिः। ibid ४६
नानादेशसमुत्थं हि काव्यं भवति नाटके ॥ ibid ४७

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"Or the authors should use at will (in drama) the languages of the country. Since in a drama there is poetry from various countries."

Then he mentions seven[8] languages (Bhāṣāḥ), the Māgadhī, that of Avantī, the Eastern language, Śaurasenī, Ardhamāgadhī, Bāhlīkā and the Southern one; and several diatects (Vibhāṣāḥ), those of the Śabaras, Ābhīras, Caṇḍālas, the Draviḍas together with the Caras (or Ceras) and Odras and inferior idioms of foresters. It is true that one does not find here the Apabhraṃśa expressly mentioned by name. But the reason is obvious. The literary languages of the the time, Bhāṣāḥ, have got their distinctive names; but not so the Vibhāsāḥ. Yet they are recognised as dialects spoken by different tribes.[9]

"The Śabara idiom is to be put in the mouth of coal-makers, hunters and those living on wood-craft and contrivances (machinery would be too big a word for Yantra of those days !) and the foresters' language also a bit (Vānaukasī). Either the Ābhīra idiom or the Śābarī is to be used in the case of herdsmen, like cow herds, shepherds, and tenders of herds of horses, camels ets."

Thus the dialect of the nomadic tribe of cowherds etc. has so got the name of the tribe of the Ābhīras, for itself. We shall subsequently see that it has achieved a distinct name for itself and also secured a place among the literary Prākrits.

That Bharata probably had in his mind the Apabhraṃśa dialect, perhaps as yet in its formative and progressive stage, becomes clear when we

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[8] मागध्यवन्तिजा प्राच्या शूरसेन्यर्धमागधी ।
बाल्हीका दाक्षिणात्या च सप्त भाषाः प्रकीर्तिताः ॥ ibid ४८
शबराभीरचण्डालसचरद्रविडोड्रजाः ।
हीना वनेचराणां च विभाषा नाटके स्मृताः ॥ ibid ४९

Pṛthvīdhara, on *Mṛechakakatika* reads शकार and शबर for शबर and सचर. Possibly he wants to escape the difficult word सचर. The शकारी, besides being included under मागधी, would be in strange company with the dialects that are partly connected with tribes like शबर, आभीर etc., and partly with regions orc ountries like द्रविड, ओड्र. शाकारी is a name given to a dialect on account of its phonetic peculiarities and is possibly later than the मृच्छकटिक. Sir George Grierson apprently sides with Pṛthvīdhara; J. R. A. S. 1918, p. 491.

[9] अङ्गारकारव्याधानां काष्ठयन्त्रोपजीविनाम् ।
योज्या.शबरभाषा तु किंचिद्वानौकसी तथा ॥ ibid ६४
गवाश्वाजाविकोष्ट्रादिघोषस्थाननिवासिनाम् ।
आभीरोक्तिः शाबरी वा द्राविडी द्रविडादिषु ॥ ibid ६९

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considerthe passage in which he gives, for the sake of lending dramatists, the broad linguistic peculiarities of the different provinces.[10]

"One who knows should use a language in which the 'e' sound is predominant in the case of the region between the Ganges and the Ocean. He should use a language with a predominant 'na' in the case of the countries heard to be between the Vindhyas and the Ocean. In Surāṣṭra and Avantī and countries north of the Vetravatī, a language with profuse 'ca' should be used. Those countries which border on the Himālaya and the Sindhus and Sauvīras should have a language full of the "u" sound. In countries beyond the Carmaṇvatī and those round about the Arbuda (mountain) should always have an idiom full of the sound 'ta.'

The "languages abounding in the *u* sound" in the above is quite mistakable. The ukāra is a recognised peculiarity of the Apabhraṃśa. Thus without naming it, evidently because it had yet to get that name, Bharata refers to what is distinctively called Apabhraṃśa by later writers and grammarians. Another thing to be noted in the passage is the region where the dialect abounding in the *u* sound was at home in Bharata's time. Its home is Sindh, Sauvira and Northern Panjab. We shall have to return to this point later. This also seems to be the region where the cowherding, horse and camel-herding nomads were at first settled. At any rate, the camel-herds-men could not have found a more suitable place for their ships of the desert than the sandy regions along the banks of the Indus.

Bharata's acquaintance with Apabhraṃśa in some form is further attested by the illustrations of the metres which he has defined in the 32nd chapter. It was to be wished that a good edition of the *Nātyaśāstra* were avaible to scholars, for the present one is hopeless, especially at places most important from the point of view of Prākrit studies. The chapter under consideration is especially faulty and scrappy; but such as it is, it offers something of use to the present purpose.

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[10] गङ्गासागरमध्ये तु ये देशाः संप्रकीर्तिताः ।
एकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५८ ॥
विन्ध्यसागरमध्ये तु ये देशाः श्रुतिमागताः ।
नकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५९ ॥
सुराष्ट्रावन्तिदेशेषु वेत्रवत्युत्तरेषु च ।
ये देशास्तेषु कुर्वीत चकारबहुलामिह ॥ ६० ॥
हिमवत्सिंधुसौवीरान्ये च देशाः समाश्रिताः ।
उकारबहुलां तज्ज्ञस्तेषु भाषां प्रयोजयेत् ॥ ६१ ॥
चर्मण्वतीनदीपारे ये चार्बुदसमाश्रिताः ।
तकारबहुलां नित्यं तेषु भाषां प्रयोजयेत् ॥ ६२ ॥

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(1) मोच्छउ नचन्तउ । म (न) हागमे संभत्त (न्त) उ ॥ ६६ ॥
(1) मेह उद्दतुँ नई (ण) जोण्हउं । णिच णिप्पहे एस चंदउ ॥ ७४ ॥
Read मेहउ हउँ (?) णेहं जोण्हउ । „ „ रहु चंदउ ।
(3) एसा हंसवधू (हू) हि (इ) च्छाकाणणउ ।
गंतुं जु (उ) स्सुइया कंतं संगइया ॥ ९९ ॥
(4) पिय वाइ वायतुँ (उ) छवसंतकाल (उ) ।
पियकाउको (कउ) पिय मदणं जणंतउ ॥ १०८ ॥
वायदि वादो एह पवाही हसिद इव । ॥१६९॥

It will be easily seen that (1) is entirely in Apabhraṃśa (a) with the ukāra of the Nom. Sing. at three places, (b) *h* for *bh* which it has in common with the other Prākrirs. (2) is rather obscure, but even without emending it, one finds in it the familiar *u* and what is more remarkable 'joṇhaū' in Neuter pointing to the existence in the peoples' language of the tendency of disregarding genders even at such an early date. 'Neī' is also to be noted. In (3) 'Kāṇaṇau, ussuiyā' and 'saṅgaiyā' are peculiarly Apabhraṃśa. Although 'uāya' and 'Kālau' are emended in (4), there is scarcely any doubt 'jaṇantau.' In (5) 'eha' is Apabhraṃśa.

Thus it is clear, that although Bharata has nowhere mentioned Apabhraṃśa by name, because it was yet in a crude form still to develope and going under the name Ābhīrokti, there is no doubt that the dialect existed in his days. It also seems clears that the home of the speakers was then in the Punjab and upper Sindh. It had yet not high literature of its own and the circle of its speakers was limited to certain nomadic tribes, who as will be seen later, penetrated southwards and eastwards and were assimilated in the Hindu civilisation. It is they, however, who seem to have given to the older Prākrits the Apabhraṃśa form.

(3) *Dharasena*: Important for the age of Apabhraṃśa is a reference to it in an inscription of Dharasena II king of Valabhī (in Surāṣtra Kathiawad). Here Dharasena thus speaks about his father.

"His mind was very clever in writing poetical works composed in three languages, Sanskrit, Prākrit and Apabhraṃśa."

Guhasena who is thus described has inscriptions[12] between 559 and 569 A. D. Poetical works in Apabhraṃśa are therefore attested to in the middle of the 6th century A. D., although none has so far come down to us.

(4) *Bhānaba*, probably of the end of the 6th century, already knows about the Apabhraṃśa language, to which he prefers while giving an alternative division of poetry of literature.[13]

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[11] Ind. Ant. संस्कृतप्राकृतापभ्रंशभाषात्रयप्रतिबद्धप्रबन्धरचनानिपुणतरान्तःकरणः etc. quoted by Jacobi, l. c. Intr. p. 55.

[12] Bombay Gazetteer Vol I, part I p. 90.

[13] शब्दार्थौ सहितौ काव्यं गद्यंपद्यं च तद्विधा ।
संस्कृतं प्राकृतं चान्यदपभ्रंश इति त्रिधा ॥ १.३६

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"Kāvya is word and sense together. That (Kāvya) is two-fold, prose and verse. It is again three-fold. Sanskait, Prākrit and morever Apabhraṃśa."

Bhāmaha's remark is important only as corroborating the existence of Apabhraṃśa at the end of the 6th century. But he does not mention either who spoke it or who should speak it. It were to be wished that like Daṇḍin he had done so.

(5) *Daṇḍin*. In his *Kāvyādarśa*,[1] Daṇḍin gives a fourfold division of literature, which was current amongst the literate of his days. There is thus an advance over Bhāmaha's threefold division.*

"Learned men say[2] that this literature is again fourfold namely Sanskrit, Prākri, Apabhraṃśa, and mixed. Great sages have defined Sanskrit as divine speech. There are varieties in Prākrit such as 'derived from it (Sanskrit),' 'similar to it,' and 'Deśi' (i. e. belonging to vulgar speech)." etc. And further "The speech of Ābhīras and others in literature is known as Apabhraṃśa. In the Śāstras (however), Apabhraṃśa means whatever is other than Sanskrit. Sanskrit (Kāvya) is divided in *sargas* (chapters), Prākrit in *skandhakas* (name of metre, according to commentator), Apabhraṃśa in *Āsāra* ets. Mixed (forth branch of literature) means Nāṭaka etc. Kathā (variety of mixed literature) is composed in all languages and also Sanskrit. Bṛhatkathā, of wonderful meaning, consists of Bhūtabhāṣā."

It will be clear from the above that Daṇḍin is speaking of certain languages from the literature point of view and not from the linguistic one. Hence the bad logic of segregating Apabhraṃśa from the Prākrits, of whom indeed it is only the youngest phase just as Pāli is the oldest, may be excused in his case.

Be that as it may, two points stand out clearly from Daṇḍin's discussion on literature and its divisions: (1) that the Apabhraṃśa language must have already been put to considerable literary usage when Daṇḍin

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[1] Ed. Bibl. Ind. 1863.

[2] Op. lit. तदेतद्वाङ्मयं भूयः संस्कृतं प्राकृतं तथा ।
अपभ्रंशश्च मिश्रं चेत्याहुरार्याश्चतुर्विधम् ॥ १, ३२
संस्कृतं नाम दैवी वागन्वाख्याता महर्षिभिः ।
तद्भवस्तत्समो देशी त्यनेकः प्राकृतक्रमः॥ १, ३३
आभीरादिगिरः काव्येष्वपभ्रंश इति स्मृताः ।
शास्त्रे तु संस्कृतादन्यदपभ्रंशतयोदितम् ॥१, ३६
संस्कृतं सर्गबन्धादि प्राकृतं सन्धिकादिकम् ।
आसारादीन्यपभ्रंशो नाटकादि तु मिश्रकम् ॥ १, ३७

* The older Vāgbhaṭa also has Daṇḍina's forfold division Pischel, *Grammaliki der Prakrit Sprachen*. p. 3.

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wrote. This usage is not the mere use of it by low characters in Sanskrit dramas as during Bharata's days. In that case, Daṇḍin would scarcely have been jnstified in making a whole division of literature as consisting of Apabhraṃśa. He expressly mentions certain metres employed in Apabhaṃśa poetry, i. g. āsāra etc. The Apabhraṃśa in the dramas is mostly very scanty and scrappy prose and even then, very few dramas have it as a rule. The line 'Ābhīrādigisaḥ' etc. only indicates the general nature of Apabhraṃśa, viz. whatever in Kāvya is put in the mouth of such low people as the Ābhīras is that. It is hardly scientific to conclude from such references that the Apabhraṃśa, or for the matter of that any other language, is a *tribal* language. In the first place there is the word 'Ādi' to show that the Ābhīras had no monopoly of the Apabhraṃśa. They certainly did not bring it with them from wheresoever they came a few centuries before the Christian era. The fact is that wherever they and others with them went, they picked up the *regional* Prākrit current there, and in the nature of things changed its form to a great extent. It is this change or decay that is indicated by the words 'Apabhraṃśa', 'apabhrasṭa,' even 'vibhrasṭa' of Bharata. (2) That behind this literary Apabhramśa, there was the language, not of small literary groups, or learned men such as philosophers, grammarians, astronomers, mathematicians, poets and professors, in short of the elite, but of the lowly, humble, commonest of the common people like Ābhīras, Sabaras, Caṇḍālas etc. It goes without saying that as the region, occupied by these people changed either from time to time or at the same time, their Apabhraṃśa also differed, thus making up the different varieties of Apabhraṃśa mentioned by some later Prākrit grammarians.

Unfortunately the date of Daṇḍin is not yet finally settled. But so far is certain that he cannot have flourished earlier than the seventh and later than the eighth century. Thus, then, what was recognised as a dialect of certain tribes and named Ābhīrī, developed, during the four or five centuries between Bharata and Bhāmaha-Daṇḍin, into the Apabhraṃśa language. both spoken in various dialects and employed in recognised literature. This was also the period of Ābhīra supremacy[1] over a considerable part of the country. It is natural to suppose that it was during this period, 3rd century A. D. to the 6th century A. D., that the name Apabhraṃśa must have been given to the dialects which developed out of the regional Prākrits owing to the assimilation of the Ābhīras in Hiduism.

(6) *Rudraṭa*, who belongs to the 9th century A. D. refers to the Apabhaṃśa in his *Kāvyālaṃkāra*.[2] After dividing 'Vākya' into prose and

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[1] See page below.
[2] Ed. Kāvyamālā, No. 2.

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verse, he divides it again sixfold on the language basis. He says[3]:—"A sixfold division of it is possible, based upon the difference of languages. Sanskrit, Prākrit, Māgadha, Piśācabhāṣā, and Śaurasenī, the sixth being Apabhraṃśa in several divisions on account of the particular country."

Here too the Apabhraṃśa is placed on a level with the older literary Prākrits viz. the Mahārāstri, Māgadhi, Paiśāchi, and Śaurasenī. What is, however, more important to note, is that Rudrata recognises many varieties of Apabhraṃśa, and records that the difference is due to the difference of the regions where they were spoken. The older Prākrits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhraṃśa differed from them in both these respects.

(7) *Rajasekhara*:—In his *Kavyamimansa*,[4] Rajaśekhara has severa references to Apabhraṃśa. Like his predecessor rhetcricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his Kāvyapurusa thus[5] described:—'Sanskrit is your mouth, Prākrit the arms, Apabhraṃśa the hips, Paiśāca the feet, and a mixture of these the chest." Again when his poet-king holds his Durbār, 'The Sanskrit poets[6] should be seated to the north (of his regal seat); the Prākrit poets to the east, the Apabhraṃśa poets to the west, the Paisāca poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages[7] the budding poet should master.

"Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākrt, still another in Apabhraṃśa phrase, a fourth in Bhūtabhāṣā; some other object can be expressed in two, three or even four languages. A good poet, whose intellet can command all these, fills the whole world with his fame."

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3 भाषाभेदनिमित्तः षोढा भेदोऽस्य संभवति ॥ २, ११
त्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनीच ।
षष्ठोऽत्र भूरिभेदो देशविशेषादपभ्रंशः ॥ २, १२

4 Gaekwad's Oriental Series, no. I, 1916.

5 Cf. Cit. p. 6 शब्दार्थौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहुः, जघनमपभ्रंशः, पैशाचंपादौं, उरोमिश्रम्

6 Ibid. p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।......पूर्वेण प्राकृताः कवयो...। पश्चिमे. नापभ्रंशिनः कवयः । दक्षिणतो भूतभाषाकवयः ।

7 Ibid pp. 48–49 एकोर्थः संस्कृतोक्त्या स सुकविरचनः प्राकृतेनापरोस्मिन्
अन्योऽपभ्रंशगीर्भि क्विमपरमपरे भूतभाषा क्रमेण ।
द्वित्राभिः कोऽपि वाग्भिर्भवति चतसृभिः किञ्चकश्चिद्विवेक्तुं
यस्येत्थं धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्जगन्ति ॥

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More important still are two other passages, which refer to the same fourfold division, but with respect to the countries in which a particular language is preferably the vehicle of literature.

"Particular languages appear to be resorted to in particular countries. Thus it is said:—[8]The Gauḍas and others take their stand on Sanskrit; the liking for Prākrit of those (poets) of the Lāṭa-country is well-known; all the Maruregion, the Takkas, and the Bhādānakas employ Apabhraṃśa; the poets of Avantī and the Pāriyātras, to-gether with those of Daśapura, have recourse to Bhûtabhāśā; and a poet who lives in the heart of Madhyadeśa is well-versed in all (these) languages."

Thus, then, in Rajaśekhara's day's Sanskrit literature was much cultivated in Gauḍa (modern Bihar); Prākrit[9] literature in Lāṭa (Gujarat without Kathiawad); Apabhraṃśa literature in the whole of Maru (modern Marwar); Takka (part of eastern Punjab), and Bhādānake (?); Paiśācī literature in Avanti (central Mālwā), Pāriyātrā (western Vindhya regions), and Daśapura (upper Mālwā). It must be emphasised that Rājaśkhara does not say whether these were spoken languages in these regions; what he says is only that literary men in these parts conveyed their thoughts preferably in these several languages. The second passage of importance of Apabhraṃśa reads thus[10]:—

The Surāṣṭras, Travaṇas and others can with grace express the Sanskrit idiom, but always with an admixture of Apabhraṃśa.'

To the Maru, Takka and Bhādānak literary men, therefore, we have to add the Saurāṣṭras (Kathiawad) and the Travaṇas(?) who, together, cultivated Apabhraṃśa literature. The presnt state of our know-ledge of the Prākrits and the literature in them that is being brought to light every day, apparently endorse Rājaśekhara's view, so far at least as Prākrit (Māhārāṣṭri and Jaina Māhārāṣṭri) and Apabhraṃśa are concerned. It is Gujarat that has discovered and is still destined to discover a vast Prākrit literature[11]; and if the Jains appear to appropriate to themselves the credit of the larger

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[8] Ibid p. 51, गौडाद्याः संस्कृतस्थाः परिचितरुचयः प्राकृते लाटदेश्याः
सापभ्रंशप्रयोगाः सकलमरुभुवष्टक्कभादानकाश्च ।
आवन्त्याः पारियात्राः सहदशपुरजैर्भूतभाषां भजन्ते
यो मध्ये मध्ये मध्यदेशं निवसति सकविः सर्वभाषानिषण्णः ॥

[9] By Prakrit, Rajasekhara appears to mean the Prakrit par excellence of Dandiy. i. e. Maharastri, although he has no where indicated this expressly.

[10] Ibid p. 34, सुराष्ट्रत्रवणाद्या ये पठन्त्यर्पितसौष्ठवम् ।
अपभ्रंशावदंशानि ते संस्कृतवचांस्यपि ॥

[11] Kudālkar's Account of Mss. at the Pātana Bhandars read of the First Oriental Conference, Poona; and Dala's Essay read at the 5th Gujarat Sāhitya Pariṣad.

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share, it is the Śvetāmbars who appear to be more fond of their Jaina-Prākrit, as the Digambaras seem to be of their Apabhraṃśa. It is a well-known fact, rightly emphasised by Jacobi;[12] that the Digambaras are more numerous in Marwar and part of the Punjab. This, however, does not mean that the two were rigid in their choice.

Two more passages seem to show that although at the time of Rājaśekhara, the Apabhraṃśa was much popular, especially in Surāṣṭra and Marwar as a literary language, it had not yet lost living touch with its main-spring viz. the spoken dialect or dialects of the common people. The passages in question are:—

(1) "Well-versed"[13] in Apabhraṃśa should be all his (the poet king's) male attendants. The female attendants should also know the Māgadha language. Those in the harem should know Sanskrit and Prākrit both, and his friends shculd know all languages."

(2) "Beyond[14] them (i. e. the Sanskrit poets) should sit those versed in Vedic lore, logicians, knowers of Purāṇas and Smṛti, physicians, astrologers and such-like. To the east, the Prākrit poets; beyond them those who live by the arts of acting, dancing, singing, playing on Instruments, elocution, bardic lore keeping tact in music, and such others. To the wes the *Apabhramsa* poets; beyond them wall-painters, Jewel-setters, Jewellers, goldsmiths, carpenters, smiths and others like them. To the south the Paiśāca poets; beyond them, courtezans and thelr courtiers, rope-dancers jugglers, exorcisors, athletes, those living on arms and such others.'

In (1) it is significant that Rajaśekhara should make the attendants, both male and female, speakers of Apabhraṃśa. In the first place, they are *of the people* and therefore must speak the peoples' language. In the Second, it is they who stand between the common populace and the king, interpreting the wishes and grievances of the former to the latter, and conveying to them the king's message or reply, and as such must know the language of the common people. The passage therefore suggests, that although long before Rajaśekhara's days, the Apabhraṃśa had attained to the dignity of a literary language, it had not yet ceased to be a spoken language. The two were yet

[12] Op. Cit. Note p. 86. 'Well die Digambaras vou je in Hindustan and Punjab am-starkesten vertreten warm.'

[13] Op. Cit. 50 अपभ्रंशभाषाप्रवणः, परिचारकवर्गः समागधभाषाभिनिवेशिन्यः परिचारिकाः प्राकृतसंस्कृतप भाषाविद्वआन्तःपुरिका मित्राणि चास्य सर्वभाषाविन्दि भवेयुः।

[14] Ibid pp. 54-55 ततःपरं वेदविद्याविदः प्रामाणिकाः पौराणिकाः स्मार्ता भिषजो मौहूर्तिका अन्येपि तथा विधाः। पूर्वेण प्राकृताः कवयः। ततःपरं नटनर्तकगायनवादकवाग्जीवनकुशीलवतालचरा अन्येपि तथाविधाः। पश्चिमेनापभ्रंशिनः कवयः। तत.परं चित्रलेप्यकृतो माणिक्यबन्धका वैकटिकाः स्वर्णकार वर्द्धकिलोहकारा अन्येऽपि तथाविधाः। दक्षिणतो भूतभाषाकवयः, ततःपरं भुजङ्गणिकाः प्लवकशौभिकजम्भकमल्लाः शस्त्रोपजीविनोऽन्येऽपि तथाविधाः।

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in close living contact. In other words, *the Apabhraṃśas have not yet been a dead language like the older literary Prākrits.*

In (2), Sanskrit is already a language of the few, the Pundits. Prākrit has no doubt a wider circle of knowers and possible speakers in those who cultivate some of the fine arts connected with the stage. But the class of those who sit behind the Apabhraṃśa poets, and evidently are speakers of it, is a wider class. It is the great lower class—the common people, from amongst whom hail the artisans and craftsmen such as carpenters, smiths, goldsmiths. Rājaśekhara's arrangement seems to suggest that this class still spoke some kind of Apabhraṃśa. And this also accords well with linguistic facts as discovered in the oldest literatures of the vernaculars of northern India. By the end of 9th century, which is roughly Rājaśekhara's period of activity, the vernaculars had yet to be evolved as distinct from the various Apabhraṃśa dialects.

(8) *Namisādhu*,[1] while commenting upon *Kāvyālaṅkara* II 12, has the following remarks on Apabhraṃśa:—

"Apabhraṃśa is Prākrit itself. It has been mentioned by others as being three-fold viz. Upanāgara, Ābhīra and Grāmya. The words 'of many varieties' are used by Rudraṭa for refuting that. Wherefore? Owing to these being many countries. Its characteristics should be properly understood from the people themselves."

The importance of the passage lies in the fact that Namisādhu (1) recognises Apabhraṃśa as one of the Prākrits themselves, (2) names the varieties laid down by others before him as being Upanāgara, Ābhīra and Grāmya (3) but expressly says that they are many more than three, and that is most important of all, (4) points to the people themselves as the best source to learn it. The last point is significant as showing that by the time of Namisādhu, who finished his commentary[2] in Saṃvat 1125 i. e. 1069 A.D., the Apabhraṃśa of many dialects had not ceased to be spoken by the common people.

One more sentence of Namisādhu deserves mention here as it shows the spread of the Apabhraṃśa as far east as Magadha. We know that by Bharata's time its germ the Ābhīrī was found spoken in Sindh, Moultan and upper Punjab. But the sentence means[3]:—

"The Ābhīrī language has been mentioned as included under Apabhraṃśa. It is sometimes found in Māgadhī also." This can only mean

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[1] Rudraṭa Kāvyālaṅkāra, Kavyamālā 2, 1, 15 तथा प्राकृतमेवापभ्रंशः । स चान्यैरुपनागराभीरग्राम्यावभेदेन त्रिधोक्तस्तन्निरासार्थमुक्तं भूरिभेद इति । कुतो देशविशेषात् । तस्य च लक्षणं लोकादेव सम्यगवसेयम्।

[2] Op. Cit. p. 174 पञ्चविंशतिसंयुक्तैरेकादशसमाशतैः । विक्रमात्समतिक्रान्तैः प्रावृषीदं समर्थितम् ॥

[3] Op. Cit. p. 15. आभीरी भाषापभ्रंशस्था कथिता क्वचिन्मागध्यामपि दृश्यते । The *Daśarupa* hints at the same thing when it mentions (II 42) the Ābhiras among the speakers of Māgadhi. The *Daśarupa* is a couple of centuries older than Namisadhu.

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that there was a dialect of Apabhraṃśa spoken in Magadha; thus proving the existence of the Apabhraṃśa in the east of the Peninsula as late as the 11th century A. D.

(9) For lesser and later writers like Pṛthvīdhara, the commentator of the *Mṛcchakaṭika*, the unknown author of the *Rasikasarvasva* quoted by Nārāyaṇa in his commentary on *Gitagovinda*, Śaṅkara, one of the commentators of the *Śakuntala* and two or three others, see Pischel. It is needles to refer to them here for they invariably quote others' views and because they cannot have had living touch even with the dying Apabhraṃśas, their acquaintance with them is only second hand.

(B) The Age of the Apabhraṃśa:—

We have thus examined the references to the Apabhraṃśa in works on rhetoric and poetics from Bharata of about 2nd or 3rd century A. D. down to the commentator Namisādhu of the middle of the 11th century A. D. We have thus been able to put together some undisputed facts about the age, extent and varieties of the Apabhraṃśa.

(1) Apabhraṃśa existed in the 2nd or 3rd century A. D. at least, under the name Ābhīrī, and was spoken in Sindh, Moultan and northern Punjab mainly by the Ābhīras and other nomadic tribes that had penetrated into India and for a time settled in these provinces.

(2) By the 6th century the Apabhraṃśa was still recognised as the dialect of the Ābhīras and others, had got its distinctive name Apabhraṃśa and had developed a literature of its own which had to be recognised by rhetoricians like Bhāmaha and Daṇḍin.

(3) By the 9th century it had ceased to be recognised as a language of the Ābhīras, Śabaras and Caṇḍālas only, had come to be known as a language of the great artisan class although the elite spoke Sanskrit and the stage people the Prākrits; i. e. it had become the language of the people. It had by now already spread as far south as Surāṣṭra and probably also as far east as Magadha.

(4) By the middle of the 11th century, even literary people have come to recognise that Apabhraṃśa is not one language but many dialects, one of which had attained literary importance. It was known to have had a dialect in Magadha, east of the great Peninsula. The Dohākośa (see VII end) furnishes actual testimony.

The lower limit for the age of Apabhraṃśa accords well with Sir R. G. Bhandarkar's opinion. In his report for the search of Mss. after noting no. 545 *Piṅgalārthapradīpa*, with some extracts from the same, he says,

[1] The extracts quoted are verses 58 (Caṇḍesara); 69 (Ceipai=Cedipati); 71 (Hammīra), 92 (ibid), 147 (ibid), 151 (ibid), and 199 (ibid); 72 (Sāhasāṅka); 77 (Kasīsa), 198 (ibid); 87 (Acala), 96 (Karṇa), 126 (ibid), 185 (ibid), in Chandra Mohan Gosh's edition. Cedipati=Prince of Cedi and of the Kalacuri race; he was contemporary of Bhīmadeva of Gujarāt and Āhavamalla of Mahārāṣṭra.

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"The above extracts presen varnacular speech in three forms. The older form i. e. the Māhārāṣṭrī Prākrit we have in I, II, III, (1), IV, and V (1). It had become classical as Sanskrit itself and could be used for literary purposes at any time. Then we have another form in VI, VII (1), (2), (3). This resembles the Apabhraṃśa form as we have it in the instances quoted by Hemacandra in his Prākrit Grammar and in the 4th act of *Vikramorvaśīya*. A third stage is represented by III (2), (3), (4), (5), and V(2). This is what might be called the earliest form of modern Hindī, the forms Ḍhillimaha, 'Delhi' and Jakhaṇa or Jakkhaṇa 'when,' being specimens of the new formations which became necessary after the old terminations had gradually faded away upto the Apabhraṃśa period. The last two forms must represent the vernacular speech of the period when the poet wrote and since they could not have praised the particular princes if they had died and been forgotten at the time when they lived, the conclusion is not unwarranted that the forms of the language used by them were the forms current about the time when the kings flourished. Thus about the time of Karṇa i. e. the first half of the eleventh century, the stage of development at which the vernacular language had arrived, was still that represented by the Apabhraṃśa, the origin of which is to be referred to about the seventh century; and they began to assume the modern character about the end of the twelfth century and the beginning of the thirteenth, when the poet Chand flourished and that was the form they had in the time of the Chouhan Hammīra, i. e. 1283—1301 A. D."

(C) Apabhraṃśa and the Abhīra migrations:—

Now these results accord well with the history of the Ābhira migration into India, which caused such a change in the spoken languages of the country. The Ābhīras (now Ahirs) are mentioned in the Mahābhārata[1] as a people in the west of India on the Indus. They are recognised as a hated tribe, the disappearing of the Saraswatī being ascribed to abhorrence of them. But they are fighters and given a prominent place in Droṇa's Suparṇavyūha. When Arjuna returns from Dwārakā with the widows of Kṛishṇa, the Ābhīras attack him as he enters Pañcanada. They are here called freebooters, herdmen and Mlecchas. The Manusmṛtī[2] mentions the Ābhīras as having sprung from Brahmin father and Ambaṣṭha mother.

These references make it quite clear that the Ābhīras, who were nomadic fighters, had together with other tribes entered India and occupied part of the Punjab a little before the beginning of the Christian era (say

[1] Mbh. II 32, 1192; IV 20, 798; IX 37, 2119; XVI 7,223.

Adhyâya X 15 ब्राह्मणात्........आभीरोम्बष्ठकन्यायाम्,

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about 150 B. C. and not later). They are also mentioned in inscriptions[1] of the 2nd, the beginning and the middle of the 3rd centuries. The first one, A. D. 181 in the reign of Kṣatrapa Rudrasiṃha, speaks of his general Rudrabhûti as an Ābhīra. The second one, about 300 A. D. which belongs to the Nasik caves, speaks of the reign of an Ābhīra prince named Iśvarasena,—son of Śivadatta. The third one, the Allahabad pillar inscription of Samudragupta[2] about 360 A. D. mentions the Ābhiras together with the Mālavas as powerful tribes occupying Rājasthāna and Mālava, the south-western and southern provinces just beyond the limit of the Gupta Empire. To the south of Jhansi there is a province called Ahriwar, corresponding to Sanskrit Ābhīrawāṭa, which is thought to be the Ābhīra principality mentioned in the Allahabad inscription. By the 4th century therefore the Ābhiras had got a permanent footing in Mālva. A part of them seems thus to have given up nomadic life and to have had permanent settlements and kings, as the Nasik inscription and the Purāṇas[3] show. There is also a tract called Aharaur, again equal to Ābhīrawāṭa, in the Mirzapur district of the United Provinces. It is during this period and subsequently that the Apabhraṃśa must have begun to develope a literature of its own. This is in keeping with our literary evidence of the 6th century, when the Apabhraṃśa appears as a canonised literary language. In the succeeding couple of centuries the Ābhīras must have migrated further southwards and eastwards, towards Surāṣṭra and the adjoining provinces and Magadha respectively. For by the 9th century Apabhraṃśa, the form that the Prākrits took in the mouth of the foreigners, was recognised as fit vehicle for literature in Surāṣṭra etc. History corroborates this also. For when the Kāṭhis[4] invaded Surāṣṭra in the 8th century and there-abouts, they found the country in the possession of the Ābhīras. The Ahirs were powerful some time before this in Khandesh and Nasik also, as the significant remark of Ferishta,[5] that the famous fort of Asirgad in Khandesh was founded by Asa Ahir, also shows.

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[1] D. R. Bhandarkar, I. A. 1911 p. 16; R. E. Enthoven, *Tribes and Castes of Bombay* I p. 21, (The material for the article on Ahirs is by D. R. Bhandarkar).

[2] Bhandarkar and Enthoven, *ibid*; Vincent Smith, *Early History of India*, p. 286.

[3] These, according to Bhandarkar-Enthoven p. 23, refer to Ābhiras as paramount sovereigns after the Āndhrabhṛtyas. By the 6th cent. A. D. this sovereignty had already disappeared.

[4] Enthoven, Op. cit., p. 24.

[5] *Ibid.*

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IX

The Prakrit Grammarians and Apabhramśa:—

(1) *Vararuci* is thus far recognised as the oldest Prākrit Grammarian known. In his *Prākritaprakaśa*[1] he deals with four Prākrits only, the Māhārāṣṭrī in Pariccheda 1-9, the Paiśācī in Par 10, the Māgadhī in Par. 11 and Śaurasenī in Par 12. He does not deal with the Ardhamāgadhī and the Apabhraṃśa languages and this fact is significant. The omission may either be taken to indicate superficiality on the part of Vararuci, or it may be thought that perhaps Vararuci included Ardhamāgadhī partly under Māgadhī and partly under Māhārāṣṭrī, and did not consider Apabhraṃśa to be Prākrit at all.[3] The truth perhaps lies in neither of the two alternatives. It is a well known fact that the Jains regard the tradition of their scriptures as not unbroken and such of their Āgamas as existed in different places, were collected together and redacted by Devardhigaṇin in the 5th century A. D.[4] Possibly therefore, there was no *settled* Ardhamāgadhi literature when Vararuci wrote his Grammar. He will thus have to be placed before the 5th century A. D. It has always been the case that grammars of languages were written when literature was available in them. The same conclusion is therefore to be drawn from his non-mention of Apabhraṃśa. We have seen that positive evidence for literature in Apabhraṃśa is available only from the 6th century onwards. This is not the place[5] to discuss the period of the Prākrits and Vararuci's position as a Prākrit grammarian, but so much is sure that he cannot now be identified with the Vārtikakāra Vararuci. He deals with a form of Prākrit, especially the Saurasenī, which is younger and therefore later than what is found in the Budhistic drama *Sāriputraprakaraṇam*. He may be thus tentatively placed in the 3rd century A. D. and not earlier, if perhaps also not later.

(2) *Caṇda* a Jain is probably the first Prākrit Grammarian to treat of Apabhraṃśa in his grammar called *Prākritalakṣaṇam*,[7] although he has disposed of it in one Sûtra, viz III. 37 only. Another Sûtra I. 5 lays down optional form which is peculiar only to the Apabhraṃśa and the Māgadhī; and a third one, II 19 mentioned verbal suffixes one of which is unmistakaly Apabhraṃśa.

These three Sūtras are from the text accepted by Hoernle. He, however, has relegated to the appendix a number of Sūtras even when three

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[1] Ed. Cowell, 2nd Issue, London 1868. [2] Bloch in Pischel, *Grammatik* § 4.
[3] Pischel, Op. cit. *ibid.* [4] Winternitz, *Geschichte der indischen Litteratur* II p. 294.
[5] This is being dealt with in my *Prakrit Selections* for the Calcutta University. [6] Lüders, *Bruchstücke Buddhistischer Dramen.* [7] Ed. Hoernle, Calcutta 1880.
[8] They are न लोपोऽपभ्रंशेऽधोरेफस्य, सागमस्थाप्यामो णो हो वा and तु त्ता त्था डु तंतूणओप्पिपूर्वकालार्थे.

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and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.[1]

That most of the Sūtras, regardig which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्गि etc. जस्, देवा कुलानि, तुम्हे etc.; अम्, देवं, अग्गि etc. Now it is queer that Caṇḍa should have omitted to give instances of शस् i. e. Acc.Pl; ङसि i. e. Abl. Sing., भ्यस् i. e. Abl. Pl., ङस् i. e. Gen. Sing. and ङि i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मदध्याय (18 to 25) and अस्मदध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.[2] Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhrṃśa form हउं. (3) One more proof of impor tance from the point of view of Apabhraṃśa is furnished by Appendix[3] C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खलोःखुः 24, भे सर्वांश्च युष्मदः 26, भावेत्तणः 29 etc. Now C D add some more miscellaneous Sūtras to this. They are:—

(1) इजेराः पादपूरणे, (2) जि अव्ययं एवार्थे, (3) णवरि आनन्तर्यार्थे, (4) णवरु केवलार्थे, (5) यदेच्छइ, (6) थूथू छिछ कुत्सायां, (7) दडवड शीघ्रार्थे–दडवड होइ विहाणु, (8) अतिरभसादूर्ध्वमुखस्येतस्ततो गमने डवडव–डवडव चरियाए, (9) णं णउ णाइं णावइ जणि जणु मणु इवार्थे—, भिव पिव विव व्वव विअ इवार्थे वा भवंति, (10) दाणिं एण्हिं एत्तहे एत्रहिं इदानीमः, (11) यथा तथा अनयोः स्थाने जिमतिमौ— दोहा–काळु लहेविणु जोइया जिम जिम मोह गलेइ।

तिम तिम दंसणु लहइजो णियमें अप्पु मुणेइ॥

Of these (1) to (6) contain bare statements without instances and may be objected to, as Caṇḍa has always supplied instances. The same may be said of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

[1] Op. Cit § 34. [2] Hœrnle Op. Cit. pp. 41, 42. [3] Hœrnle pp. 46, 47.

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Caṇḍa's manner and since two Mss. attest them, they may be regarded genuine. Now in one of them there is a peculiar Apabhraṃśa adverb 'daḍavaḍa' with its meaning. Hemacandra has it under IV 422 in his Grammar but he has given it an unnatural meaning viz. 'avaskanda.' No. (8) gives ḍavaḍava, a peculiar Deśī word, not uncommon in Apbh. But most important Apbh. is No. (11), which lays down 'jima and tima' as substitutes of 'yathā and tathā' and gives an Apbh. Dohā as illustration. For translation of the verse see Pischel. There is another Apabhraṃśa Dohā in Appendix A but as it is supported by one Ms. only we have to leave it out of consideration.

Most of these Sūtras, some of them verbatim, some split up into two and some with slight change, are found in Hemacandra; but in such a manner that Hemacandra can always be called a borrower. That Hemacandra was a borrower on a large scale has been proved in other literary spheres[1] also.

About Caṇḍa's priority to Hemacandra there cannot be much doubt.[2] But Hoernle's claim that his grammar presents a very old phase of the Prākrit language (p. XI) cannot be accepted, as it is based on the evidence of one solitary Ms. as against three that speak to the contrary. His other claims that Caṇḍa is prior even to Vararuchi and that he must have written his work at a "some-what later time than the 3rd cent B. C." are equally untenable. Caṇḍa evidently lived at a time when the Apabhraṃśa had ceased to be a mere dialect of the Ābhīras and become a literary language, i. e. after the sixth century A. D. and not before.

(3) *Hemacandra*:—Of all Prākrit grammarians Hemacandra a Jain like Caṇḍa is the most important from Apabhraṃśa point of view. In his *Siddhahemacandra*,[3] Prākrit part, he has dealt with it more carefully and at greater length than others and what is more important, has given Apabhraṃśa Dohās in illustration. He has in fact done more justice to Apabhraṃśa than to any other Prākrit except the Māhārāṣṭrī. He deals with it in Sūtras IV 329 to IV 448. The so-called Dhātvādeśa-sūtras IV 2 to IV 259 are also many of them really Apabhraṃśa Sūtras as they contain roots which mostly occur in Apabhraṃśa. So that Hemacandra may be said to have treated the Apabhraṃśa in about 378 Sūtras as against Śaurasenī in 27, Māgadhī in 16, Paiśācī in 26 Sūtras. Even if we omit the Dhātvādeśas, the number for Apabhraṃśa still remains at 120.

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[1] Cf. *Kāvyamīmāṃsā* of Rājaśekhara, G. O. S., Notes pp. 8, 9, 13, 14, 15 and the table at the end. Some of these references attest to wholesale borrowing of chapters on the part of Hemacandra.

[2] Hœrnle Op. Cit. p. XXII, Pischel Op. Cit. § 34.

[3] Ed. Pischel, Part I, Halle 1877.

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It is curious to note that a grammarian like Hemacandra should not have noticed any dialects of the Apabhraṃśa, although the rhetorician Nami-sādhu a hundred years earlier, noticed them. But that Hemacandra is mixing up at least two dialects is clear from his Sūtras and their examples. (1) Thus retaining of ṛ e. g. tṛṇu and sukṛdu along with taṇu and sukiu in IV 329, gṛhanti under IV 34, kṛdantaho under IV 370, gṛhṇa for graha IV 394 and gṛhṇeppiṇu under it, Gṛhanti IV 341; (2) change of non-initial hard unaspirates into soft unaspirates and of hard aspirates into soft aspirates, IV 396 e. g. vicchohagaru, sugha, kadhidu, savadhu and sabhalau; compare nācho, kadhaṃ in Śaurasenī, IV 267; (3) change of non-initial m to nasalised v̐ IV 397, e. g. kav̐alu, Chav̐aru; (4) retaining r as second member of a conjunct, IV 398 prieṇa, prāu IV 393; dhruvu IV 418; pemmadrahi IV 423; prassadi IV 393, dhruṃ, traṃ IV 360; drammu, dravakkau IV 422: Prayāvadi IV 404; (5) alternature forms in ũ, and hũ for the Present First Pers. Sing and Pl, IV 385 and 396 kaṭṭaũ, lahahu; (6) forms in di and hĩ for Pres. 3rd Sing. and Pl. IV 382 (for latter); e. g. Prassadi IV 393 (indication of Śaur. character) dharahĩ, karahĩ; (7) forms in i, u and e for Imper. 2nd Sing. IV 387; sumari, karu (IV 330) kare etc.; (8) forms in 'sa' instead of 'ha' for Future, IV 388 hosai (indication of Śaurasenī character); (9) alternative forms for Passive, IV 389 kīsu; (10) forms like jāmahĩ, tāmahĩ IV 406. Thus side by side with the Māhārāṣṭra(?) Apabhraṃśa, he may be said to be treating partially of Śaurasena Apabhraṃśa.

Although he does not mention any dialects, Hemacandra's treatment of the Apabhraṃśa is very complete. The value of his Grammar is enhanced by the quotations in verse that he has given to almost every Sutra; sometime one single Sutra has several verses as instances. Until more literature in Apabhraṃśa is published, it is not possible to trace the source of them; but they appear, as Pischel has rightly remarked, to be taken from some anthology like Hāla's Sattasaī. Although many of the Dohās (a few other metres) are erotic in character, there are: (1) about eighteen verses heroic in character, (2) about sixty didactic (3) about ten religious with Jain bent and (4) five legendary, Mythological,–one about Kṛṣṇa and Rādhā, another about Bali and Wāmana, one about Rāma and Rāvaṇa and two about Mahābhārata. Among the erotic verses there are two which refer to Munja and might have been composed during the days or immediately, after the death of that unfortunate king of the 10th century. Two (IV 357, 2. 3 and IV 420, 5) are found in Sarasvatīkaṇṭhābharaṇa a work some hundred years older than Hemacandra. Possibly therefore Hemacandra seems to have culled his quotations from literature that was composed in the 9th and 10th centuries.

Hemacandra's arrangement is the opposite of that of Caṇḍa; first comes Svaravidhāna, then Vyañjanavidhāna and lastly Vibhaktividhāna. This has become the model of later writers.

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Hemacandra has written another work, the *Deśīnāmamālā*[1] of much use to Apabhraṃśa vocabulary. By Deśī Hemacandra means what is not Sanskrit and also not derived from it. Deśī therefore ought to mean the foreign element in the stock of Prākrit-Apabhraṃśa words. But that is not exactly what Hemacandra means by the work. He says[2] "I have put together in this book such words as were not explained in the Siddha-hemacandra by separating root from suffix etc. I have excluded words like 'vajjara, pajjara...' which have been explained by me as substitutes for 'katha (etc)' (in my grammar), although they have been acknowledged as Deśī by others. I have put together such words also, as are not found in Sanskrit dictionaries, although they can be explained by separation into root and suffix etc. But I have not included such words as are not found in Sk. dictionaries, but as can be explained by implication etc." He mentions Pādalipta in his introduction, as having written a Deśi-śastra, and quotes often from Abhimānacinha, Avantisundarī, Gopāla, Devarāja, Dhanapāla, Droṇa, Rāhulaka, Śāmba, Śītāṅka and Sātavāhana.

Hemacandra should not have included under Desı words like the following:- अणुसुत्ती (अनुसूत्रः), अवअच्छं (अवकच्छम्), अग्गखंधो (अग्रस्कन्धः), अइहारा (by met. from अइराहा (अचिराभा), अच्छिहरुल्ल (अक्षि+हर+Pr. suff. उल्ल), अब्भुदसिरी (अब्भुदा श्रीः), अगुज्झहरो (अगुह्यधरः), अणरामवो (अन्+रम्), आसिअओ (by Met. from आअसिओः आयसिकाः), आलीवणं (fr आदीप्त on Analogy of पलित्त) आयासलओ (आवासलयः), इरावो (ऐरावतः), इंगिअं (Through आइंघ्=आजिघ्र), ईसरो (ईश्वरः) उत्तग्घो (उत्साघः), उप्फुंकिआ (उत्+फूत्कृ), उक्खिण्णं (उत्कीर्णम्), ऊआ (यूका), ऊसलिअं (by Met. from ऊलसिअं=उल्लसितम्), एमाण (आ+या+मान Pres. Parte Atm.), ओज्जल्ल (ओजस्), ओसरिआ (अपसृ), ओसीसं (अपशीर्षम्), कणोवअं (कद्+उदकम्), कायपिउच्छा (काकपितृष्वसा), किंजक्खो (किंजल्कः), खग्गिओ (खड्गिकः), खंधयट्ठि (स्कन्धयष्टिः), गयणरई (गगनरतिः), गोच्छा (गुच्छ), घरयंदो (गृहचन्द्रः), घारो (अगारं with dropping of initial and aspiration), चउक्कं (चतुष्कम्), चंदइल्लो (चन्द्र+इल्ल) Pkt. suffix), चुच्छं (तुच्छम्), छिद (क्षुद्र), छिण्णोब्भवा (छिन्नोद्भवा), छाइल्ल (छाया+इल्ल), जक्खरत्ती (यक्षरात्रिः), जुअलो (युग+ल), जोइसं (ज्योतिः), झुट्ठं (जुष्टम् with contrary sense of Marathi अचपल), झसिअ (ध्वसित), झीण (क्षीण), ठाण (स्थान), ठिविय (ष्ठीवित), डहर (दहर), डोला (दोला), णलकं (नलकं=उशीरम्), णवसिअं (नमस्यं), णिअंसणं (निवसनम् cf M. नेसणें), ताडिअयं (ताडितकम्), तिव्वं (तीव्रम्), तेअवइ (Denom. pron तेजस् cf. M. तेवणें), थूणघोणो (स्थूणघोणः), थेरो (स्थविरः), दइअं (दयितम्), दीहजीहो (दीर्घजिह्वः), दुम्मुहो (दुर्मुखः), पण्हओ (प्रस्नवः cf M. पान्हा), परिअट (परि+अट cf. M. परीट), पत्थरिओ (प्रस्तृ), पांडुकी (पर्यंकिका), फग्गू (फाल्गुनः), फुरिअं (स्फुरितं), फुल्लंधुओ (फुल्ल+धू), फड (स्फटा), बहुरावा (बहु+राव), बप्फाउलं (बाष्पाकुलम्), बोहहरो (बोधधरः), भट्टिओ (भर्तृ), भमसुह, (भमसुख) भाउज्जा (भ्रातृजाया), भोइओ (भौगिकः), मयणसलाया (मदनशलाका), महासद्दा (महाशब्दा), महाणडो (महानटः), महासउणो (महाशकुनः), सुहरोमराई (सुखरोमराजिः), रसाऊ (रसायुः), रइकेल्ली (रतिकेलिः), रच्छामओ (रथ्यामृगः), रेवईओ (रेवत्यः), लहुअवडो (लघुकवटः), वऊ (वपुः), वम्हलं (पक्ष्मलम्), वड्डविअं (वर्द्धापितम्), वायाड (वाचाटः), विज्जुला (विद्युल्लता), सजोक्कं

[1] Ed. Pischel, Part I, B. S. S. 1880. [2] Ibid. p. 2 bottom and p. 3 beginning.

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(सयस्क), संदेवो (सं+द्वीप), सद्दाल (शब्द+term.) सिही (शिखी) सोलहावत्तओ (षोडशावर्तकः), हम्मिअं (हर्म्यम्), हत्थिअचक्खुं (हस्तिचक्षुः) हिट्ठ (अधस्थः) and many more.

But these are sufficient to show that Hemacandra has included under Deśī what does not deserve to be there. However, his contention[1] always is, 'Is the word *current* in Sanskit or not? If not put it under Deśī.' This procedure can hardly be called scientific. A look at the Glossary at the end is sufficient to show that Hemacandra has omitted to mention many real Deśīs. Many of these words quoted above are not even *real* 'tadbhavas' in the sense that they are darived from *current* Sanskrit words; but they are *coined* for their purpose by Prākrit literary men and poets. For instance कायपिउच्छा is the 'coil,' fancifully called 'paternal aunt of the crow;' घरयंदो is 'mirror,' literally the 'domestic moon;' महासउणो is an 'owl' lit. the 'great bird'; रच्छामओ is 'dog,' becaus it is a 'beast of the street.' Some Deśīs are clearly Dravidian, e. g. ऊर a town, गंड a young man, चिक्क a small thing, डोल the eye, पुंडे go. But a vast majority has yet got to be traced to their sourse.

(4) *Trivikrama*, *Lakṣmīdhara* and *Siṃharāja*:—These three authors have commented upon what Lakṣmīdhara expressly says[2] were the original Sūtras of Vālmīki. Trivikrama no doubt lays claim to the Sūtras as being his own,[3] but as against this, Lakṣmīdhara pointedly calls him Vṛttikāra more than once in his work. And the difference in time between the two writers is not so great as to warrant the conclusion that Lakṣmīdhara should forget the fact that Trivikrama was also the author of the Sūtras and should attribute their authership to an ancient sage.

(a) Trivikrama's sūtras in his *Prākrit-vyākaraṇa* are mostly identical[4] with those of Hemacandra. There are 117 Sūtras on Apabhraṃśa, showing a close correspondence with Hemacandra even in the number of Sūtras. The technical terminology of the two authors is however different. Trivikrama has borrowed much from Hemacandra's commentary, even the latter's examples and quotations. The importance of Trivikrama's work lies hoever in the fact that he has given many more examples from the dramas and Prākrit literature. The importance to Apabhraṃśa consists in his Sanskrit translation[5] of all the Apabhraṃśa quotations of Hemaeandra.

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[1] Op. Cit. p. 19 तथापि संस्कृते तदप्रसिद्धमिति निबद्धम्, p. 107 अत्र गोलाशब्दः संस्कृतसमोऽपि कवीनां नातिप्रसिद्ध इत्युपात्तः and at several other places.

[2] *Sadbhāṣācandrikā*, B. S. S. V. 14 वाल्मीकिर्मूलसूत्रकृत्.

[3] *Prākritavyākaraṇa*, Grantha Pradarśani Series, Intr. V. 9 निजशास्त्रमार्गमद्यजिगमिषताम्. On the word Nija, Pischel, Hultzsch, Bhaṭṭanātha Swamin, Laddu and Trivedi have written lots. [4] Pischel, op. cit. § 38. Laddu, *Prolegomena Tu Trivikram's Grammatik* p. 32. [5] This has been made use of by Pischel in his *Materialien Tur Kenntnis Les Apabhraṃśa.*

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A cursory glance at the Sūtras of the two, shows how closely they resemble each other. Pischel has already showed this in his edition of Hemacandra's Prākrit Grammar by noting in the margin similar Sūtras in Trivikrama's grammar. The slight difference is due to terminology and metrical[1] form of the latter. A very few Sūtras from the Apabrhṃśa section are quoted in the following table as illustration.

Hem.	Trivi.	Hem.	Trivi.
I स्यादौ दीर्घह्रस्वौ	दिह्रौष्ठपि	एह एहो एहु	एहोएहु स्त्रीन्नपि
स्यमोरस्योत्	स्वम्यतउत्	एइर्जश्शसोः	जश्शसोरेइ
सौ पुंस्योद्वा	ओन् सौ तु पुंसि	III त्वतलोःप्पणः	त्वतलोप्पणं
एट्टि	टि	तव्यस्य इएव्वउं	तव्यस्यएव्वइ
ङिनेच्च	ङिनश्च	एव्वउंएवाः	एव्वइएव्वाः
II स्त्रियां डहे	स्त्रियां डहे	क्त्व इइउ इविअवयः	क्त्वइइउए अवि
यत्तदः स्यमोर्ध्रुंत्रं	यत्तद्ध्रुंत्रुंस्वमोः	एप्प्योप्पिण्वेव्ये विणवः	एप्प्येप्पिण्वेप्येपिय
इदम इमुः क्लीबे	इदम इमु नपुंसके	तुमएवमणाणहमणहिंच	तुमएवमणाणहमणहिंच
एतदः स्त्रीपुंक्लीबे	एतदेह		

Trivikrama's time cannot be settled with any certainty. He is later than Hemacandra, i. e. than 1172, and earlier than Kumāraswamin, son of Mallinātha Kolācala, who quotes him both by name and without it. The time of Mallinātha himself is uncertain; but he is believed, after Aufrecht,[2] to have lived not earlier than the 14th century. Prof. Hultzsch has[3] pointed out that while a verse of Mallinātha occurs in an Inscription of 1532, he quotes the *Vasantarājīya* which was comosed about 1400 A. D. Mallināthа must therefore be referred to the end of the 15th century.

Trivikrama may thus be relegated to the fourteenth century at the latest.[4] Bhaṭṭanāthaswamin's claim that Kāṭayavema (circa 1400) quotes from Trīvikrama is disproved by Trivedi, who has shown that the Sūtras are partly from Vararuci, partly from Hemacandra. One only is common to Hema and Trīvikrama. This allows a sufficient time between Hemacandra and Trivikrama, for the Paṭṭana grammarian to be quoted and made free use of by a southerner.

(b) Lakṣmīdhara, in his *Ṣaḍbhāṣācandrikā*,[5] explains the same 1085 Sūtras as have been commented on by Trivikrama, with the difference that

[1] Bhaṭṭanatha Swamin, Trivikrama and his followers, Ind. Ant. p. 228.

[2] Pischel op. cit. § 38.

[3] In his edition of *Prakṛtarūpāvatara* of Siṃharāja, p. IV n. 4.

[4] Pischel, op. cit. § 38, says 'He may perhaps be placed in the 13th century.' But this was when Mallinatha's date was not made a little more definite by Hultzsch. Bhaṭṭanatha Swamin, I. A. 1911 p. 221; Trivedi, Ed. of Lakṣmīdhar, p. 8.

[5] Edited by K. P. Trivedi B. S. S. LXXI, Bombay 1916.

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he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭoji Dīkṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmīdhara quotes Trivikrama with respect, and says "those who want to explain the difficult Vṛtti of Trivikrama should look into Ṣadbhāṣācandrikā, which is of the nature of a commentary on it."[1] He is thus later than Trivikrama and earlier than Appayadīkṣita[2] who mentions him along with others in his *Prakritamaṇidipa*. As the latter lived during the latter half of the 16th century, Lakṣmidhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Siṃharāja's *Prākritarupāvatāra* is a commentary on the Valmiki-sūtras like that of Lakṣmīdhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra Trivikrama, Lakṣmīdharā, e g. under Susasoh XXII 8 he gives a lot of forms of Caduvvugha; but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Siṃharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says,[3] "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhaṭṭoji's *Siddhāntakaumudi* and the other from Nāgoji's[4] *Paribhāṣenduśekhara*. Siṃharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛtasarvasva*[6] is an important work; (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

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[1] वृत्तिं त्रैविक्रमीं गूढां व्याचिख्यासन्ति ये बुधाः ।
षड्भाषाचन्द्रिका तैस्तद्व्याख्यारूपा विलोक्यताम् ॥ Introductory v. 16.
See also I 1, 1. वृत्तिकारत्रिविक्रमदेववचनात् ।

[2] Hultzsch, op. cit. p. IV; Trivedi, op. cit. Intr. p. 17.

[3] Ed. Hultzsch p. 1 तत्रादौ शास्त्रीयसंव्यवहारपरिज्ञापनार्थं संज्ञापरिभाषे वर्ण्येते.

[4] Op. Cit. VII. Bhaṭṭan-thaswāmin is right when he sneers at Prof. Hulizsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 228.

[5] Bhaṭṭanāthaswāmin, l. c. is not right in placing him in the 13th or 14th century.

[6] Edited by Bhaṭṭanāswāmin, Granthapradarśani series, February to June 1912.

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of the Prākrits, and (iii) as it treats of three varieties of Apabhraṃśa and gives independent illustrations. It is divided into 20 chapters of which two deal with Apabhraṃśa. The quotations are from the (a) *Bṛhatkathā* (one only), *Saptaśati*, *Setubandha*, *Gaudavaho*; (b) *Śākuntala*, *Ratnāvalī*, *Mālatīmādhava*, *Mṛcchakaṭika*, *Veṇisaṇhāra*, *Karpūramañjarī*, *Vilāsavatī-saṭṭaka*; (c) Bharata Kohala (who seem from the quotations to be a writer on poetics), Bhaṭṭi, Bhojadeva, and Piṅgala.

The predecessors mentioned are Śākalya, Bharata, Kohala, Vararuci, Bhāmaha and Vasantarāja. It is not possible to say whether Mārkaṇḍeya is giving a traditional sucession of teachers or simply mentioning names at random. The former seems probable and in that case we may look upon the teachers as succeeding each other. Śākalya's is a hoary name and adopted for his prestige and age, just as the name of Vālmīki seems, in the present stage of our knowledge of Prākrit grammars, to have been adopted by the Western school. Bharata is well known. Kohala seems to be a historical person, as a quotation[1] has been given from him. He has been mentioned by Puṣpadanta (see ante, section VII) and might be Vararuci's predecessor. Bhāmaha is the well known rhetorician; but he has also written a commentary on Vararuci's grammar called *Manoramā*. Vasantarāja wrote a *Prakritasañjīvanī*, a work entirely dependent[2] on Vataruchi. Psichel thinks[3] that this Vasantarāja, and a king Kumāragiri Vasantarāja, brother-in-law of Kāṭayavema, are very probably one and the same. This Vasantarāja would thus belong to the first decade of the 15th century. Mārkaṇḍeya will have therefore to be placed after that. He says that he finished his work at the capital of Mukundadeva,[4] who was then ruling over Utkala or Orissa. If this Mukundadeva is the same as is said to have ruled over Orissa about 1664, Mārkaṇḍeya will have to be placed in the 17th century. There is a third evidence probably over-looked by Pischel. Mārkaṇḍeya, besides naming Piṅgalapāda, freely quotes from the *Prākṛta-piṅgala*. Of all the quotations, the one at p. 50 about short and long syllables is conclusive as it gives the verse with the express additional remark इति श्रीमत्पिंगलपादैर्दीर्घस्य लघुत्वातिदेशात्. Now the *Prākṛtapiṅga a* quotes as examples verses about the Chouhan King Hammīra who flourished in the early 14th century. The *Prākṛtapingala* therefore may be placed in the 15th and Mārkaṇḍeya much later than that, as Piṅgala to him is already 'Piṅgalapāda.'

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[1] Op. Cit. p. 101 राक्षसभिक्षुक्षपणकचेटाद्या मागधीं प्राहुः इति कोहलः ।

[2] Pischel, op. cit. § 40. [3] Ibid.

[4] Op. Cit. p. 127 श्रीमद्वीरमुकुन्ददेवनृपतौ......। धात्रस्तुरङ्कमेदिनीं......॥

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घणवालकया

भविसयत्तकहा

जिणसासणि सातु णिहुअपावकलंकमलु ।

सम्म[1]त्तविसेसु निसुणहुं सुय[2]पंचमिहि फलु ॥

पण[3]विप्पिणु जिणु तइलोयबंधु दुत्तरतरभवणिव्वूढखंधु ।

भव्वयणवयणपंकयपयंगु कयकसणमोह[4]तिमिरोहभंगु ।

णीसेसभरियभुवणंतरालु उक्खयदुक्कम्मतरुमूलजालु ।

अविसाउ अराउ अकोउहल्लु कंदप्पदप्पदलणेक्कमल्लु ।

संसारसमुद्दुत्तरणसेउ अविरोहु अलोहु अणावलेउ ।

परमेसरु[5] परमगुणप्पहाणु संपत्तु परमणिव्वुइनिहाणु ।

अरहंतु अणंतु महंतु संतु सिउ संकतु सुहुमु अणाइवंतु ।

परमप्पउ पहु पंडिउ महत्थु परमेट्ठि परमकारणकयत्थु ।

घत्ता । सो हियइ धरेवि पवरमहासिरिकुलहरहो ।
वित्थारमि लोइ कित्तणु भविसणर[6]हिवहो ॥ १ ॥

बुहयण संभालमि तुम्ह तेत्थु हउं मंदबुद्धि णिग्गुणु णिरत्थु ।

मोहंधयारि वामोहमीलु[7] दुग्घरवावारे कयारि छुड्डु[8] ।

किं करमि खीणविहवप्पहांए[9] नउ लहमि सोह सज्जणसहांए[10] ।

अह णिद्धणु जणु सोहइ ण कोइ धणुसंपय विणु पुण्णहिं ण होइ ।

विणु ताएं जइ जणि अप्पमाणु कहमुवमि तोवि पुरिसाहिमाणु ।

वरि करमि किंपि[11] णियमइवियासु कम्मक्खयाइं सुविसुद्धलेसु ।

जसु जित्तिउ बुद्धिवियासु होइ सो तित्तिउ[12] पयडइ मच्चलोइ ।

पिक्खिवि अइरावउ गुलुगुलंतु किं इयरहत्थि मा मउ करंतु ।

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१ B साउ २ A छव० ३ B पणवेप्पिणु ४ B corrected into तमतिमिरभंगु ५ B परमेट्ठि ६ B महाणरहो ७ A चड्डु ८ A कयारिच्छडु ९ B विहवप्पहाइं १० B सहाइं ११ B कंपि १२ B तित्तउ

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घत्ता । महकव्वकईहु ताहंतणिय किर कवण कह ।
किं उइइ मयंकि जोयंगणउं म करउ पह ॥ २ ॥

इहु सज्जणलोयहो विणउ सिट्ठु जो सुहि मज्झत्थु विसिट्ठु इट्ठु ।
जो पुणु खलु खुड्डुं अइट्ठसंगु सो किं अब्भत्थिउ देइ अंगु ।
परच्छिद्दसंएहिं वावारु जासु गुणवंतु कहिंमि किं कोवि तासु ।
अवसद्द गवेसइ वरकईहिं दोसइं अब्भासइं महसईहिं ।
एंक्कोवि रयणभंजणसमत्थु एक्कोवि करइ वत्थुवि अवत्थु ।
अणुदिणु वासइ दुव्वासवासु अप्पणउं ण कोइवि कहिंमि तासु ।
णउ सक्कइ देखिंवि परहो रिद्धि णउ सहइ सउरिसहं गुणपसिद्धि ।
जगडंतु भमइं सज्जणहं विंदु विवरीउ णिरंकुसु जिंह गइंदु ।

घत्ता । दुव्वयणवियड्डु एक्कुवि दुम्मइं खुअणसय ।
जो भक्खइ मंसु तासु कहिंमि किं होइ दय ॥ ३ ॥

अत्थउ खलयणु किं तेण ताम आयण्णहु कह सवणाहिराम ।
जिणवाणी जा गणहरिण दिट्ठ पुच्छंतहो चितु सेणियहो सिट्ठ ।
तेण यं कियपोत्थयसंचयएहिं तत्थहो वित्थारिय वरकएहिं ।
एव्वहि वट्टंतए दुसमकालि पसरंतए मोहतमोहजालि ।
चिंतिय धणवालिं वणिवरेण सरसइवहुलद्धमहावरेण ।
विउलइरिपरिट्ठिउ वडमाणु जसु समवसरणु जोयणपमाणु ।
तहो गणहरु गोयमु गुणवरिट्ठु तिं तइयहुं जं सेणियहो सिट्ठु ।
पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एउं कहाणिहाणु ।

घत्ता । निसुणंतहं एह णिम्मलपुण्णपवित्तकह ।
पच्चूसिं नराहुं पुव्वदिसा इव जणइ पह ॥ ४ ॥

एह भरहंखित्ति सुंदरपएसु कुरुजंगलु नांमि महिविसेसु ।
वण्णिज्जइ संपय काइं तासु जहिं निवसइ जणु असुणियपयासु ।
आरामच्छित्तघरवित्ति विद्धु परिपक्ककलमिगोहणसमिद्धु ।
जहिं पुरइं पवड्ढियकलयलाइं धम्मत्थकामसंचियंफलाइं ।

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१ B खुड्डु २ B सयहिं ३ A वावारु ४ B कईहु ५ B सईहु ६ B इक्को ७ B देखेवि ८ B जह ९ B वि १० B वट्टंतइ ११ B धणवालें १२ A गोत्तडु १३ B तइयहं १४ B एहु १५ B पच्चूसे णरणाह १६ B भरहखेत्ति १७ B णामें अत्थि देसु १८ B परिपिक्कसालि १९ A संसियकलाइं

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जहिं मिहुणइं मयणपरव्वसाइं अवतुप्पतुपरिवडियरसाइं ।
उवभोयभोयसुहसेवयाइं गामइं कुक्कुडसंडेवयाइं ।
जहिं जलइं कयावि न दूसियाइं मयरंदरेणुवामीसियाइं ।
जहिं सरइं कमलपहतंबिराइं कारंडहंसवेयचुंबिराइं ।
जहिं पंथियँ ततुच्छायहिं भमंति जत्थत्थमियइं तहिं णिसि गमंति ।
पामर वियड्ढि वयणइं णियंति पुंडुच्छुरसइं लीलइं पियंति ।
घत्ता । तहिं गयउँरु णाउं पट्टणु जणजणियँच्छरिउ ।
णं गयणु मुएवि सग्गखंडु महि अवयरिउ ॥ ५ ॥
तं गयउरु को वण्णेणहं समत्थु जं पुहइहि मंडणु णं पयँत्थु ।
जं भुत्तु मउडकुंडलधरेहिं मेहेसराइबहुणरवरेहिं ।
जहिं कीलिउ सेयंसाहिवेण पारणउं कराविउ रिसँहु जेण ।
महवा चक्केसतु जिंत्थु आसि जिं भुत्त वसुंधरि जेम दासि ।
पुणु सणकुमातु णिहिरयणवोलु छक्खंडवसुहसुहसामिसालु ।
पुण संति कुंथु अरु तिण्णि राय चक्कवइ होइ तित्थयर जाय ।
जहिं अण्णवि णर णरवइ महंत सग्गापवग्गवरसुहइं पत्त ।
जसु कारणि णियसुहितंडवेहिं कुरुखेत्ति भिडिउँ कुरुपंडवेहिं ।
घत्ता । जहिं तुंगतवंगि संठिउ संखकुंदधवलु ।
जणु सुत्तुवि उहु देखइ गंगाणइहिं जलु ॥ ६ ॥
तहिं पट्टणि सियँकलयलवमालि वरयरि वट्टतए सुसमकालि ।
अट्ठमइ तित्थि पसरंतणाणि चंदप्पहजिणपच्चक्खमाणि ।
जहिं जणु णिबद्धु संघडणधीरु धणुसउदिवड्ढुदीहरसरीरु ।
णिम्मलसम्मत्तपयावभाणु वीसइलक्खपुव्वाउमाणु ।
तहिं कालि तित्थुँ पैट्टणि जयासि भुवोलु णामु णरनाहु आसि ।
कियवसविहेयधरवलयसातु बहुनरनिहायसंखुहियवातु ।
जणवल्लहँचरिउ विसुद्धवंसु जयलच्छिमरालिहि रायहंसु ।
तहो धणवइ णामि रायसिट्ठि दरवियसियसियकंदोट्टदिट्ठि ।
घत्ता । पउरालंकारु बहुधणु बहुगुणु बहुसयणु ।
सुइदंसणदेहु नवजुवाणु सुंदरवयणु ॥ ७ ॥

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१ A चय २ A पथिय ३ B गयवरु ४ जणमणअच्छरिउ ५ A वन्नहं ६ B पसत्थु ७ B रिसहो ८ B जेथु ९ B जें १० B पाहु ११ B भिडिय १२ B थियकलयले १३ B तेथु १४ पट्टणें १५ B भुआहु १६ A णाम १७ B जणवल्लहु

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अण्णेक्कु तहिं जि पुरि बहुगुणड्डु हरिबलु णामि वणिवतु वियड्डु ।
तहो पियगेहिणि णामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।
कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिंदअरविंदमुहिय ।
धणवइ वणिवरु गउ तहो जि गेहि गय दिट्ठि तासु तहिं तणइं देहि ।
किंदुअहिं रमंतिं णयणइट्ठु पंगुरणविवरिथणकलसु दिट्ठु ।
अहिलासु पुव्वसंबंधि जाउ परिवड्ढिउ विहिंमि मणाणुराउ ।
मग्गेवि लइय सा तेण कन्नें निवेसिट्ठि भणिवि हरिबलिण दिन्नं ।
परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुरुवइसणाहु ।

घत्ता । किय मंडवसोह घरि घरि बद्धइं तोरणइं ।
उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८॥

खंचिय मेइणि तंडविय वण्णु बहुपरिमलचंदणच्छडय दिण्णु ।
दो खंड करिवि घत्तियऽरविंद पूरिवि णिविट्ठ सुहिसयणविंद ।
कालागुरुखंडइं बोहियाइं वरभवणसयइं उवसोहियाइं ।
णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।
संभासिउ सयणु विसिट्ठु इट्ठु णरनाहु चउक्कासणि बइट्ठु ।
पुणु किउ पँरिचिंत्ति संपहातु वरभोयणु वत्थाहरणसातु ।
परिहाइवि उज्जलवार्सवेसु अंतेउरु परियणु पिंडवासु ।
पुणु किउ घरवावारहो पहाणु पुरपउरहो बहुसम्माणदाणु ।
बहुविविहभक्खभोयणहि भोज्जु पइसरइ लोउ भुंजइ मणोज्जु ।
तंबोलु विलेवणु वत्थु लेवि जं जासु जोग्गु तं तासु देवि ।
पुणु दिण्णु भेंरियभुवणंतरालु दडिभेरिसंखकाहलबमालु ।
अवयरिउ णाइं पच्चक्खु सग्गु जोइउ सुरिक्खु सुमहुत्तु लग्गु ।

घत्ता । घिउ हुववहि घित्तु मंगलसद्द समुच्छलिउ ।
बहुतूररवेण कंन्नहि पाणिग्गहणु किउ ॥ ९ ॥

कयपाणिग्गहणि वियडलील तरुणिहिं आरंभिय कामकील ।
सुविसुद्धवंसि उप्पण्णियाउ सुवियड्ढगुणहिं संपुण्णियाउ ।
उब्भडवरतरुणिउं जाउ जाउ उव्वग्गिवि ढुक्कउ ताउ ताउ ।

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१ A अनिक्कु २ B मणहरच्छणोइं ३ B हिंदुवहिं रमंतें ४ B कण्ण ५ B णिवसेठि ६ B दिण्ण ७ B परचित्तें ८ B वाह ९ A मश्चज्ज. १० A हरिय ११ B कण्णहो

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वक्करकुरुडडकडक्खिएहिं वरु तज्जिउ कन्नाचक्खिएहिं ।
रे रे तियलंपड सउहुं ठाहि मुहियइं जि केम तिय लेवि जाहि ।
बहुकामकडक्खविहाविओसि चंगइ थाणंतरि पाविओसि ।
सुहयत्तणगव्विं कउ परित्त दरमलिउ अज्जु कहिं जाहि मित्त ।
हले हले लइ लेहु भणंतियाहि परिवेढिउ अहतु फुरंतियाहि ।
कवि वंच्छइ सिरि धम्मिल्लजूडु परिमुसइ कावि मणिवलयचूडु ।
कवि पीडिज्जंति वि भुअबलेण अवतुंडइ रइकोऊहलेण ।
कवि मइलइ कज्जलतिलउ लेवि कवि विलसइ मुहमंडणु मलेवि ।
कवि काणक्खेवें ढक्कइ च्छलेण वत्थइं खंपइ कुंकुमजलेण ।
कवि खिवइ जक्खकद्दमथवक्कु उब्भडवयण बोल्लइ अवक्कु ।
घत्ता । वरमालमलियमणिमउडहउ वरु पिक्खिवि पंचावत्थु किउ ।
ओवग्गिवि बंधिवि गत्तियंउ दुक्कउ वरपक्खकुलुत्तियउ ॥ १० ॥
आलग्गउ पीणघणत्थणाउ सोहलयरमणरंजियमणाउ ।
कवि काहिवि कुरुलइं णिद्दलेइ कवि काहिवि मुहमंडणुसिउं वरेइ ।
कवि काहिवि वत्थंचलु धरेइ कवि काहिवि अप्पुणुसिउं वरेइ ।
कवि कड्डइ रसणादामु लेइ कवि च्छोडइ आविल्लउ धरेइ ।
गलि कावि हारु तोडइ च्छलेण कवि मल्लजुज्झु लग्गइ बलेण ।
णिज्जिणिवि एम वरततुणिसत्थु सहुं कन्नइं वतु आणिउं कयत्थु ।
पइसारिउ मंगलसय करेवि थियबहुजसकित्तिहि घरु भरेवि ।
बहुवल्लह पइपरियणहो बाल भमरउलहो जेम सुअंधमाल ।
घत्ता । घतु णिययगुणेहिं सयलु ताइं अप्पणउ किउ ।
पडिवण्णविहोउं धणवइ मुहुं जोयंतु थिउ ॥ ११ ॥
सा कमलसिरि नाउं तहो पत्ती अखलियजिणवरसासणिभत्ती ।
समचक्कलकडियलसुमणोहर वियडरमणघणपीणपओहर ।
छणससिबिंबसमुज्जलवयणी णवकुवलयदलदीहरनयणी ।
थिरकलहंसलीलगइगामिणि जणहो धणहो परिवारहो सामिणि ।
दिव्वाहरणवत्थसंजुत्ती जिणवरमंदिरि भमइं सइत्ती ।
सुललियगुरुवच्छल्लि सोहइ सोहग्गे मयरद्धउ खोहइ ।

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१ B छयत्तणि गव्वें २ B हलि हलि ३ A काणक्खिवि ४ B सइं ५ B हेउ ६ B सासणभत्ती
७ B थिय ८ B वच्छलें

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सहियणु सरलसहोविं देक्खइ परियणु समविसमिं उवलक्खइ ।
घत्ता । सवियड्ढविलास सारभूअ पुरि समवयहो ।
अणुहुंजइ भोय हियइच्छिय धणवइण सहो[2] ॥ १२ ॥
सोवि ताहिं[3] सवियारउ जंपइ सरसँ[4]सहीव सणेहु समप्पइ ।
करइ केलि पच्छण्णसमासइ ओहुंजइ वियडुँ[5]परिहासइ ।
सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न बोल्लइ ।
मयणाउरमण वेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।
वरकीलापरिओवणु इच्छइ मुहमुहेण तंबोलु पडिच्छइ ।
सिहिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंगणु ।
परिसक्कइ पच्छण्णवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।
एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।
घत्ता । बहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।
निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥
कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।
मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।
परमेसर अकियत्थ किलेसइं किं अवसाणि अम्हतउ होसइ ।
तं [6]तंहितणउ वयणु परियच्छिवि कहइ महाँ[7]रिसि सउणुं णियच्छिवि ।
होसइ तुज्झु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।
तं गुरुवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।
कहिउ गंपि धणवइहि पयत्तें तेणवि पुलयपसाहियगत्तें ।
सद्दहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।
घत्ता । तो थोवदिणेहिं तिवलि तरंगइ पूरियइं ।
संचलिउ पुरंधु अंगइ गब्भाऊरियइं ॥ १४ ॥
तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणंदु पणच्चिउ ।
किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।
जाउ पुत्तु जो मुणिवरभासिउ वंधवलोउ सयलु आसासिउ ।
कोक्काविउ सुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

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१ B सहावें दिक्खइं २ A सहुं ३ B ताहं सवियारिउ ४ B सरलसहावें ५ C वियड्ढु ६ B तहो
७ B महासिरि

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एहु बालु होसइ बहुजाणउं अण्णुवि बहुणरवरहं पहाणउं ।
सारेयरवियार जाणेसइ मंडइ रायलच्छि माणेसइ ।
तिं[1] वयणिं पुरवइमणु रंजिउ नेमिं[2]त्तिउ वरवत्थहिं पुज्जिउ ।
तोरण मंगलकलस धरेप्पिणु मोत्तियरंगावलिउ भरेप्पिणु ।
णरवइमंदिरि गउ वद्धावउ सुयणहं पेसिउ वयणु सुहावउ ।
घत्ता । पडुपडहरवेण मउ परिगलिउ महागयहं ।
धणवइ परितुट्ठु दिइ दाणु वंदिणं[3] सयहं ॥ १५ ॥
वियसियवरकमलविहत्थउ पइसइ जुवईयणु सुपसत्थउ ।
उव्विलइ मयविंभलगत्तउ परमोच्छवि मउलावियणेत्तउ ।
वत्थाहरणविहूसियसारउ सरहसु परियड्ढियसिंगारउ ।
एक्कु मासु गउ एण विणोएं पुणु जिणमहिमाणंदविहोएं ।
हरिवलदुहिय सुहिय कयउण्णी पुत्तुच्छंगसंगसंपुण्णी ।
वत्थाहरणविहूसियसुवइहिं परिमियसुयणमहाकुलजुवइहिं ।
आवणसोह पसाहियपंथी जिणवरमंदिरिं गय स कियत्थी ।
जिणवरपुज्जमहिम दरिसेविणुं[4] बहुमणिरयणवरिसु वरिसेविणुं[5] ।
घत्ता । परमेट्ठि पंचमंगलु भणिवि कण्णंतरि धणवइसुअहो ।
मुणिवयणभवीसालंकरिउ[6] भविसयत्तु किउ णाउ तहो ॥ १६ ॥

प्रथमः सन्धिः[7]

पणवेवि पाउणिण्णासयतु भावि चंदप्पहचलण ।
भोगंतराउं[8] पंकयसिरिहिं जेम जाउ तं कहमि जण ॥
अहिणवरंभगब्भसोमालउ धणवइघरि परिवड्ढइ बालउ ।
कमलसिरिहि पीणुण्णयसट्टइं पिल्लिवि हातु पियइ थणवट्टइं ।
हत्थिंहत्थु[9] भमइं जणविंदहो चरियसुहावहु सुट्ठु णरिंदहो ।
णरणाहिं सइं अंकि लइज्जइ चामरगाहिणीहिं विज्जिज्जइ ।
पवरविलासिणीहिं चुंबिज्जइ अण्णहिं पासिउ अण्णहिं लिज्जइ ।

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१ B तें वयणिं २ B णिम्मत्तिउ ३ B वंदियसयहिं ४ B दरिसेप्पिणु ५ B वरिसेप्पिणु ६ B भवीसालंकियउ ७ C इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए । वुहधणवालकयाए पंचमिफलवण्णणाए । भविसयत्तजम्मवण्णणो नाम पढमो संधी सम्मत्तो ८ B भोयंतराउ ९ B हत्थेंहत्थ

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सीहासणसिहरोवरि मुचइ वरविलयहि सिरि कुरुलइं लुंचइ ।
कोक्कोउ हसइ वियारहं वंकइ अहतु समप्पई डसणहिं डंकइ ।
चुंविज्जंतु कवोलइं चीरइ गलि लग्गंतु थणहिं अहिं खीरइ ।
कोमलपयहिं दलइ थणहारइं आखंचिवि तोडइ सियहारइं ।
परिवड्ढइ दिहि दिंतु सउंन्नहं पढमंकुतु नावइ इह्रुं पुन्नहं ।
घत्ता । चिहइं दरिसंतु महत्तरइं सज्जणजणहियवउ भरइ ।
आणंदणंदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥
तहिवि तेण गुरुवयणणिउत्तिं परमागमकलगुणसंजुत्तिं ।
मुणिअक्खरसंकेयकयत्थें बहुवायरणसद्दसत्थत्थें ।
सयलकलाकलाव परियाणिय अवगाहणसत्तिए लहु जाणिय ।
जोइसमंततंतबहुभेयइं धणुविन्नाणबाणगुणच्छेयइं ।
विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणइं ।
दिण्णपहरपडिपहरपमुक्कइं लक्खणचलणपंचलाहुक्कइं ।
मल्लजुज्झआवग्गणसंचइ ढोक्करकत्तरिकरणपवंचइं ।
गयतुरंगपरिवाहणसन्नइं सारासारपरिक्खणगन्नइं ।
घत्ता । एमाइविसिट्ठइं अण्णहिंमि अंगउ गुणिहिं तासु वरिउ ।
जिणमहिमपुज्जदाणोच्छंविण उज्झासालहिं णीसरिउ ॥ २ ॥
उज्झासाल मुएवि घतु आयहो थिरगंभीरगुणिहिं विक्खायहो ।
पिक्खिवि णिययसुपुत्तहो चरियइं विज्जाविणयबहुगुणभरियइं ।
धणवइ सुट्ठु समुण्णयमाणउं अणुदिणु दिण्णु णिरंतरदाणउं ।
पुत्तविचित्तगुणिहिं परितुट्ठउ सलहइ घरिणिहि पुरउ पहिट्ठउ ।
पिए सावण्ण एहु णउ दीसइ मंच्छुडु कुलि उज्जोउ करेसइ ।
पोमलच्छि विहसेविणु जंपइ पुण्णोदइण काइं ण समप्पइ ।
रुक्खहो णामि फलु संबज्झइ किं अंबइं आमलउ णिबज्झइ ।
जो तउतणइं अंगि उप्पण्णउं तासु सरीरि होइ किं दुण्णउं ।
घत्ता । इय लीलेइं कीलंताइं तहिं बेवि जाम विलसंति रइ ।
तावण्णहिं दिवसहिं थोवइहिं विहडिय पिम्महं ताणिय गइ ॥ ३ ॥

१ B सिंहासणि २ B कुरुलवि ३ B कोकिउ ४ B समप्पिउ ५ B सउण्णइं ६ B बहुपुण्णइं ७ A विसट्टहिं ८ B दाणुच्छवेण ९ A विज्झासालहो १० B झइंवि ११ B परिट्ठिउ १२ B लइ

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तासु पुराइउ कम्मु अणिट्ठु जाइवि धणवइहियइ पइट्ठु ।
सा कमलसिरि तं जि अवलोयणु चरियइं तं जि तीइं णवजोव्वणु ।
तं जि ताहि चारित्तु सुणिम्मलु तं वच्छल्लु वयणु पियकोमलु ।
णवर पुव्वकम्महो परिणामिं कमलुवि णउ सुहाइ तहो णामिं ।
जो चिरु पियपेसलइं चवंतउ मुहमुहेण तंबोलु खिवंतउ ।
अणुदिणु पियवावारपसंसउ तेहु वट्टइ आलावणि संसउ ।
जो परिहासइं केलि करंतउ पणयसमिद्धु माणु सिहरंतउ ।
सो वट्टइ परिचत्तसणेहउ ता किं होइ ण होइ व जेहउ ।
घत्ता । तं पिक्खिवि मिल्लिय मंदरसु चलिउ पिम्मु परियत्तगुणि ।
रणरणउं वहंति महच्छिमइ बहुवियप्प चिंतवइ मणि ॥ ४ ॥
णाहु विरत्तमाणु पिक्खंती परिचिंतइ मणि खेइज्जंती ।
एउ अउव्वु किंपि अविसिट्ठउ एहउ मइं ण कयाइवि दिट्ठउ ।
गुणिहिंमि गुणअत्तं [4]तिहि रूसइ उवयारिवि दुव्वयणिहिं दूसइ ।
विणउ वि अविणयरूविं मन्नइं रयणिहिं रइसंगमि अवगण्णइं ।
एवहिं काइं करमि हउं आयहो निक्कारणि विणट्ठसंकेयहो ।
एम दुक्खु हियडइ साहारिउ पणएं खेड्डु करिवि पचारिउ ।
एउ किर काइं वियंभिउ वड्डुउ अहिणउं पइं पारंभिउ खिड्डउ ।
जइ पढमउं जि हुंतु तुहुं एहउ तो किर को करंतु मणि रेहउ ।
पहिलउ दरिसिवि अतुलु सणेहु निम्मलगुणहं भरेविणु देहु ।
एव्वहि कक्कस लील पयासिय किं हुअ अण्ण कावि पियभासिय ।
घत्ता । सप्पुरिसंहु एउ जम्मसएवि ण संभवई ।
जं विणु अवराहि सेविज्जंतेहिं चलइ मई ॥ ५ ॥
अण्णुवि सुहिसयणहं लज्जिज्जइ पउरलोइ वड्डुत्तणु हिज्जइ ।
मत्तलोइ खलु चंचलु वासउ संपय जीउ सरीरु असासउ ।
जोव्वणु दियेहिं दियहु विलिज्जइ अणुदिणु जररक्खसिए गिलिज्जइ ।
जइ मइं कोवि कियउ अवराहु तोवि खमिज्जइ मिल्लिवि गाहु ।
तं तहिंतणउं वयणु [13]अवगण्णइं चिरउवयारुवि तिणसमु [14]मन्नइं ।

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१ B जि तं जि २ B तहो ३ B मणेण खिज्जंती ४ B तह ५ B दुव्वयणह ६ B खेड्डु ७ B खेडउ ८ B होंतु ९ B भरेविणु १० B सप्पुरिसहो एहु ११ B सेविज्जंतइं १२ B दियहें दियहो १३ B अवगण्णिवि १४ B माणिवि

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अण्णण्णइं वावारइं दावइ मत्तगइंदु णिरंकुसु णावइ ।
जिम जिम ताहि आस णउ पूरइ तिम तिम पणइणि हियइ विसूरइ ।
विरुवउ माइ अंगि वरइत्तहो गुरुवयणइम्मि ण लग्गहि चित्तहो ।
एव्वहिं एण समउ ण चविज्जइ जं किउ तं जि पडीवउ किज्जइ ।
घत्ता । थिय माणगइंदि समारुहिवि अवमाणिं परिचत्तरइ ।
पिय वयणि मयणि आसणि सयणि रइवासहरिवि णउ मिलइ ॥ ६ ॥
तं पणइणिहि पणउ न समप्पइ पिम्मुम्माएं मणु संतप्पइ ।
अंगइं विरहदाहु ण सहंति णयणइं जित्थु णाहु तहिं जंति ।
वयणु वलेइ मग्गु पिय जंतए किम णिव्वहइ माणु रूचंतिए ।
अन्नंदियहि पुणु पुणु बोल्लावइ णाह णिरारिउ मणु संतावइ ।
जें विणु पुणुवि पुणुवि न वलिज्जइ तिसहुं दीहकसाउ ण किज्जइ ।
एम भणंति जाम करु पेसइ ताम दुरक्खरवयणइं भासइ ।
ऊसरु ऊसरु मं करि लग्गहि पियहरि गंपि णिवासउ मग्गहि ।
काइं किलेसहि काउं अयाणिए किं घिउ होइ विरोलिएं पाणिए ।
घत्ता । तो वुच्चइ अहरु फुरंतियइं णिवसंतिहि तउतणइं घरि ।
उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि ॥ ७ ॥
तुहुं पुरवरहो सव्वसाहारणु जाणहिं कज्जाकज्जवियारणु ।
णवर णिरारिउ विप्पियगारउ सुहियउ होइ संगु तुम्हारउ ।
सेविज्जंति विचित्तसणेहउ मंच्छुडु तुहुं जि णं जम्मिवि एहउ ।
तो वरइत्तिं वुत्तु अवंकउ को सक्कइ तउ करिवि कलंकउ ।
हउं मि णाहि तउ विप्पियगारउ जाणहिं तुहुं जि संगु अम्हारउ ।
णवर ण जाणमि काइंमि कारणु जाउ असत्थपियम्मनिवारणु ।
केमं कंतिपइं मणि ण कलंकमि खणमित्तुवि देक्खणहं न सक्कमि ।
मंडवलंति णियंतहो णयणइं अणरामेउ करंति तव वयणइं ।
घत्ता । अच्छंतु ताम पियविप्पियइं एक्कंगाणिवि म रइ करहि ।
परियाणिवि एही कज्जगई जं जाणहिं तं मणि धरहि ॥ ८ ॥

१ B एवहिं २ B पिय वयण मयण आसण सयण ३ B जेधु ४ B अण्णहिं दियहिं पुणुवि बुल्लावइ ५ B तेसिहुं ६ B कीउं ७ B विरोलें ८ B सेविज्जंतु ९ B जिणधम्मि १० B केमइं ११ B खणमेत्तु १२ अणरायउ

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णिसुणिवि तासु परम्मुहवयणइं मुहुं मउलिउ जलभरियइं णयणइं।
हियवइ णिब्भरु मणु सम्भारिउ दुक्खु दुक्खु पुणु मणु साहारिउ।
थिय गरुयाहिमाणि मणु लाइवि मच्छरु माणु मरट्टु पमाइवि।
णउ पहसइ णउ तणु सिंगारइ तिण्णि काल पर जिणु जयकारइ।
णउ केणवि सेहुं णयण कडक्खइ णउ कासुवि गुणदोसइं अक्खइं।
तोवि ताहं घरवइ ण सुहावइ अवखेरंतु पुणुवि बोल्लावइ।
अच्छहि काइं एत्थु दुक्कंदिरि णीसरु कंति जाहि पियमंदिरि।
तं दुव्वयणवासु असहंती णिग्गय परियणु आउच्छंती।
घत्ता। गय रुलुघुलंति पियमंदिरहो सुहिपरियणु पिक्खंतु थिउ।
लग्गेवि कंठि णियमायरिहि सुइरु विरसु कारुण्णु किउ॥ ९॥
पुच्छिज्जंति वि जणि जणि आउर ण कहइ कहोवि किंपि दुक्खाउर।
तं पिक्खिवि जणेरु आसंकिउ थिउ हिट्ठामुहुं माणकलंकिउ।
चिंतइ विविहवियप्पवियारणु एउ न जाणहं कांइमि कारणु।
एह इत्थु घरि गरुयविहोएं आवंति य परिमियवहुलोएं।
सिंगारिं पगडियबहुभोगी अह गइंदि अह तुरइ वलग्गी।
एव्वहि दीणवयणविद्दाणी दीसइ सुट्ठु णिरुण्णयमाणी।
अण्णुवि णिब्भरु कलुणु रुअंती कारणु किंपि णत्थि णउ भंती।
मच्छुड्ड किं दुच्चरिउ पलाविउ सज्जणजणहो णाउं लज्जाविउ।
णिहणु जंतु तियमइउ हयासउ णिम्मलकुलहं कलंकपयासउ।
एत्थंतरि धणवइण महल्लउ पेसिउ वयणवियक्खणु भल्लउ।
घत्ता। तिं कहिउ एह तुम्हहतणिय णियकुलमग्गविसुद्धमई।
वरइत्ति विप्पियपियगुणिण घल्लिय परमायारमई।
तो परियणहं जाउ परिओसु परिहउ लयउ पवड्ढियरोसु॥ १०॥
हरियत्तेण वुत्तु लइ भल्लउ गउ नियघरु सविलक्खु महल्लउ।
एत्थंतरि कुमारु कीलंतउ लीलइ णियमंदिरि संपत्तउ।
ताम तित्थु णियजणणि ण पिक्खइ वुण्णउं दिसउ णियइजणु पुच्छइ।
पिक्खइ परियणु अंसुजलोल्लिउ तक्खणि सोवि हियइ आहल्लिउ।

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१ B सिहुं २ B रुलुघुलंति ३ B करइ ४ B एत्थु ५ B विरुण्णयमाणी ६ B अत्थि ७ B सई ८ B सेहु ९ B पेच्छइ १० B वुण्णउं ११ B दिसउं

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केणवि पुच्छंतहो संभालिउ नियजणेरिपरिहवपज्जालिउ ।
गउ मामहं मंदिरि संपत्तउ थिउ सुहियणु मउलावियवत्तउ ।
लच्छिए अंकि भरिउ अणुबिंबिउ निम्मच्छणउं करेविणु चुंबिउ ।
कमलइं तासु वयणु अवलोइवि पुणरवि अंसुवाउ किउ जोइवि ।
मइलउ वयणु माइ किउ बालिं हउं दुल्लहउ जम्मु दुक्कालिं ।
घत्ता । दुल्ललिए काइं हउं तउ करमि दुप्पियरहो घरि अवयरिउ ।
महु संगिं दुक्खहं भायणिहि तुज्झु वि पुत्त पवासु किउ ॥ ११ ॥
तो लोयणइं लुहिवि सइं लच्छिए णियथधीय मं भीसि विलच्छिए ।
होउ पुत्ति कारुणु निवारहि फुसिं लोयणइं वि मणु साहारहि ।
चंगउ किउ धणवइण णिरारिउ अम्हहं सिट्ठित्तणु अवहारिउ ।
वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावण्णहो ।
सो ण करंतु ताम इय एहउ दुक्खुप्पायणु दुम्मियदेहउ ।
तं णिसुणिवि वुच्चइ हरियत्तें अम्हि वंचिय दइवायत्तें ।
एक्कु जुवाणु अण्णु धणयत्तउ पुरि पउरालंकारसइं गउ ।
अण्णुवि लइय तेण मग्गेवि सइ को जाणइं चिरयाल भवीसइ ।
घत्ता । लइ अच्छहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।
कवि होसइ सुंदर कज्जगई किं विहलु जाइं जं रुवइ सइ ॥ १२ ॥
तं णिसुणेवि पयंपइ बालउ णवकुवलयदलग्गसोमालउ ।
अम्हइं जइवि तासु णउ रुच्चई तो किं णिययकलावि मुच्चइ ।
जइवि तेण विणु णाहिं वलिज्जइ तोवि माइ णउ दीणु चविज्जइ ।
जइवि णिरारिउ पाणहं मुच्चइ तोवि परम्मुहुं दूरिं मुच्चइ ।
हियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।
तहो पंगणु अप्पणउं पियारउ अम्हवि होसइ घरु वड्डारउ ।
सो अप्पणउं ण देइ णिवासउ तुहुंमि तासु मं देहि पवेसउ ।
दरिसइ मच्चलोइ जो जेहउ तासु पुणुवि दरिसिव्वउ तेहउ ।
घत्ता । मं माऐं करहि मणि रणरणउं करि धीरिम संवरहि भउ ।
वोलंतहि दियहहिं थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

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१ B मामहि २ R महोसंगे ३ B पुसि० ४ B सेठित्तणु ५ B अवयारिउं ६ B मग्गिव ७ B जाउ ८ B कुवलयदलंग ९ B कलावें १० B अप्पणइं ११ B माइं

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बोल्लहु पुरिसपरक्कमवयणिहिं आसासिय जणेरि सहुं सयणिहिं।
सव्वहं हियइ चमक्क पईसइ एहु कोवि सामाणु न दीसइ।
जंपइ पुरिसयारि पडिसूरउ मंच्छुडु होसइ आसाऊरउ।
पुज्जिउ विविहगुणालंकरणिहिं ण्हाणविलेवणवत्थाहरणिहिं।
रयणनिहाणु जेम अवलोइउ तेणवि तं जि गेहु उज्जोयउ।
तहिंमि विचित्तविलासइं माणइं सहुं सुहियहिं तंबोलु समाणइं।
बहुपरिमलइं णिबंधइ फुल्लइं परिहइ परिहणाइं बहुमोल्लइं।
गुरुवच्छल्लु करइ जिणु वंदइ सज्जणजणहं मणइं आणंदइ।
दुद्धर वरतुरंग परिवाहइ अप्पडिकूलु जणणि आराहइ।
कामिणिजणमणणयणाणंदणु भमइं जेम णरनाहहो णंदणु।
घत्ता। दोहग्गु जाउ पंकयसिरिहि पुत्तुवि गुणहि अलंकरिउ।
इत्तहिंवि तेण धणवइकइण कव्वहु संधिपवेसु किउं॥ १४॥

द्वितीयः सन्धिः

पणविवि चंदप्पहु परमगुरु दिढु सम्मत्ते करिवि मणु।
पुणु कहमि जेम किउ गयउरहो भविसिं दीवंतरगमणु।
घल्लिय कमलमहासिरिदेवि धणवइ थिउ पडिबंधु करेवि।
अवगण्णिवि सुहिसज्जणवयणइं मोकल्लिवि सुवण्णमणिरयणइं।
णियणयविणयायारपइत्तहो मग्गिवि लइय धीय धणयत्तहो।
दिहि विवाहमंगल उग्घोसिय सुहिसज्जणजणमणि परिओसिय।
पियपरियणपरिवारसणाहिं किउ सम्माणदाणु णरणाहिं।
पुरि पउरालंकारि भणाविउ लग्गुजोग्गु सुमुहुत्तु गणाविउ।
पयइं विविहकम्मंतरि लाइय थंभिय कंडुं कइय णेराइय।
छडतोरणमंगलजलकलसिहिं अइहवसंखतूरकयघोसहिं।
दियवंदिणजयजयमाहप्पें किउ विवाहु भविसत्तहो बप्पें।
घत्ता। दडिसंखतूरकाहलरवेण रहसिं गयउरु गहगहइ।
हरियत्तहो परियणि रणरणउ कमल कलंकु मणिव्वहइ॥ १॥

१ B मण रणिरणउ २ सावण्णु ३ B सवाणइं ४ B बहोल्लइं ५ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए। वुहधणवालकयाए बीयो संधी परिच्छेओ सम्मत्तो। ६ B मण ७ B कंडुकइय ८ B तूरणिग्घोसहिं

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परिणिय सा धणयत्तहो धूय गब्भेसरि नामेण सरूअ ।
पुण्णिमइंदरुंदससिवयणी दंतपंतिपहपहसियवयणी ।
सयलकलाकलावसंपुण्णी अहिणवलच्छि नाइं अवइण्णी ।
बालमराललीलगइगामिणि सा किय णियपरिवारहो सामिणि ।
पियवल्लह जणमणु दुल्लालइ सुविहिए णियपरियणु परिपालइ ।
पियपइहरहो णेहु वड्ढावइ[1] कमलहि पइपरिहवदुहु दावइ ।
नियसोहग्गु भोगु संपालइ विरहदवग्गि अंगि पज्जालइ ।
जिणमंदिरि वच्चइ सिंगारिं परिमियपउरजुवइपरिवारिं ।

घत्ता । अहिमाणमरट्टविसट्टगइ अहिणवसिरिसोहग्गजुव ।
रणरणउं दिंति पंकयसिरिहि भमइं णयरि धणयत्तसुवे[2] ॥ २ ॥

परियणि पियवयणिहिं जणु रंजइ णाहु विचित्तगुणेहिं[3] अणुहुंजइ ।
जाणइं पियमुह सुहवामोहणु मणि चिंतिउ सइ सुरयारोहणु ।
सैललिउ[4] ईसि ईसि अवरुंडणु अहरकवोलकंठउरखंडणु ।
मुहसिक्कारकणिरउरकंपणु सरहसु ससलिल[5]रमणसमप्पणु ।
कररुहपंतिपुलयपरिउंवणु पणयरोसमयरोसनिरुंभणु ।
वीणालावणिगेयपरिक्खणु कुडिलवियारि सरोसनिरिक्खणु ।
दिन्नपहरपडिपहरपडिच्छणु अलयगाहपडिगाहसमिच्छणु ।
विब्भमभावफुरियअहरेक्खणु मंदरायबहुरायवियक्खणु ।
पियपरिहासवासविहडावणु मयणुक्कोवणंगुपयडावणु ।
बंधकरणवावारवियंभणु सुहकरफंससमयरसथंभणु ।

घत्ता । धणवइवि कामभोगंतरिउ ताहि माणु माणिं धरइ ।
पियवयणकमलमयरंदरसु पंकइं भमरु जेम सरइ ॥ ३ ॥

ताहं विहिंमि गंजोल्लियगत्तहं हियइच्छिय विलास माणंतहं ।
रइरसवसवावारविणोएं केणवि कूरग्गहसंजोएं ।
गब्भेसरिहि गब्भु संपज्जइ दुक्कियदुक्खनिहाणु व णज्जइ ।
जिम जिम रिउ सोणियजलु थंभइ तिम तिम मणि रणरणउं वियंभइ ।
जिम जिम चउरंगइं चउरंसइ तिम तिम खामोयरु विहंसइ ।
जिम जिम गब्भु लेइ सव्वंगइं तिम तिम भंजइ तिवलि तरंगइं ।

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१ B वड्ढारइ २ A छय ३ B विरत्तगुणेहिं ४ B सलिलिउ ५ B सलिल

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एत्थंतरि सुहिबंधवलोएं अहिसिंचियफलमंगलतोएं ।
पुत्तुप्पन्नु सयणु परिओसिउ बंधुयत्तु पिंए णाउं पयासिउ ।
घत्ता । परिपालिउ लालिउ वड्ढविउ सअलकलाकलावकलिउ ।
कीलंतु जुवाणुभावि चडिउ पउरि महायणि दुल्ललिउ ॥ ४ ॥
समवयवणिजुवाणसयपरिमिउं परिवड्ढियपयावसुहकम्मिउं ।
राउलि सण्णमाणु धणयत्तउ णवजोव्वणगुणरूवसइत्तउ ।
भमइं णयरि किंल कीलासत्तउ विविहइं बहु दुण्णयइं करंतउ ।
विणय विहेय सुहिय संभावइ कुडिलहं दप्पसाडु दरिसावइ ।
छंदाइत्तवयणि रइ मन्नइं मैंज्झत्थइ सुअणइं अवगन्नइं ।
पडिसक्कइ मग्गिं पडिसूरिं वासइ मयपरिमलकप्पूरिं ।
पट्टणि सुत्तविसुत्तइ चाहइ दप्पुद्धुर तुरंग परिवाहइ ।
वणिवरकुलइं सेव जंपावइ पुरयणु णिरवसेसु कंपावइ ।
परजुवइहिं परिसक्कइ वंकउ जंपइ पहु पंगणि समडक्कउ ।
घत्ता । जोव्वणवियारनिब्भरभरिउ अच्चुब्भडसिंगारमइं ।
संबोहिवि सुहिबंधवसयइं संचल्लिउ कंचणपुहइ ॥ ५ ॥
दुक्खिवि सहुं जणणिं किउ मंतु तुरिउ ताय परिवड्ढियतंतु ।
मइं तं कणयदीउ पइसिव्वउ अच्छइ ताम एहु सुहसेवउ ।
तं णिसुणिवि परिवड्ढियमंतिं करयलु वयणि दिन्नु विहसंतिं ।
तुडिहिं चडिवि जइ तं किर किज्जइ वयणुवि नउ करालु जंपिज्जइ ।
बोल्लहि पुत्त जेम अण्णाणिउं किं वणिउत्तहं मग्गु न याणिउं ।
सुहियहि हियउ णाहिं अप्पिव्वउ परिमिउं थोउ थोउ जंपिव्वउ ।
अत्थु विढप्पइ विविहपयारिहिं वंचिवि करसन्नासंचारिहिं ।
अप्पुणु पक्खे भंडु सलहिव्वउ अण्णहो चित्तु विचित्तु लहेव्वउ ।
अप्पुणु अंगु णाहि दरिसिव्वउ अण्णहो तणउं परामरिसिव्वउ ।
घत्ता । परकज्ज सुणंतुवि णउ सुणइं अप्पण कज्जहो णउ चलइ ।
ण कलावइं केणवि णियचरिउ परहो अंगि पइसिवि कलइ ॥ ६ ॥
अइकिलेसि जइ अत्थु विढप्पइ विउसवियड्ढहं तेण समप्पइ ।
अच्छिज्जइ सुहझाणणिउत्तहि देवधम्मगुरुपूयपवित्तहि ।
अण्णजम्मि पुव्वज्जिउ जं घणु तं एसइ पुच्छंतु घरंगणु ।

१ B तहो २ B सेविउ ३ B णिय ४ B मज्झत्थइं सवणइं ५ B कलावहि

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तं णिसुणिवि दिण्णउं पडिउत्तरु तुहुं सुसामि सप्पुरिसु महंतरु ।
परमहु मणि ण ठाइ तउ जंपिउ काणीणहं कायरहं मणप्पिउ ।
एउ कम्मु परदीणवरायहं असरीरहं परिपीडियकायहं ।
अह धुत्तहं सुलोयपरिभूयहं मुहमहुरहं पच्छण्णविरूअहं ।
जं वेसत्तणेण विढविज्जइ तेण काइं किविणत्थें किज्जइ ।
आसणसयणपमुहउवदाणेहिं भोयणु देइ गरुयसम्माणिहिं ।
मित्तु करेवि हियवइ ताडिज्जइ कयविक्कयच्छलेण वंचिज्जइ ।
होइ अत्थु जो एण विहाणिं तेण काइं बहुदुक्खणिहाणिं ।
घत्ता । जं अतुलु तुलिवि आढत्तइण होइ जसहु आवाहणउं ।
तं धणु विलसंत वयंतहंमि सुहडहं चरियपसाहणउं ॥ ७ ॥
तं णिसुणेवि भणइं वणिसारउ मइं पडिवण्णु वयणु तुम्हारउ ।
तुहुं म करेहि किंपि कयविक्कउ अच्छहि पउरमज्झि समडक्कउ ।
मं सुंहु भणिवि कोवि पडिवक्कहि विलसहि मज्झु अत्थु जिम सक्कहि ।
तं णिसुणेवि पयंपइ णंदणु सज्जणजणमणणयणाणंदणु ।
णियववसायदायउच्छल्लह अतुलु होइ माहप्पु महल्लह ।
पियरि विढत्तु अत्थु विलसंतह कवण कित्ति जसु कवणु जियंतह ।
अहवइ ताय काइ वित्थारिं पुव्वक्कियकम्महो अणुसारिं ।
णरहो बुद्धि उप्पज्जइ तेम होसइ पुव्वविहिउ जं जेम ।
तिं वयणिं धणवइ संवासिउ समउ सरूवइ मंतु पयासिउ ।
बंधुअत्तु असगाहिपयट्टउ णियववसायदायसंघट्टउ ।
लइ तं करउ किंपि जं विहियउ होसइ पुव्वजम्मि जं लिहियउ ।
घत्ता । पडिवज्जिउ तं पि सरूअइ सावि सुइरु चिंतंति थिय ।
किं सुंदरु किंतु ण सुंदरु लइय गमणवावार किय ॥ ८ ॥
तुरिउ गमणसामग्गि पयासिय सुइसत्थत्थवंत संभासिय ।
जाणाविउ भूवालणरिंदहो समइ परिट्ठिउ सज्जणविंदहो ।
हट्टमग्गि कुलसीलणिउत्तहं घोसण दिण्ण पुरउ वणिउत्तहं ।
चल्लउ जो चल्लइ कयविज्जें बंधुअत्तु संचलिउ वणिज्जें ।
साहुमाणि वणिउत्तहं चाहइ अधणहं भंडुल्लइं संवाहइ ।

१ B दीणहंमि २ B दाणइं ३ B करेवि हियइं ४ B विलसतहं यंतहमि ५ B छहि ६ B णियय
७ B भंडोल्लइ

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तं णिसुणेवि पमायपंउत्तहं मंतिउ थोवविहववणिउत्तहं ।
अम्हु पुरजणमणणयणाणंदणु सेवहं घणवइसेट्ठिहि णंदणु ।
पंइसहुं अतरु तरिवि सहुं आएं अवसिं लच्छि होइ ववसाएं ।
वणितणु रुहरहसेण समागय सज्जिय करहवसहमहिसह सय ।
घत्ता । इत्तहि वि तेण धणवइसुहण पइपरिहवमाणुव्वहणि ।
करकमलकयंजलि संपुडिवि भविसिं आउच्छिय जणणि ॥ ९ ॥
माइ महल्लमहुल्लमविज्जें बंधुअत्तु संचलिउ वणिज्जें ।
तेण समाणु मइंमि जाइव्वउ तं वोहित्थु तीरि लाइव्वउ ।
देसंतरपवासु माणिव्वउ णियपुण्णहं पमाणु जाणिव्वउ ।
दइवायत्तु जइ वि विलसिव्वउ तो पुरिसिं ववसाउ करिव्वउ ।
तं णिसुणेवि सगग्गिरवयणी भणइं जणेरि जलद्दियणयणी ।
हा हउ पुत्त काइं पइं जंपिउ सिविणंतरि वि णाहिं महु जंपिउ ।
एक्क अकारणि कुवियवियप्पें दिण्णु अणंतु दाहु तउ वप्पें ।
अण्णु वि पइं देसंतरु जंतहो को महु सरणु हियइ पंजलंतहो ।
अण्णु वि तेण समउ तउ जंतहो णिव्वुइ खणु वि णाहिं महु चित्तहो ।
घत्ता । को जाणइं कण्णमहाविसइ अणुदिणु दुम्मइमोहियइं ।
समविसमसहावहिं अंतरइं दुट्ठसवत्तिहि दोहियइं ॥ १० ॥
एकुमिल्लु ववसाउ करंतहं समसाहिट्ठिउ भंडु भरंतहं ।
विहि पडिकूलु अम्ह पडिसक्कइ अत्थहं छेउ करिवि को सक्कइ ।
एक्कदव्वअहिलासविचित्तइ को जाणइं दाइयहं चरित्तइ ।
जइ सरूवदुट्ठत्तणुभासइ वंधुअत्तु खलवयणहिं वासइ ।
तो तउ करइ अमंगलु जंतहो मूलु वि जाइ लाहु चिंततहो ।
जंपइ मामहु महुरकलाएं चंगउ वुत्तु पुत्त कमलाएं ।
अम्हहं एत्थु वसंतहो तेहउ को वि ण मित्तु पहाणु सणेहउ ।
बंधुअत्तु पुरमज्झि सइत्तउ राउलि सण्णमाणु घणयत्तउ ।
घत्ता । जइ जणणिवयणविसविसमगइ दाइय मच्छरु मणि वहइ ।
तो तुम्हहं अम्हहं सयणहमि वंचिवि कुलि परिहउ करइ ॥ ११ ॥
भविसयत्तु विहसेविणु जंपइ तुम्हहं भीरत्तणिण समप्पइ ।
अइयारिं वामोहु ण किज्जइ समवयजणि पोढत्तणु हिज्जइ ।

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१ B °णिउत्तहं २ B अहो ३ B सेवहो ४ B पइसहु अंतरेपि सहु आयइ ५ B रुज्झंतहो ।

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अइणएण जणि कायरु वुच्चइ अइभएण जइ लच्छिए मुच्चइ ।
अइमएण दप्पुब्भडु णावइ अइघिएण भोयणु वि ण भावइ ।
अइरूविं तियरयणु विणासइ अइयारिं सव्वहो गुणु णासइ ।
जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
एक्कुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहि ।
अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।
तेहिं समाणु पंथि पवहंतहो केम्व करेसइ दोहु वहंतहो ।
अण्णु वि अम्हहं तेण समाणु किंपि ण पुव्वविरोहविहाणु ।
घत्ता । मं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारणु ।
खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥
मामहं सालि महंतरवयणइं सुणिवि मुणिवि अणुमण्णिवि सयणइं ।
णयदिट्ठंतहेउ विक्खायइं जंपिवि कियइं निरुत्तरवायइं ।
एम करेवि समुच्चउ गोत्तहो भविसु पढुक्कु पासि बधुयत्तहो ।
सो पिक्खेवि तेण सकियत्थें अब्भुत्थाणु कियइ परमत्थें ।
विहडप्फड विमुक्कसिंगारिं पच्चासन्नु खुहियपरिवारिं ।
अवियलदिट्ठिपलोयणसीलिं सव्वावसरसमप्पियलीलिं ।
असुणियकज्जागमणवियप्पि सविणयवयण दिण्ण माहप्पि ।
तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।
घत्ता । पणवंतिं करु करयलि धरिवि फुडुतडवियडपडुत्तरिण ।
सम्माणु दाणु पेसणु करिवि बोल्लिउ नेहनिरंतरिण ॥ १३ ॥
अहो वट्टइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।
भविसयत्तु पियवयणहिं तज्जइ विणु कज्जें किर को पडिवज्जइ ।
तुहुं परिपुण्णु अहिट्ठियदव्वें पहुसम्माणदाणगुणगव्वें ।
अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवं तइ बप्पहो ।
उज्जउ तुम्हतणउं आयण्णिवि किउ अम्हइं चित्तु अणुमण्णिवि ।
सुट्ठु वि णरहं परिट्ठियकायहं सिज्झइ किंपि णाहिं असहायहं ।
जइ तउ ठाइ करंतउ एहउ तेण विमण्णिउं णीसंदेहउ ।

१ B कज्जेण कोपि पडिवज्जइ २ B आण ।

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सविणउ भणइं काइं किर वुच्चइ ओसहु गुलियउ कासु ण रुच्चइ।
हउं सकियत्थु अज्जु हउं धण्णउं हउ परमत्थगुणिहिं संपुण्णउं।
सिज्झइ किण्ण णरहं कयउण्णहं होइ सव्वु परिवाडिए पुण्णहं।
पुर पउरालंकारसमण्णिउ पइं चल्लंत ताउ संचल्लिउ।
आसिगहणु महु तउ अमिलंतहो एयहिं तउ ण विसउ चल्लंतहो।
घत्ता। संकेउ करिवि सुहसंगरय णियणियणिलयहो वेवि गय।
आउच्छिवि सुहिकंचयसयण वेवि परमसब्भावरय॥ १४॥
बंधुयत्तु गंजोल्लियगत्तउ णिययजणेरिहिं कहइ सइत्तउ।
माए माए दिट्ठु कज्जु अहिट्ठिउ भविसयत्तु महु समउ परिट्ठिउ।
जंपिवि गुणदोसइं सुहियंतरु मइंसहुं संचल्लिउ देसंतरु।
तेण सहाएं सव्वइं कज्जइं महु सिज्झंति अज्जु णिरवज्जइं।
तं णिसुणेवि सरूवइं वुच्चइ आयहो सरलसहाउ ण मुच्चइ।
एहु महंतु पुत्तु तउ बप्पहो सामिउं पउरधणहो माहप्पहो।
सहुं जणणिए गेहहो णीसारिउ अच्छइ कढकढंतु मणि खारिउ।
घत्ता। जइ रंजिवि पहु णिम्मलगुणिहिं जणणिवयणु हियवइ धरइ।
तो पहरिवि कण्णमहाविसिण अम्हहं पडिपरिहउ करइ[1]॥ १५॥
आएंसहुं संकेउ ण किज्जइ पुव्वविरुद्धइ हियय ण दिज्जइ।
जाम ण चित्तंतरिण वियंभइ जाम ण पउरुमहायणु थंभइ।
जाम ण णेह महातरु भंजइ जाम ण मणु भूवालहो रंजइ।
ताम उवाउ कोवि चिंतिज्जइ कलितरु वरहो मूलु छिंदिज्जइ।
तेम करिज्जहि मज्झि समुद्दहो जेम ण मिलइ पुणु वि णियविंदहो।
तं संकेउ तेण मणि भाविउ थिउ सविलक्खु वयणु मउलाविउ।
माइ अणिट्ठु तुम्ह जो थामहो लुहमि लीह तहु तणयहो णामहो।
माणु मरट्टु तासु दलवट्टमि रयणायरहो मज्झि आवट्टमि।
करमि तेम परिवड्ढियच्छायहो जेम ण मिलइ पुणु वि णियमायहो।
घत्ता। तं वयणु सुणिवि पुत्तहुतणउं हरिसिय बंधुअत्तजणणि।
सियकुसुमकयंजलि पिउ चवइ अणुमग्गि चंपइ धरणि॥ १६॥
अविसु वि जिणवरपडिमउं सिंचिवि अहिसिंचिवि अंचिवि परियंचिवि।

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१ B परिपरिहव।

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विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।
अंगु भरेवि गरुयसम्माणहो देहि आएसु माइ पत्थाणहो ।
अच्छिज्जहि सुहझाणु समारिवि परिहवसल्लु हियइ अवहारिवि ।
समउ सरूवइं सरलु करिज्जहि मं दुव्वयणदोसु पडिवज्जहि ।
अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवंति तिह सोक्खइं ।
सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।
वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खय सिरि संजोइवि ।
घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।
जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥

अइरुद्धुरुहियविरल्लियगत्तें णियणंदणु सिक्खवइ पयत्तें ।
पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि नाइं संवच्छरु ।
अज्जवि पुत्त निरारिउ बालु दूरविएस तुज्झु को कालु ।
दिढु होज्जहि उत्तमगुणवग्गहो रक्खिवज्जहि लंछणु कुलमग्गहो ।
होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।
चलतियमइहि पवड्ढियमाणहु गयवइयहं दूहवहं जुवाणहु ।
वहुरइ वयणालाउ ण किज्जइ जंपंतिहु मइियलु जोइज्जइ ।
णयणइं होंति जुवाणहं मुद्धउ तरुणिवयणदंसणरसलुद्धउ ।
घत्ता । जोव्वणवियाररसवसपसरि सो सूरउ सो पंडियउ ।
चलमम्मणवयणुल्लावएहिं जो परतियहिं ण खंडियउ ॥ १८ ॥

पुरिसिं पुरिसिव्वउ पालिव्वउ परधणु परकलत्तु णउ लिव्वउ ।
तं घणु जं अविणासियधम्में लब्भइ पुव्वक्कियसुहकम्में ।
तं कलत्तु परिओसियगत्तउ जं सुहिपाणिग्गहणि विढत्तउ ।
णियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्मु तं किज्जइ ।
अण्णु वि भणमि पुत्त परमत्थें जइवि होहि परिपुण्ण महत्थें ।
तरुणितरललोयण मणि भाविउ पहुसम्माणदाणगुणगाविउ ।
तहिंमि कालि अम्हहिं सुमरिज्जहि एक्कवार मुहदंसणु दिज्जहि ।
परधणु पायधूलि मण्णिज्जहि परकलत्तु मइं समउ गणिज्जहि ।
जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।
घत्ता । जिणधम्मगुणुज्जमसंजमिण सुहु सिज्झउ गमणागमणु ।
रक्खिउ जिणसासणदेवएहिं विढविवि आवहि अतुलु धणु ॥ १९ ॥

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तो कुमारु संचलिउ तुरंतउ तं संकेयभूमि संपत्तउ।
अण्णित्तहि सुहिसयपरियरियउ बंधुयत्तु णयरहो णीसरियउ।
अण्णित्तहि सहायसंजुत्तहं चलियइं पंचसयइं वणिउत्तहं।
अण्णित्तहि कलयलसंघट्टइं करहवसहवाहणइं पयट्टइं।
अण्णित्तहि दिढपीडियचोल्लइं उक्खित्तइं भंडइं बहुमोल्लइं।
अण्णित्तहि वणिवरवरपत्तिउ पियमुहसुहदंसणु अलहंतिउ।
उम्माहउ रणरणउं वहंतिउ पुणु पुणु पियमुहकमलु नियंतउ।
विरहदवग्गिझुलुक्कियकायउ नियनियपइ अणुअंचिवि आयउ।
उम्मुहमुहकमलउ उद्दंडउ कज्जलजललवमइलियगंडउ।
घत्ता। नियपइपिम्मपरव्वसिहिं अहिणवजोवणइत्तियहिं।
उप्पायउ कासु न रुहुरुहउ जुवइहिं सासु मुवंतियहिं॥ २०॥
घणवइ नियनंदणइ समप्पइ पउरहो पियपेसलइं पयंपइ।
अहो वणिउत्तहो तहो गुणगारउ जो णयविणयपरक्कमसारउ।
दूरविएसवणिज्जवियड्ढहं चाइदाइपडिवाइगुणड्ढहं।
विण्णिवि सुव तुम्हहं निक्खेवउ आयहं च्छलु सव्वहं दिक्खेवउ।
जो जहिं देसि पहाणु नरिंदहो सो तहिं देखिवि समुहडविंदहो।
तहु मंतिणइं करेवि सुपुज्जइं दरिसिवि पियपाहुडइं अउव्वइं।
चोरइ चरइं अणुज्जु अवक्कइ भडभोइयचैहोडचाणक्कइ।
सव्वइ वंचिज्जहो अवलोइवि वंचणमइहु अवंचिय होइवि।
घत्ता। अइबहु सम्माणदाणु करिवि संपेसिय संपुडिवि कर।
चडुलंगतुरंगिहि आरुहिवि संचल्लिय सुंदर कुम्वर॥ २१॥
अग्गेयदिसइं मल्हंति जंति कुरुजंगलु महिमंडलु मुअंति।
लंघंति वियणकाणण पलंब पुरगामखेडकव्वडमडंब।
जउणानइसलिलु समुत्तरेवि जलदुग्गइं थलदुग्गइं सरेवि।
अन्नन्नदेसभासइं नियंत रयणायरे वेलाउलइं पत्त।
लक्खिउ समुद्दु जललवगहीरु सप्पुरिसु व थिरु गंभीरु धीरु।
आसीविसोव्व विसविसमसीलु वेलामहल्लकल्लोललीलु।
दिट्ठइं विउलइं वेलाउलाइं कयविक्कयरयवयणाउलाइं।
धम्मत्थकाममंकंखिरसुहाइं सुवियड्ढवयणविलयामुहाइं।

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१ B जुवाणकुलउत्तियहिं २ B चहडोचाक्कइ।

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तहि थाइवि जलजंतइं कियाइं परिहरिवि वसहमहिसियसयाइं ।
जलजंताकम्मंतरु करेवि करणइ पियवयणहिं संवरेवि ।
वहणहिं आरूढ महापहाण वणिवरहं सयइं पंचहिं समाण ।
घत्ता । णिज्ञावयवयणुज्जुअसुहइं किखवयइं णं णं भडइं ।
संचल्लइ रयणायरहो जलि खरपवणाहयधयवडइं ॥ २२ ॥
दिढ बंधइं जिह मल्लगणाइ णिल्लोहइं जिह मुणिवरमणाइ ।
णिब्भिण्णइं जिह सज्जणहियाइं अकियत्थइं जिह दुज्जणकियाइं ।
वहणइं वहंति जलहररउद्दि दुत्तरि अत्थाहि महासमुद्दि ।
लंघंतइं दीवंतरथलाइ पिक्खंति विविहकोऊहलाइं ।
इय लीलइं वच्चंताहं ताहं उच्छाहसत्तिविक्कमपराहं ।
दुप्पवणें घणतरुवरसमीवे वहणइं लग्गइं मयणायदीवे ।
कल्लोलवोलजलरववमाले असगाहगाहगहणंतराले ।
तीरंतरे जं संघट्ट पोय उत्तरिय तरिवपमुहाइ लोय ।
घत्ता । सो दिट्ठु तेहिं मयणायगिरि णयणालोयसुहावणउं ।
दुल्लंघु दुसंचरु दुग्गमु नं पियारु महिलहंतणउं ॥ २३ ॥
तहिं घणतरुसमीवि मयणायदीवि हिंडंति ते वणिंद ।
दूरुज्झियपमाय परिमुक्कचायचक्कलियगीढविंद ।
किवि जलु आहरंति कुंभइं भरंति आवंति तं जि लेवि ।
फलतरु चुणंति सव्वइ मुणंति कुसुमइं खुडेवि ।
किवि मिल्लिवि बंधुयत्तु सो भविसयत्तु पइसरइ तं अरन्नु ।
तरलतमालतालीमालूरमालसालईदुमरवन्नु ।
पिक्खइ कहिंमि ताइं पंकयसराइं सयवत्तसोहियाइं ।
कत्थइ पाणियाइं अवमाणियाइं करिजूहडोहियाइं ।
कत्थइ णिज्झराइं पडिरवकराइ जलरेणुभूसियाइं ।
वरतणुकुसुमगंधपरिमलसुयंधमयरंदमीसियाइं ।
कत्थइं मणहराइं किसलयहराइं दलवहलपत्तलाइं ।
कत्थइं मुहरसाइं चिंतियवसाइं करगिज्झवरफलाइं ।
कुसुमइ उच्चिणंतु मेइणि मिणंतु संचरई एम जाम ।
ता वोहित्थवाल निज्जियखयाल संमिलिय सयल ताम ।
जंपइ बंधुयत्तु कंटइयगत्तु किं सयल इत्थु आय ।

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जोइचि कहइ को वि अज्ज वि ण कोविच्छुड्डु णत्थि तुम्ह भाय ।
तं सुणिवि तेण बहुमच्छरेण वावरिउ अइरउद्दु ।
अवलोइउ खरेण कडुअक्खरेण तज्जिवि णियथविंदु ।
घत्ता । आएसिउ भिउडिभयंकरिण उच्चलहो मुग्गरघणइं ।
तंडवहो पवणधयवडइं खणु वि म धरहु पओहणइं ॥ २४ ॥
अहो लोयहो महु आएस माणु धरि अत्थि किंपि माणाहिमाणु ।
न करिव्वउ इत्थु वियारु को वि संचलहु तुरिय वोहित्थ लेवि ।
तं सुणिवि तेवि कलुणइ सुमीस करयल मलंति विहुणंति सीस ।
हा बंधुयत्त पइं काइं वुत्तु सप्पुरिसहं कहिंमि ण एउ जुत्तु ।
उप्पण्णु जइ वि परिहउ गहीरु घाइज्जइ तो वि ण नियसरीरु ।
इह रत्तिपरत्तिवि अहियदोसु विसहिव्वउ कह दुव्वयणघोसु ।
तं वयणु सुणिवि कोवग्गिदित्तु पज्जलिउ णाइं हवि घिएण सित्तु ।
णवि मुणहुं सवत्तिविरोहु अम्ह अणिउत्तहं को वावारु तुम्ह ।
लइ करहु ताम जलजंतकम्मु पच्छइ चिंतिज्जहु परमधम्मु ।
घत्ता । तं वयणु सुणिवि णायरजणहु नं सिरि वज्जदंडु पडिउ ।
वोहित्थइं लेवि दुरासि खलु गहिरमहासमुद्दि चडिउ ॥ २५ ॥
पमुक्के कुमारे दुरायारिएहिं अमोहे जलोहे वहंतेहिं तेहिं ।
थियं विंभियं तं वणिंदाण विंदं वियप्पाउरं करयलुग्गिण्णमुद्दं ।
अहो सुंदरं होइ एयं ण कज्जं अगम्मं पि गंतूण खद्धं अखज्जं ।
गयं णिप्फलं ताम सव्वं वणिज्जं हुवं अम्ह गोत्तम्मि लज्जावणिज्जं ।
ण जत्ता ण वित्तं ण मित्तं ण गेहं ण धम्मं ण कम्मं ण जीयं ण देहं ।
ण पुत्तं कलत्तं ण इट्ठं पि दिट्ठं गयं गयउरे दूरदेसे पइट्ठं ।
खयं जाइ नूणं अहम्मेण धम्मं विणट्ठेण धम्मेण सव्वं अकम्मं ।
कयं दुक्कियं दोहएणं हएणं सुहायारभट्ठेण दुट्ठेण एणं ।
अणिट्ठं कणिट्ठं भुअं सप्पहाएं समुद्दे रउद्दे खयं तुम्ह जायं ।
घत्ता । सो णत्थि विसूरिउ जेण णवि तं पिक्खेविणु दुच्चरिउ ।
धणवइ वि णिरोहायासुगउ इत्थु विचि विंभयभरिउ[2] ॥ २६ ॥

तृतीयः सन्धिः

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१ B कुड्ड २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए । बुहधणवालकयाए पंचमीफलवण्णणाए तीओ सन्धी परिच्छेओ सम्मत्तो ॥

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चंदप्पहु जिणु हियवइ धरिवि जासु पहावि विमलमइ ।
पुणु कहमि जेम भविसत्तु णरु तिलयदीवि लाहउ लहइ ॥
अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुकिउ संचहु ।
बंधुयत्तु कुलकित्तिविणासु गउ वोहित्थइं लेवि हयासु ।
भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइ लेवि ।
ताम ण कोइवि पिक्खइ तित्थु विंभिउ मणि असुणियकज्जत्थु ।
सुण्णउं तं पएसु ण सुहाइ कमलइं मिल्लिवि उम्मुहुं धावइ ।
पिक्खइ ताम समुद्दि वहंतइ धुयधयवडइं ताइं जलजंतइं ।
दुक्खहो भरिउ हियइ आहल्लिवि गउ खलु बंधुयत्तु मइं मिल्लिवि ।
करु महियलि हणेवि उरि कंपिउ ण चलिउ जं चिरु जणणिए जंपिउ ।
णट्ठु कज्जु कहिं अब्भुद्धरणउं वणि असमाहिए आयउ मरणउं ।

घत्ता । अण्णण्णइं चिंतिज्जंति मणि खलविहि अण्णण्णइं सरइ ।
सुट्ठु वि वियड्ढु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ १ ॥

हा हय पावकम्म मइवज्जिय किउ अजुत्तु हयबुद्धि अलज्जिय ।
णियकुलमग्गु भग्गु जसु हारिउ दुज्जणजणि जंपणउं समारिउ ।
कवडु करिवि जं परु वंचिज्जइ आएं गुणवंतहं लज्जिज्जइ ।
एत्तिउ दुक्खु मज्झु निक्कारणु कुलहो कलंकु जाउ जं दारुणु ।
गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।
अह इत्थु वि ण विसाउ करिव्वउ मं च्छुड्डु एण एम होइव्वउ ।
जइ तं तेम घडिउ तं तेणइ तो किर काइं विसूरिय एणइ ।
एउ चिंतंतु विसाएं मिल्लिउ विहुणिवि बाहुदंड संचल्लिउ ।
इउ वणु इउ सरीरु धम्मद्धउ करि खलविहि जं पइं पारद्धउ ।

घत्ता । चिंतंतु एम उब्भडवयणु दूरविसज्जियमरणभउ ।
संचलिउ सम्मुहु वणकाणणहो णं मुक्क कुसुमत्त गउ ॥ २ ॥

पइट्ठो वणिंदो वणे तम्मि काले पहिट्ठो तहिं दुण्णिरिक्खे खयाले ।
दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जए जम्मि दुक्खं ।
भमंतो विभीसावणं तं वणं सो णियच्छेइ दुप्पिच्छराई सरोसो ।
कहिंचिप्पएसे सजूहं गयंदं महालीलकल्लोलगंडं सणिद्दं ।
कहिंचिप्पएसे णिएउं णरिंदं ण णट्ठं ण रुट्ठं सदप्पं मइंदं ।
कहिंचिप्पएसे घणं कज्जलाहं गयं भुंडिणीसावराहं वराहं ।

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कहिंचिप्पएसे समुण्णोण्णघोसो हुओ पायडो वंसयाले हुयासो ।
कहिंचि पएसे मऊरं पमत्तं णडंतं पि अप्पाणयं विण्णडंतं ।
घत्ता । अवियलचित्तु मुणेवि गय एम सुइरु हिंडंतु थिउ ।
अइमुत्तयमंडइदुमहो तलि वियडसिलायलि वीसमिउं ॥ ३ ॥
करचरण धुएवि वरकुसुम लेवि जिणु सुमरिवि पुप्फंजलि खिवेवि ।
फासुयसुयंधरसपरिमलाइं अहिलसिवि असेसइं तरुहलाइं ।
थिउ वीसवंतु खणु इक्कु जाम दिणमणि अत्थवणहु दुक्कु ताम ।
हुअ संझतेयतंबिरसराय रत्तंबरु णं पंगुरिवि आय ।
पहि पहिय थक्क विहडिय रहंग णियणियआवासहो गय विहंग ।
मउलियऽरविंद वम्महु वित्त उप्पन्न बालमिहुणहं मरट्टु ।
परिगलिय संझ तं णिएवि राइ असइ व संकेयहो चुक्क णाइ ।
हुअ कसण सवत्ति व मच्छरेण सिरि पहय णाइं मसिखप्परेण ।
हुअ रयणि बहलकज्जलसमील जगु गिलिवि णाइं थिय विसमसील ।
अवरुप्परु पयडंतेहिं गुज्झु मिहुणहिं पारंभिउ सुरयजुज्झु ।
एहइ पडिवण्णि करालि कालि गहभूअजक्खरक्खसवमालि ।
वणि विसमि विएसि विचित्त पत्तु तह वि हु अकंपु कमलसिरिपुत्तु ।
घत्ता । परमिट्ठि पंच हियवइ धरेवि दुविहें पच्चक्खाणु किउ ।
अहियरिवि मंतु सत्तक्खरउ परमप्पउ झायंतु थिउ ॥ ४ ॥
परिगलिय रयणि पयडिउ विहाणु णं पुणु वि गवेसउ आउ भाणु ।
जिणु संभरंतु संचलिउ धीरु वणि हिंडइ रोमंचियसरीरु ।
सुणिमित्तइं जायइं तासु ताम गयपयहिणंति उड्डेवि साम ।
वामंगि सुत्ति रुणुरुणइ वाउ पियमेलावउ कुलुकुलइ काउ ।
वामउ किलिकिंचिउ लावएण दाहिणउं अंगु दरिसिउ मएण ।
दाहिणु लोयणु फंदइ सबाहु णं भणइं एण मग्गेण जाहु ।
थोवंतरि दिट्ठु पुराण पंथु भविएण वि णं जिणसमयगंथु ।
सप्पुरिसु वियप्पइ एण होमि विज्जाहर सुर ण छिवंति भूमि ।
णउ जक्खहं रक्खहं किण्णराहं लइ इत्थु आसि संचरु णराहं ।
संचल्लिउ तेण पहेण जाम गिरिकंदरि सो वि पइट्ठु ताम ।
चिंतवइ धीरु सुंडीरु वीरु लइ को वि एउ भक्खउ सरीरु ।
पइसरमि एण विवरंतरेण णिव्विडउ कज्जु किं वित्थरेण ।

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घत्ता । दुत्तरु दुलंघु दूरंतरिउ ताम जाम संचरहिं णेउ ।
भणु काइं ण सिज्झइ सउरिसहो अवगण्णंतहं मरणभउ ॥ ५ ॥
सुहिसयण मरणभउ परिहरेवि अहिमाणु माणु पउरिसु सरेवि ।
सत्तक्खरअहिमंतणु करेवि चंदप्पहु जिणु हियवइ धरेवि ।
गिरिकंदरि विवरि पइट्ठु बालु अंतरिउ णाइं कालेण कालु ।
संचरइ बहलकज्जलतमालि णं जिउ वामोहतमोहजालि ।
लेइउ णिरुद्धु पवणुच्छवेण बहिरिउ पमत्तमहुअररवेण ।
चिंतिउ अचिंतणिव्वुइवसेण कंटइउ असमसाहसरसेण ।
अणुसरइ जाम थोवंतरालु तं णयरु दिट्ठु ववगयतमालु ।
चउगोउरचउपायारसारु चउधवलपओलिदुवारफारु ।
मणिरयणकंतिकब्बुरियदेहु सियकमलधवलपंडुरियगेहु ।
घत्ता । तं तेहउ धणकंचणपउरु दिट्ठु कुमारिं वरणयरु ।
सियवंतु वियणु विच्छायछवि णं विणु णीरिं कमलसरु ॥ ६ ॥
तं पुरं पविस्समाणएण तेण दिट्ठयं तं ण तित्थु किंपि जं ण लोयणाण इट्ठयं।
वाविकूवसुप्पहूवसुप्पसण्णवण्णयं मढविहारदेहुरेहिं सुट्ठु तं रवण्णयं ।
देवमंदिरेसु तेसु अंतरं णियच्छए सो ण तित्थु जो कयाइ पुज्जिऊण पिच्छए ।
सुरहिगंधपरिमलं पसूअएहिं फंसए सो ण तित्थु जो करेण गिण्हिऊण वासए ।
पिक्कसालिधण्णयं पणट्ठयम्मि ताणए सो ण तित्थु जो घरम्मि लेवि तं पराणए ।
सरवरम्मि पंकयाइं भमिरभमरकंदिरे सो ण तित्थु जो खुडेवि णेइ ताइं मंदिरे ।
हत्थगिज्झवरफलाइं विंभएण पिक्खए केण कारणेण को वि तोडिउं ण भक्खए ।
पिच्छिऊण परधणाइं खुब्भए ण लुब्भए अप्पणम्मि अप्पए वियप्पए सु चिंतए ।
पुत्तिचोज्जु पट्टणं विचित्तबंधबंधयं वाहिमिच्छतंजणं दुरक्खसेण खद्धयं।
पुत्तिचोज्जु राउलं विचित्तभंगिभंगयं आसि इत्थु जं पहुं ण याणिमो कहं गयं।

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१ A मढ २ B दिवहरेहि

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पुत्तिचोज्जु कारणं ण याणिमो असंहमं एक्कमित्तएहिं कस्स दिज्जए सुविब्भमं ।

घत्ता । विहुणियसिरु भरडक्खियलोयणु पइं पइं विंभइ अणिमिसजोअणु ।
णवतरुपल्लवदलसोमालउ हिंडइ तित्थु महापुरि बालउ ॥ ७ ॥

पिक्खइ मंदिराइं फलअब्भुग्घाडियजालगवक्खइं ।
अब्भपलोयराइ णं णववहुणयणकडक्खइं ।
अह फलहंतरेण दरिसियगुज्झंतरदेसइं ।
अद्धपयंघियाइं विलयाण व ऊरुपएसइं ।
पिक्खइ आवणाइं भरियंतरभंडसमिद्धइं ।
पयडियपण्णयाइं णं णाइणिमउडइं चिंधइं ।
एक्कघणाहिलासपुरुसाइव रंधिपलित्तइं ।
वरइत्तजुवाणइं णं वड्डुकुमारिहु चित्तइं ।
जोएसरविवायकरणाइं व जोइयथंभइं ।
विहडियणेसणाइं मिहुणाण व सुरयारंभइं ।
पिक्खइ गोउराइं परिवज्जियगोपयमग्गइं ।
पासायंतराइं पवणुद्धुअधवलधयग्गइं ।
जाइं जणाउलाइं चिरु आसि महंतरभवणइं ।
ताइंमि णिज्झुणाइं सुरवहसम्मत्तइं मिहुणइं ।
जाइं णिरंतराइं चिरु पाणियहारिहु तित्थइ ।
ताइं वि विविहिवसेण हुअइं णीसद्दसुदुत्थइ ।

घत्ता । सियवंतणियाणइं णिइवि तहो उम्माहउ अंगइं भरइ ।
पिक्खंतु णिययपडिविंबतणु सण्णिउं सण्णिउं संचरइ ॥ ८ ॥

भमइं कुमारु विचित्तसरूवें सव्वंगि अच्छेरयभूएं ।
हा विहि पट्टणु सुट्ठुरवण्णउं किर कज्जेण केण थिउ सुण्णउं ।
हट्टमग्गु कुलसीलणिउत्तहिं सोह ण देइ रहिउ वणिउत्तहिं ।
टिंटाउत्तएहिं विणु टिंटउ णं गयजोव्वणाउ मयरद्दउ ।
वरघरपंगणेहिं आहोयइं सोह ण दिंति विवज्जियलोयइं ।
सो वरणइंमि रसोइपएसइं विणु सज्जणहिं णाइं परदेसइं ।

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१ B जोव्वणि मयणपरद्धउ

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घत्ता । हा किं बहुवायावित्थरिण आएं दुहिण को ण भरिउ ।
तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
एम दिट्ठु तं पट्टणु बालें खयकालावसाणु णं कालें ।
लीलइं परिसक्कंतु महाइउ जसहणरायदुवारु पराइउ ।
राउलु सीहदुवारहो पिक्खइ दूरवियसंति णाइं सविलक्खइं ।
दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
पिक्खइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
पिक्खइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकद्दमि लित्तउ ।
पिक्खइ कणयवीढु सिंहासणु छत्तु सचिंधु सचामरवासणु ।
णिप्पहु पहुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।
मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।
घत्ता । सहमंडवि रायजसोहणहो पिक्खिवि परिसक्कंतु णरु ।
मुत्ताहलमालझुलुक्कइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
आउहसाल विसाल विसंति चिंत्त विचित्त परामरिसंति ।
अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्कियसुकिय[illegible]फलु ।
सोउ करिवि नवकमलदलच्छिए णं णीसासु मुक्कु घरलच्छिए ।
तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि बईसिवि ।
निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।
घत्ता । तं जिणभवणु णिएवि धवलुत्तुंगुविसालु ।
वियसियवयणुरविंदु मणि परिओसिउ बालु ॥ ११ ॥
दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
धवलुत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिढबद्धकडिल्लउ ।
आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
बहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चच्चंकिउ ।

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१ B संगिलइ

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अग्गइ कमलवावि सुमणोहर णं कामिणि सच्छायपओहर ।
तहिं अवयरिवि अंगु पक्खालिवि कमलइं खुडिवि धुएवि अणुमालिवि ।
अहिमुहुं चलिउ धवलसियवाहहो दिट्ठु बिंबु चंदप्पहणाहहो ।
घत्ता । परिअंचिवि अंचिवि परमगुरु अवलोइवि सव्वायरेण ।
सम्मदिट्ठिए सामाइउ करेवि थुइ आढत्त णरेसरेण ॥ १२ ॥
तिलयदीवंतरत्थेण चंदप्पहं संथुअं भविसयत्तेण चंदप्पहं ।
भरहखेत्तम्मि काले चउत्थे जए वट्टमाणम्मि तस्से य तित्थेसए ।
सिसिरकालम्मि उन्हालए पाउसे मत्तलोयम्मि दसलक्खपुव्वाउसे ।
उस्समाणं धणूणं दिवड्ढं सयं जेण पत्तं पवित्तं सिवं सासयं ।
अट्ठमं जेण तित्थं पवित्ताइयं जस्स जम्मे तिलोयम्मि वद्धावियं ।
जस्स वायाइं भुवणत्तयं मोइयं केवलेणं तिलोयं पउज्जोवियं ।
जेण मिच्छत्तमोहं च णिण्णासियं दिव्वभासंतरेणं जयं भासियं ।
जेण लोयस्स लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं ।
अप्पमत्ताण भत्ताण संती सया देसिउं दाविया जीवलोए दया ।
णाह कज्जेण तेणं मए संथुओ जेण तुम्हाण पासं गमं तक्कुओ ।
देहि अम्हाण माणम्मि काउं दयं अक्खयं अव्वयं तं महंतं पयं ।
घत्ता । तहिं तिलयदीवि भविसिं णमिउं इत्थु काले धणवइ थुणइं ।
अणुणंतपढंतसुणंतहंमि देहि भडारा विमलमई ॥ १३ ॥

चतुर्थः सन्धिः

तं निसुणहुं जेम सइं भविसाणुरूव वरइ ।
भविसत्तु कुमारु पाणिग्गहणु जेम करइ ॥
चंदप्पहुजिणुसामि नमंसिवि पावकलंकपंकु विद्धंसिवि ।
चउविहसवणसंघु अहिणंदिवि अप्पउ सलहिवि गरहिवि निंदिवि ।
होइवि भविसयत्तु कयउन्नउं सुहसिज्जासणि पट्टि निसन्नउ ।
सोवइ निंद जाम थोवंतरु तामन्नित्तहिं चलिउ कहंतरु ।
पुव्वविदेहि मुणिंदु जसोहरु संठिउ सुक्कज्झाणि परमेसरु ।
नाणुप्पण्णु तासु तं केवलु चउविहदेवागमणु समुज्जलु ।
पुच्छइ अच्चुयनाहु सुरेसरु चिरु महु मित्तु आसि जो वणिवरु ।

C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भवि-सत्ततिलकपुरवण्णणो णाम चउत्थो संधी परिच्छेओ समत्तो ।

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फुडु धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।
महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।

घत्ता । तहु गुण सुमरंतु नाइ विसूरइ मज्झु मणु ।
करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥

तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसग्गपुरंदरु ।
जंबूदीवि भरहि ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।
अट्ठमि जिणवरिंदि ससिकंतए पंचपयारि नाणि पवहंतए ।
सुयणसमिद्धि समुन्नयमाणए दीह दिवड्ढ धणुहं सयमाणइ ।
सुविहिए सिसिरुन्हालए पाउसि जणि वीसद्धलक्खपुव्वाउसि ।
कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहों ।
धणवइ रायसिट्ठि सुपसिद्धउ पहुपरिवारे तिवग्गसमिद्धउ ।
परधणु पायधूलि जो मन्नइं पिक्खिवि परकलत्तु अवगन्नइं ।

घत्ता । भूवालु नरिंदु सप्परिवाउ समंतिगणु ।
तहो वयणु निएइ किं पुणु पउरु सपउरयणु ॥ २ ॥

तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।
बालमराललीलगइगामिणि सव्वहो पइपरिवारहो सामिणि ।
विणएं ताइं मुणिंदु समासिउ तेण वि पुत्तजम्मु आएसिउ ।
सुउ उप्पन्नु सयणु परिओसिउ भविसयत्तु तहु नाउं पघोसिउ ।
परिवड्ढिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसद्दत्थइ ।
सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मिं ।
सीलचरित्तकुलक्कमजुत्तु वि परिसेसिं कंतिं गुणवंति वि ।
विणयवरिट्ठ इट्ठपियरुल्लिय घरवासहो नीसारिवि घल्लिय ।

घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।
परिपालिउ बालु लच्छिए दोहित्तउ भणिवि ॥ ३ ॥

वरइत्ति नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।
नाउं सरुवसरुवमणोहर उरयडि अड्डुम्मिल्लपओहर ।
ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।
बंधुयत्तु नामेण महामइ धणहो निमित्तें करिवि महामइ ।
चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

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पंकयसिरिसुओ वि गयउ खेरिहि अणइच्छंतिहिं मंडजणेरिहिं।
निग्गउ सोवि बेवि समहाइय गिरिमियणायरदीवि संपाइय।
सो तहिं तेण पुव्वउवरोहिं जणणिहिं तणइं सवत्तिविरोहिं।
दुट्ठिं दाइयमच्छरु मन्निवि घल्लिउ पंचवि सय अवगन्निवि।
तित्थु रन्नि अविसन्नु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु।
घत्ता। गिरिविवरि पइट्ठु तं पइसंतु जाम सरइ।
धणकणयसमिद्धु तिलयमहापुरि पइसरइ ॥ ४ ॥
तं पट्टणु परिभमिउं रवन्नउं अन्नपसत्तु कलत्तु सुवन्नउं।
चंदप्पहजिणभवणि पवन्नउं अच्छइ आसणपट्टि निसन्नउं।
एवहिं वरतियरयणु लहेसइ अन्नु वि कहिउ जेम जं होसइ।
तं परमत्थु तेण मन्नेप्पिणु मुणिवरपयपंकयइं नवेप्पिणु।
गउ सुरवइ तं दीउ रवन्नउं दिट्ठु वीरु जिणभवणि निसन्नउं।
भामरि देवि समउ आहासिवि चंदप्पहजिणबिंबु नमंसिवि।
सुहिण सुअंतु मित्तु पिक्खेविणु भित्तिहिं अक्खरपंति लिहेप्पिणु।
पभणिउं माणिभद्दु जक्खेसरु एहु सुमित्तु मज्झु जाईसरु।
तुज्झु समप्पिउ मइं निक्खेवउ सहुं कंतइं मइं समु पिक्खिव्वउ।
गयउरि दिणयरकरअरविंदहो पइ मेलेव्वउ सज्जणविंदहो।
घत्ता। गउ एम भणेवि अच्चुअसग्गसुराहिवई।
थिउ होइ पसन्नु माणिभद्दु जक्खाहिवई ॥ ५ ॥
भविसु वि उज्झवि जाम पलोअइ लीलइं पुरउ भित्ति अवलोयइ।
अक्खरपंति जाम परिभावइ ताम निरारिउ हियइ सुहावइ।
उट्ठइ वयणपवाहु रवन्नउं अहो भविसत्त काइं थिउ वुन्नउं।
जिणहरपुव्वदिसइं संपुन्नउं जं पंचमउं गेहु सोवन्नउं।
तहिं अच्छइ कुमारि सुमणोहर कक्कसपीणुत्तुंगपओहर।
लडहरमणि नियकुलसोवासिणि सा तउतणिय धणिय पियभासिणि।
उट्ठहि जाहि ठाहि किं सेरउ एउ पट्टणु असेसु तउकेरउ।
तं वायंतु करइ साहारणु एउ न जाणहं काइंमि कारणु।
घत्ता। मुहिं करयलु देवि परिचिंतइ विंभयभरिउ।
इउ काइं विहाणु असुउ असंभउ अच्छरिउ ॥ ६ ॥

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१ B पंचसयइं २ B ताम

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अहिणउ लिहिउ एउ विणु भंतिए दीसइ पडिउ चुण्णु तलि भित्तिए ।
किं पच्छन्नु को वि वेयारइ कवडिं जिणभवणहो नीसारइ ।
अहवइ एण काइं सवियप्पें मरणु वि नाहि अपूरिं मप्पें ।
खुट्टइ नाहिं जेम जीविज्जइ अणखुट्टइ वि तेम न मरिज्जइ ।
एउ जाणिवि जं साहसु मुच्चइ तं पुरसत्तहीणु जण वुच्चइ ।
एम्व भणिवि सो चलिउ तुरंतउ पंचमु गेहंगणु संपत्तउ ।
चडइ वीरु वित्थयसोवाणइं वरभवणहो पिक्खंतु निवाणइं ।
मणिकवाडमणिजालगवक्खइं मणितवंगतोरणइं सलक्खइं ।

घत्ता । जामाउ व लील परिचिंतइ अहिणवसुरउ ।
मुत्ताहलदंतु हसइ व लीलइं सासुरउ ॥ ७ ॥

चंदकंतिपहधवलियधामइं कहिंमि थोरमुत्ताहलदामइं ।
कहिंमि रयणकुट्टिमपहरंजिउ तमरउ मणिदीवियहिं पराज्जिउ ।
तहिं सुविचित्तचित्तपयसंचरि निरु सविसुद्धफलिहभवणंतरि ।
दिट्ठ कुमारि वियणि सोवणघरि लच्छि नाइं नवकमलदलंतरि ।
जिणसासणि छज्जीवदयाइ व पंडियमरणि सुगइपरिमाइ व ।
मुहुमारुइण मलयवणराइ व सिंहलदीवि रयणविक्खाइ व ।
सोहइ दप्पणि कील करंती चिहुरतरंगभंग विवरंती ।
सो फलिहंतरेण सा पिक्खइ सा वि तासु आगमणु न लक्खइ ।

घत्ता । नं वम्महभल्लि विंधणसीलजुवाणजणि ।
तहि पिक्खिवि कंति विंभिउ झत्ति कुमारु मणि ॥ ८ ॥

उप्पलदलदीहरपायहिं नहमणिकिरणकरंबियच्छायहिं ।
जंघोरुयगुज्झंतरपासइं सुणियत्थइं मिज्झीणपरिवासइं ।
पोतंतरउब्भिन्नपयासइं तं विहसंति पिहियपरिहासइं ।
वियडु नियंबबिंबु सोहिल्लउ रेहइ अड्डाइड्ढकडिल्लउ ।
रोमावलि वलि अंगि विहावइ थिय पिपीलिरिंछोलि व नावइ ।
रसणादामनिबंधणु सोहइ किंकिणिरणझणंतु मणु खोहइ ।
समचक्कलु कडियलु किसुमज्झउ नज्जइ करयलमुट्ठिहि गिज्झउ ।
तिवलितरंगइं नाहीमंडलु नं आवत्ताइड्डु महाजलु ।
पीणुन्नयनिबिडइं थणवट्टइं निब्भिटइं हारावलिथट्टइं ।
मालइमालाकोमलबाहउ रयणकडयकेऊरसणाहउ ।

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सरलंगुलिसुरेहकोमलकर संज्ञावय व नाइं नहतंबिर।
रयणाहरणविहूसियकंठिं वेलासिरि व उवहिउवकंठिं।
किउ अपमाणु णिउत्तु मुहुल्लउ अहरउ नावइ दाडिमहुल्लउ।
उच्चुंगिं तिक्खग्गें नासिं पच्छन्नेण व अमुणियसासें।
कन्निहिं कुंडलजुअगंडयलिहिं नयणहिं दीहकसणचलधवलिहिं।
भउहाजुअलएण सुविहत्तें भालयलेण अद्धससियत्तें।
महुपियपेसलमहुरालाविं सिरु आवंचिय केसकलाविं।
सो पिक्खेवि अणोवमरूवें अच्छेरइं विब्भमसंभूवें।
बोल्लाविय नायरपरिहासइं मणहरकामुक्कोवणभासइं।
हे मालूरपवरपीवरथणि अच्छहिं काइं इत्थु वज्जियजणि।
कारणु काइं नयरु जं सुन्नउं मढविहारदेहुरहिं रवन्नउं।
राणउं कवणु आसि इह राउलि धयतोरणमणिखंभरमाउलि।
तं निसुणेवि सलज्जियवयणी थिय हिट्ठामुहपगलियनयणी।
मइलकवोलकज्जलामीसिय नियकुलदेवयाइं मं भीसिय।

घत्ता। वरइत्तु पुत्तियहु तउतणउ मुहकमलु निहालहि करि विणउ।
लइ जलु पक्खालहि लोयणइं मं चिरु करि दुक्खुक्कोयणइं॥ ९॥

तो पंगुरणु करेवि समुट्ठिय संभासणवासणइं परिट्ठिय।
वयणु वलेवि समुहुं अवलोइउ नं मयणावयारु संजोइउ।
पहउ कडक्खचक्खुविखेविं नं पढमावयासु अवलेविं।
चिंतइ वरकुमारि घरु आयहो पेसणु काइं करमि हउं आयहो।
भायरपियरमित्तसुहिबंधव होंति पढमदंसणि सुहि बंधव।
एयहो पुणु परनरहो विसेसणु काइं करमि पढमउं संभासणु।
बहुविहु एम वियप्पु वहंती ठिय महि वामइं पइ विलिहंती।
पढमदंसणायामविओहिं अच्छइ जाम एम मइमोहिं।
तं पिक्खिवि पियसंगमधुत्ति विहसिउ कमलमहासिरिपुत्ति।
जं घरगमणायारु मुणिज्जइ तं परइत्थु गेहि जाणिज्जइ।

घत्ता। तिं वयणिं ताहि मणु अहिमाणकलंकियउ।
कुलमग्गायारि दूसणु सहिवि न सक्कियउ॥ १०॥

सविणय वलिय कुलंकुसवन्नइं करिणिवरोहवियक्खणसन्नइं।

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१ B संज्ञा इवय २ B सा

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अग्घजलोहु पिहिय सिंगारिं दिन्नु सुवन्नमेणभिंगारिं ।
आसणु कणयवीढु अप्फालिउ सुयणु बइट्ठु वयणु पक्खालिउ ।
किउ गउरउ मग्गें पडिसूरिं वरतंबोलु दिन्नु कप्पूरें ।
मयपरिमलघणघुसिणामोइउ गंधामलयपिंडु संजोइउ ।
कंचणपत्ति करेवि समप्पिउ तेण वि सरसु वियारउ जंपिउ ।
न्हाइवि कमलमहासरि आयउ पइसारिउ संतिहरु महाइउ ।
भोयणु भुंजाविउ सुहचारिहिं छडरसलड्डुअखंडपयारिहिं ।
देविणु विणयवयणु संभालिउ चुळिउ सलिलु वयणु पक्खालिउ ।
मिसलिवि परमामोयविमद्दणु करयलि मलिवि दिन्नु हरियंदणु ।
पुणु घुसिणिं मयपरिमलपूरिं पुणु तंबोलु दिन्नु कप्पूरिं ।
करपेसियइं णियंबनियत्थइं मणिकडयइं देवंगइं वत्थइं ।
पुरउ निविट्ठ सुअणु अवलोइउ सयलु वि नियवित्तंतु निवेइउ ।
घत्ता । तउ काइं कहमि सुंदरसुयण अम्हहंतणिय विचित्त कह ।
निसुणंतकहंतहं जणियभय कन्नंतरहो वि दुव्विसह ॥ ११ ॥
राणउं इत्थु जसोहणु होंतउ सो इउ तिलयदीउ भुंजंतउ ।
तह भवयत्तु समुन्नयमाणउं मज्झु पियरु वणिवरहं पहाणउं ।
मायरि मयणवेय सुहचिट्ठी तह नायसिरि नाउं सस जिट्ठी ।
हउं भविसाणुरूव लहुआरी तिहिंमि ताहं पाणहंमि पियारी ।
तिन्निमि ताइं आसि गुणवंतउ तिन्निमि जिणवरसासणि भत्तउ ।
तिन्निमि दिढसम्मत्तपहावइं तिन्निमि गुरुवच्छल्लसहावइं ।
तिन्निमि दिन्नचउव्विहदाणइं तिन्निमि नयरि समुन्नयमाणइं ।
तिन्निमि ताइं बहुग्गुणभरियइं खलविहिकलिकालिं अंतरियइं ।
घत्ता । तं निययकुडुंबु सुमरिवि अंगइं हल्लियइं ।
हुअ गग्गिरवाय नयणइं अंसुजलोल्लियइं ॥ १२ ॥
बहुअच्छरियवयणसंखुत्तिं किउ हुंकारु पुणु वि वणिउत्तिं ।
अंसु फुसंति चवइ मिगलोयण हेट्ठामुहमुहकमलपलोयण ।
आवइ असुरु इत्थु बलवंतउ सो परिभमइं नयरु जगडंतउ ।
पट्टणि तेण सयलु जणु मारिउ दल वट्टिवि समुद्दि संचारिउ ।
केण वि कारणेण खलदुट्ठिं हउं परिहरिय तेण पाविट्ठिं ।

१ B संवुत्तें

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पुणु वि पुणु वि मं भीसिवि मिल्लिय अच्छमि तेण इत्थु इक्कल्लिय।
सुंदर तुहु वि खणु वि मं थक्कहि लहु मइ लेहि जाहि जइ सक्कहि।
अहु कुलधवल एउ दरिसावहि अन्नहो जणहो मज्झि मेलावहि।
घत्ता। तुहुं दीसहि कोवि धीरु वीरु विक्कमचरिउ।
नउ जाणहं केम इत्थु दुसंकडि अवयरिउ॥ १३॥
तं निसुणिवि पंकयसिरिपुत्तिं विहसिउ सीलकुलक्कमजुत्तिं।
हे पसयच्छि कहिउ पइं चंगउ महु अच्छेरयविंभिउ अंगउ।
हउं मि इत्थु दइविं संजोइउ नियबंधवसयणहिं विच्छोइउ।
जेण समाणु वणिज्जें आयउ तेण जि वणि घल्लिउ असहायउ।
सेरेंउ[1] दीविं दीउ भमंतउ वलणिं तउ मंदिरि संपत्तउ।
एवहिं दूरिं दुरिउ विसज्जहि अभउ अभउ भउ सयलु विवज्जहि।
तुहुं वणिवरकुमारि कुलि पुंगले हउं वणिउत्तु देसि कुरुजंगले।
विहिवलणिं संघडिउ समागउ मंच्छुडु होसइ सयलुवि चंगउ।
घत्ता। तं निसुणिवि ताहे अंगग्गइं आहल्लियइं।
सज्झसिवि गयाइं मयरद्धयसरसल्लियइं॥ १४॥
ताम तरलतरलावियनयणइं सज्झसवसमउलावियवयणइं।
विब्भमहावकडक्खणसीलइं वम्महसरसंपेसणलीलइं।
परपेरियमणाइं जंपिज्जइ जं ठिउ तुरिउ किन्न तं किज्जइ।
पभणइं वीरचरित्तु अकंपिउ चंगउं पइं पसयच्छि पयंपिउ।
अह महु मुद्धि परिप्फुडमाणहो अत्थि निवित्ति अदत्तादाणहो।
जाम्वहिं मज्झु को वि पइं देसइ तामहिं सव्वु तेम तं होसइ।
अह नउ देइ कोइ तउ अंगउ तो अम्हहं साहम्मियसंगउ।
घत्ता। तो चिंतिउ ताए एहु कोवि सामन्नु नवि।
संवरिउ वियारु नहि अत्थवणहो ढुक्कु रवि॥ १५॥
ताम ताइं परिहासपवित्तइं निम्मलसीलकुलक्कमजुत्तइं।
इच्छावसरनिरोहु किलंतइं आसणि सयणि वयणि अमिलंतइं।
नियकुलमग्गायारु सरंतइं चंदप्पहजिणमहिम करंतइं।
थियइं बेवि गंजोल्लियगत्तइं दियहइं केवि जाम संपत्तइं।
ताम थक्कइ विहुरु पवज्जिउ महि थरहरिय गहिरु नहि गज्जिउ।

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बालइ कलुणु सद्दु किउ कायरु लड्डु आयउ खलु खुद्दु निसायरु ।
लइ वट्टइ अवसाणु निरंतरु नियविक्किउ कयंतदंतंतरु ।
तो पिक्खिवि अवलंबिय धीरिं मं भीसिय कुमारि वरवीरिं ।
घत्ता । आघुट्टइं ताइं सत्त परमसिद्धक्खरइं ।
सम्मत्ति जाइं कयकल्लाणपरंपरइं ॥ १६ ॥
तओ आगओ सो अैराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।
असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पहूवाण भूआण मित्तो ।
अखोणीवलग्गो असावन्नभासो घणंधारघोरो कयंटट्टहासो ।
सिरे उद्धकेसो जलंतंतरिक्खो सचम्मट्ठिसेसो भिसं दुण्णिरिक्खो ।
सया भूलयाभंगुरावत्तगत्तो दुरालोयणो दुम्मुहो रत्तनित्तो ।
फुरंताहरुट्ठो समीरं गिलंतो ललंतंतजीहो हविं दुग्गिलंतो ।
महापावकम्मो सुसंघट्टगाढो कयंतुव्व कुद्धो करातुंगदाढो ।
नराणं वराणं व दिट्ठीविणासो पइट्ठो सि तं मंदिरे सो हयासो ।
घत्ता । आवंतहो तासु धीरु वीरु रहसिं भरिउ ।
वसुनंदउ लेवि मंडलग्गु करयलि धरिउ ॥ १७ ॥
सो निएवि जालोलिभयंकरु अग्गिफुलिंददिंतु सयसक्करु ।
विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।
तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।
न खमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंति ।
अरि अरि ढंढवाल भडभ्मोइय कहिं पइसरहि कयंति चोइय ।
खलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।
एम सरोसु चवंति बालिं धारायरु निरुद्धु जिह कालिं ।
दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।
तं निसुणेवि निसायरु झक्किउ परिचिंतइ मणेण आसंकिउ ।
नउ सामन्नु कोवि नरु दीसइ जो महु समुहुं भडत्तणु दरिसइ ।
घत्ता । एउ विरसु रसंतु मइं संघारिउ सयलु पुरु ।
पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥
एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।
आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

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१ B अराईणराओ

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अन्नवि नरनरिंद मइं भक्खिय केणवि नियमज्ञाय न रक्खिय ।
एहु अउव्वु कोवि महु भावइ अन्नु वि नियलोयणहं सुहावइ ।
इउ चिंतंतु जाउ जाईसरु भवपच्चइण सरिउ जम्मंतरु ।
नामग्गहणु विहंगिं जाणिउं पियपेसलवयणहिं सम्माणिउं ।
अहो भविसत्त काइं एकल्लउ कुसलु सरीरि तुज्झु थिउ भल्लउ ।
तावसु पुव्वजम्मि हउं होंतउ कोसिउ नामिं नयरि वसंतउ ।
वज्ञोअरखलेण अवमाणिउं पइं वच्छलवयणिहिं सम्माणिउं ।
घत्ता । तहो पडिउवयारु एहु मित्त मइं तुज्झ किउ ।
धणकणयसमिद्धु पुरु सहुं कन्नइं अल्लविउ ॥ १९ ॥
जो तहिं आसि मंति वज्ञोयरु अरिपुरनयराहिवहं मणोहरु ।
चिरु हउं आसि जेण अवहत्थिउ अन्नहो सेव कराविउ पत्थिउ ।
पच्छु पुरु पउरु मज्झु अणुराइउ भंजिवि ज़ेण दियंबरि लाइउ ।
सव्वि हउं नयरिं अवगण्णिउं पइं परि किंपि किंपि अणुमण्णिउं ।
तं मुउ तेण कसाएं तत्तउ मरिवि घोरु असुरत्तणु पत्तउ ।
मरिवि घोरु असुरत्तणु पत्तउ एत्थु वि तिलयदीवि हुउ राणउ ।
मइंम्मि तासु पडिवइरु समारिउ सनयरु सपरिवारु संघारिउ ।
घत्ता । वइरइं न कुहंति कालिं कहिम्मि जणंति भउ ।
अह दुग्गइ निंति[1] असमाणियइं न जंति[2] खउ ॥ २० ॥
तिं वयणिं परिओसियगत्तइं विन्निवि तक्खणि हुअइं सइत्तइं ।
भविसमहानरेण तो वुच्चइ जइ तुम्हहमि मणहो इउ रुच्चइ ।
जइ सव्वउ उवसमिउ तमालहो तो तं करहु जुत्तु जं कालहो ।
तं पडिवण्णु वयणु अवियारिं मायामंडउ किउ वित्थारिं ।
पूरिय रंगावलिजलकलसहिं छडतोरणतरुपल्लवकलसहिं ।
दरिसिउ सज्ञणजणु दिहिगारउ वत्थाहरणसोहसियसारउ ।
वड्ढिउ नंदिसद्दु चउपासहिं अहिहवसिरिमंगलविन्नासिहिं ।
सा भविसाणुरूअ सुहिलोएं अहिसिंचिय मंगलजलतोएं ।
परिहाविय सेयंबरवत्थइं पाणिग्गहणि जाइं सुपसत्थइं ।
उम्मालिय मुत्ताहलदामिहिं मालइकुंदविमीसियधामिहिं ।
दसण चिहुर करुरुह निप्फंकिय मणहर हरियंदण चच्चंकिय ।

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१ B तोवि २ B लिंति ३ B जणंति

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अहरइं अलयराउ संचारिउ कज्जलु छुडु तिलउ वद्धारिउ ।
सिहि पच्चक्खु पुरउ पज्जालिउ लग्गुजोग्गु सुमुहुत्तु निहालिउ ।
ता सुहपियदंसणि अणुराइय भविसयत्तकरपल्लवि लाइय ।
घत्ता । एक्कासणि ताए बइसारिप्पिणु किउ विणउ ।
पियवयणु चवेवि असणिवेउ उप्पमिवि गउ ॥ २१ ॥
सोहहिं ताइं तेत्थु वरइत्तइं सरलसहावइं सुंदरचित्तइं ।
निहुअनेहनिब्भरमणमिसलइं मुहमारुयपरिओसियभसलइं ।
नवसयवत्तसमुज्जलवत्तइं चंदप्पहजिणहरि संपत्तइं ।
भामरि देविवि हूइ सणाहहो दरिसिवि पुज्जमहिम जिणनाहहो ।
चंदप्पहजिणभवणहो तिन्नइं लीलइं नियमंदिरि अवइन्नइं ।
तहिंमि संति संतिहरि करेप्पिणु विणएं कुलदेवय सुमरेप्पिणु ।
घत्ता । एत्तियइं करेवि नियकुलमग्गअहिट्ठियइं ।
सुहपिम्मरयाइं रइवावारि परिट्ठियइं ॥ २२ ॥
निज्झुणि वियणि गेहि निवसंतहं कामकामु आहारु असंतहं ।
मयणवियारु ताम उप्पज्जइ अच्चुब्भडविलासरइ छज्जइ ।
रमहिं भोय परिवड्डियमयणइं निब्भरदरमउलावियनयणइं ।
दियहि दियहि अन्नन्नइं कीलइ सुरवरवरविज्जाहरलीलइ ।
सरहसगाढालिंगणपीलइं निहुअसरसपरिचुंबणसीलइं ।
वरपल्लंकतूलिसुहसयणइं अवगणियसुवन्नमणिरयणइं ।
सरसरूवजोव्वणमयमत्तइं कच्चनहनियरकलंकियगत्तइं ।
उब्भडसुरयमल्लपडिमल्लइं फुडियाहरइं सिढिलधम्मिल्लइं ।
थियइं एम परिवासियगत्तइं अमियरसोव्वमभोगासत्तइं ।
ताम जाम नवनेहनिरंतर कालहो गय बारह संवच्छर ।
घत्ता । एत्तियए[1] कहेवि धणवालि सरसइ नमिय ।
भविसत्तहो कव्वि संधि समाणिय पंचमि यं[2] ॥ २३ ॥

पञ्चमः सन्धिः

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१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमीफलवण्णणाए भविसयत्ततिलकपुरपवेशविवाहकल्लाणवण्णणो णाम पंचमो सन्धी परिच्छेओ सम्मत्तो ॥

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सुव्वयवयणेहिं तववयनियमगुणन्नइय ।
तं निसुणहुं जेम कमलइं सुवपंचमि लइय ॥
अच्छउं ताम एउ अक्खाणउं दीवंतरि भविसत्तकहाणउं ।
कह संचरिय विचित्तपया सिरिगयउरि जहिं सा कमलमहासिरि ।
अच्छइ दुक्खमहण्णविखित्ती सुअविओइजालोलिपलित्ती ।
आसणु सयणु बयणु नउ भावइ सिढिलवलय वायसु उड्डावइ ।
रडि वायस जइ किंपि वियाणहिं भविसयत्तु महु पंगणि आणहिं ।
किं कइयहंमि दिवसु तं होसइ जहि सो सरहसु सौहइ देसइ ।
दुक्करु एम एउ पियसंगउ एवहिं खलविहि विनडइ अंगउ ।
गयउरि सव्वउ तियउ सउन्नउं नियभत्तारपुत्तपरिपुन्नउं ।
कावि न मइं जेही दुहभायण सुहिसयणहं बहुदुक्खुप्पायण ।
एम रुअंति सरीरु किलेसइ वयनियमहिं उववासहिं सोसइ ।
घत्ता । विहि विनडहि काइं केणवि किउ अब्भुद्धरणु ।
अह मेलहि पुत्तु अह संखेविं दइ मरणु ॥ १ ॥
एत्थंतरि अज्जियगणसारी सुव्वय नाउं महव्वयधारी ।
तहं वच्छल्लु करइ सा सेवय नं पचक्खमहासुयदेवय ।
हे कमलसिरि पुत्ति मं सोअहि जिणवयणामय मणु संजोयहिं ।
किं सुहिसयणवयणु अवगन्नहिं चंचलजीव लोइं रइ मन्नहिं ।
सुहदुक्खइं कयधम्माहम्मि जीवहो होंति पुराइयकम्मि ।
मं छुडु पइं दुहकम्मपरंपरि असुहु किंपि किउ अन्नभवंतरि ।
किमि दुहकम्मपयडि संजोइय ति पइपुत्तसुहिण विच्छोइय ।
कहु घरु कहु परियणु कहु बंधउ मं तुहुं करि असगाहिं धंधउ ।
अज्जवि एम गइवि तं भावहि जेण महंतमहादिहि पावहि ।
घत्ता । गुरु पुच्छिवि पुत्ति सुअपंचमि तिविहेण लइ ।
जिं पुणु न कयावि इट्ठविओउ न संभवइ ॥ २ ॥
तं निसुणेवि भणइं ससिवयणी मुक्काहरणपरम्मुहवयणी ।
कमलइं वुत्तु महावयधारिए सुअपंचमि किम लेमि भडारिए ।
सुव्वय कहइ सुणंतहं सव्वहो पढमागमि नंदीसरपव्वहो ।
अह कत्तिए अह फग्गुणि आवइ अह असाढमासे संपावइ ।

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१ B गुणुण्णयइ २ B सायउ दोसइ

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पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।
अक्खमि जेम मुणिंदहं सिट्ठी तेहिंमि जिणपरमागमि दिट्ठी ।
चिंतियकामधेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।
सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिम्व घरवासि वसंतिहिं ।
घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।
जाणेविणु तेण पढमउं ता उववासविहि ॥ ३ ॥
एक्कासणु करिवि तव तन्हइं सुमरिव्वउ चउत्थिअ वरन्हइं ।
पच्चक्खिवि पच्चक्खें सूरिं विसयसंगु परिवज्जिवि दूरिं ।
रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि ।
नाणहो गुरुहु विसुद्धवियारिहिं पुज्ज करेविणु अट्ठपयारिहिं ।
तिहिं सक्खिहिं उववासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।
अच्छिज्जइ सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।
दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ मुणंतहं ।
धम्माहम्मवियारणु लक्खिवि अखलिउ बंभचेरु परिरक्खिवि ।
तिन्नि काल जिणनाहु नवेप्पिणु तहिंणु रयणि वि एम गमिप्पिणु ।
पुणु दिवसयरउअइ पडिवन्नइं जिणपुज्जाविहाणसंपुन्नइं ।
छट्ठिहि एक्कवार भुंजिव्वउ तवविहि पुन्नपुंजु पुंजिव्वउ ।
घत्ता । अच्छिव्वउ एम मासि मासि सियपंचमिहिं ।
तवनियमगुणेहिं जाम समाणिय सयलविहि[1] ॥ ४ ॥
पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।
सव्वइं सत्तसट्ठि उववासइं होंति महातवरिद्धिपयासइं ।
पच्छइ पुणु उज्जवणु करिव्वउ पंच पयारु सव्वु वि वरिव्वउ ।
पंचिंदियहं वियारु जिणेव्वउ मंगलु पंचपयारु भणिव्वउ ।
पंचाचारु करणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।
चामरकलसछत्तभिंगारइं ताइंमि दरिसिवि पंचपयारइं ।
पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।
जासु नाहिं उज्जवणविहोउ तहो विउणारउ तं जि निओउ ।
घत्ता । सुव्वयवयणाइं कमलइं सिरिण पडिच्छियइं ।
करमउलि करेवि तिविहंतरिण समिच्छियइं ॥ ५ ॥
सुव्वयाइ जं कहिउ हियत्ति कमलइं तं जि लयउ परमत्थि ।

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१ B विवणउ विहि

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नंदीसरि पढमागमि सुद्धइं सुअपंचमि उववासिय मुद्धइं ।
दरिसियपुन्नमहिम दिहिगारी भवियायणमणनयणपियारी ।
थिय वयनियमसीलसंजुत्ती बहुउववासपरीस सहंती ।
अखलियजिणवरसासणिभत्ती मासि मासि उववासणिउत्ती ।
मासि मासि गुरुवयणइं भावइ मासि मासि महदाणइं दावइ ।
मासि मासि उज्जवणइं पोसइ मासि मासि साहम्मिय तोसइ ।
मासि मासि पुन्नप्फलु संचइ मासि मासि इंदियबलु खंचइ ।
मासि मासि गुरुचरणइं वंदइं मासि मासि अप्पाणउं निंदइ ।
घत्ता । वैरि एण तवेण दीणहिं मज्झु पुत्तु मिलउ ।
पुणु पच्छइ होउ तं सिव सासयसुहनिलउ ॥ ६ ॥
तं निसुणेवि कलुणु दुक्कंदिरु निय सा सुव्वयाइं जिणमंदिरु ।
करिवि पणाउ तिनाणपहाणउ पुच्छिउ रिसि परमागमजाणउं ।
परमेसर बहुदुक्खजणेरी एह धीय हरियत्तहो केरी ।
भत्तारिं परिहरिय वराइय पुच्छइ तुम्ह किंपि दुहघाइय ।
एयहिं तणउं पुत्तु गुणवंतउ सो परएसि कवण गइ पत्तउ ।
तहो आगमणु कहिंमि जइ देक्खहो तो सब्भावसरूवइं अक्खहो ।
अह नउ मिलइ कहिंमि गउ दुग्गमि तो परिहरउ आसि पियसंगमि ।
अह कालिं अंतरिउ कहाणउं तो सव्वहं अवसाणु पहाणउं ।
घत्ता । तो भणइं मुणिंदु एयहिं नंदणु नउ मरइ ।
बहुभोयासत्तु विविहविलासकेलि करइ ॥ ७ ॥
अन्नहिं दीवंतरि सकलत्तउ अच्छइ कामभोयआसत्तउ ।
एत्थु वि पुणु आगमणु करेसइ अज्जु रज्जु नरवइहिं धरेसइ ।
तुज्झु वि बहुसम्माणु करेसइ अज्जवि बहुवहुसयइं वरेसइ ।
अज्जवि तुहुंमि भणिव्वी राणी होसहि बहुनरवरहं पहाणी ।
तं निसुणेवि जणणि परिओसिय आसावसरवियप्पिं पोसिय ।
सुव्वय भणइं मुणिउं पइं एउ न चलइ मुणिवयणहो संकेउ ।
तं निसुणिवि गय गेहि सइत्ती थियमुणिवयणरसायणि तित्ती ।
बंधुयत्तहो जणेरि मणि झूरइ धणवइ पहुअत्थाणि विसूरइ ।
घत्ता । किं किज्जइ राय वट्टइ भारिय कज्जगइ ।
चिरयालपवासि मंच्छुडु कुसलिहिं ताहं जइ ॥ ८ ॥

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१ B चरिएण

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अहो नरिंद महु मणु संघट्टइ खलइ बुद्धि रणरणउं विसट्टइ ।
बिन्निवि सुय घल्लिय परएसहो मंच्छुड्ड हउं भायणु हुउ अयसहो ।
विहिं तिहिं वरिसिहिं सत्थु परावइ एत्तिउ कालु न कोवि चिरावइ ।
गयवइयहिं वणिवरवरपत्तिहिं उम्माहउ रणरणउं वहंतिहिं ।
घरि घरि नियकम्मइं परिचत्तइं घरि घरि ओवाइयइं पउत्तइं ।
जे जे सामुद्दिय वाणिज्जिय ते ते कोक्किवि राएं तज्जिय ।
अहो तुम्हइं न सुणिउं देसंतरि वोहित्थियहं पमाउ जलंतरि ।
पुच्छिज्जंतु वि नायरलोयहिं पर सिरु धुणहिं वयणु अवलोयहिं ।
घत्ता । नायरहं सएहिं पुच्छिय पहि पंथियहं सय ।
पर सिरु विहुणंति को वि न जाणइं कहिंमि गय ॥ ९ ॥
विद्दाणउं मुहकमलु सरूवहिं नियचरियहि अप्पं परिहूयहिं ।
हा विहि मइं सिक्खविउ विरूवउ मंच्छुड्ड महुमि अंगि संभूअउ ।
परहो सरीरि पाउ जो भावइ तं तासइ वलेवि संतावइ ।
वट्टइ असरणु कालु पउत्थहो दुक्करु किंपि कुसलु तहो सत्थहो ।
किं समुद्दि वोहित्थइं फट्टिवि वोइय सलिलि सयल आवट्टिवि ।
किं महुतणउं वयणु मणि बुज्झिवि सुअ बिन्निवि अवरुप्परु जुज्झिवि ।
नियदुच्चरिय सयलु मणि भावइ अण्णु वि सुअविओउ संतावइ ।
ताहिं वि दुक्खु जाउ विउणारउ दुक्कहणीउ गुज्झु विरूआरउ ।
घत्ता । पुरि अंब्भरहुल्लु सरससहाउ सणेहवउ ।
खेड्डु णइं केम नंदणु हत्थावारगउ ॥ १० ॥
एत्थंतरि अच्छरियपहाणउं तिलयदीवि संचरिउ कहाणउं ।
तहिं वरनयरि वियणि निवसंतहो इच्छियकामभोय भुंजंतहो ।
एक्कहिं दियहिं पगुणगुणवंतए वुच्चइ भविसयत्तु नियकंतए ।
नाह तइउ मइं नउ पैरियाणिउं एत्तिउ कालु कहिंमि नउं पुच्छिउं ।
थिय चिंतंति सुइरु ³वंच्छिव्वइ अवसरु कहिंमि न हुउ पुच्छिव्वइ ।
कवणु देसु जहिं तुहुं उप्पन्नउं कवणु नयरु सुरसिरिसंपुन्नउं ।
राणउं कवणु तित्थु दिहिगारउ कवण जणणि पिउ कवणु तुहारउ ।
घत्ता । तं निसुणिवि तेण णियसहएसहो संचरिउ ।
जलु नयणिहिं मुक्कु हियवउ कलुणसरहो भरिउ ॥ ११ ॥

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१ B आम्बर २ B परियच्छिउ ३ B वंचेव्वउ

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सा नियजम्मभूमि सुमरंतउ नियजणेरिवच्छल्लु सरंतउ ।
परिचिंतइ परिवड्ढियसोएं काइं एण महुतणइं विहोएं ।
अच्छइ जणणि कहिंमि दुक्खल्लिय बहुदुज्जणदुव्वयणहिं सल्लिय ।
जाइं सुइरु चिंतविउ सुआसइं पुत्तजम्मदोहलयपियासइं ।
नवमासहिं नियकुक्खिहिं धरियउ पुणु रउरवकालहो नीसरियउ ।
नियसरीरखीरिं परिपालिउ अणुदिणु पियवयणहिं दुल्लालिउ ।
ताहिं कयाइ न मइं किउ चंगउ आयउ दुक्खें पूरिवि अंगउ ।
एउ चिंतंतु कंतु दुव्वयणउं पिक्खिवि अंसुजलोल्लियनयणउ ।
सइं वत्थंचलेण पियकंतए लुहिय नयण तरलावियनित्तइं ।
घत्ता । नीसासु मुएवि किउ विच्छायउ मुहकमलु ।
संभरिउ कुडुंबु ताए वि नयणिहिं मुक्कु जलु ॥ १२ ॥
अवरुप्परु पक्खालिय नयणइं अवरुप्परु जंपिवि पियवयणइं ।
अवरुप्परु नियमणु साहारिउ सोयमहाजलि अप्पउ तारिउ ।
भणइं कुमारु पवड्ढियमंगलि पिए महु जम्मभूमि कुरुजंगलि ।
हत्थिनायपुरि पुहइपसिद्धउ पहु भूवालनरिंद समिद्धउ ।
धणवइ नाउं जणणु अम्हारउ नरवरिंदपरिवारपियारउ ।
मायरि कम्वल सुअणदिहिगारी हरिबलदुहिय सासु तुम्हारी ।
सइ चारित्तसीलसंपुन्नी लच्छिहिं तणइं अंगि उप्पन्नी ।
अण्णुवि बंधुयत्तु महु दाइउ तेण समाणु वणिज्जें आयउ ।
मिलियइं पंचसयइं वोहित्थइं वेलाउलेहिं चडिवि उत्तित्थइं ।
दुव्वाएं उच्छूरिवि भग्गइं गिरिमयणायरदीवि उवलग्गइं ।
घत्ता । हउं तेण छलेण दुट्ठसवत्तिहिं मच्छरिण ।
वणि वंचिवि मुक्कु दुन्नयदोसपरंपरिण ॥ १३ ॥
सो खलु बंधुयत्तु मइं मिल्लिवि अप्पुणु गउ वोहित्थइं पिल्लिवि ।
हउंमि तित्थु वणगहणु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।
गिरिकंदरि सो विवरि पइट्ठउ तं लंघिवि पुरु इउ मइं दिट्ठउ ।
धणकंचणसमिद्धु जणवज्जिउ तं पिक्खंतु भमिउं अपरज्जिउ ।
दिट्ठु सयलु धुयधयमालाउलु सालंकारु सगेहु सराउलु ।
चंदप्पहजिणभवणि पवन्नउं जिणु अंचिवि सुहसयणि निसन्नउं ।
अक्खरपंति लिहिय तहिं दिट्ठी पंचमि गेहि ताइं तुट्ठुं सिट्ठी ।

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सा वायंतु एत्थु संपाइउ तुह मुहसुहदंसणु निज्झाइउ ।
पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खड्डु जेम हुउ राणउं ।
पुणु भोयणु भुंजाविउ लीलइं बिन्निवि थियइं असंगाकीलइं ।
आयउ असणिवेउ बलवंतउ सो वि पुव्वकम्मि उवसंतउ ।
तिं तुहुं मज्झु दिन्न सहुं वित्तिं मइं परिणिय परिओसियचित्तिं ।
विण्णिवि थियइं भोय भुंजंतइं रइरसपसरमहामयमत्तइं ।
एत्तिउ कालु जाउ सुहसंगउ एव्वहिं नितु उम्माहिउ अंगउ ।

घत्ता । चिरुमुक्क रुअंति जणणि परमसब्भावरय ।
सा मज्झु विओइ किं जीवइ किं मरिवि गय ॥ १४ ॥

तो वरि मंतु किंपि तं किज्जइ जेण निययसज्जणहं मिलिज्जइ ।
किं बहुएण वि एण विहोएं जं न दिट्ठु सुहि बंधवलोएं ।
जं सुहु असणेहिं रचंतए जं सुहु अंधारइ नचंतए ।
जं सुहु सिविणंतरु पिच्छंतए तं सुहु एत्थु नयरि अच्छंतइ ।
तो वरि एव्वहिं एउ पउंजहं लहु महग्घमणिरयणइं पुंजहं ।
विण्णिवि वारवार उत्थल्लहं सायरतीरि वहेविणु घल्लहं ।
जो तहिं सत्थवाहि को एसइ सो अम्हहं नियनयरहो नेसइ ।

घत्ता । जंपेविणु ताए चलवावारि परिट्ठियइं ।
भंडारइं लेवि रयणपुंज पुंजइं कियइं ॥ १५ ॥

चंदप्पहु जिणवरु जय कारिवि सुदिढ निविड वासणइं समारिवि ।
देवितूलु मणिरयणहं भरियउ संवाहिवि घरपंगणि धरियउ ।
चलियइं बेवि लेवि नियखंधिं नीसरियइं तहो विवरहो रंधिं ।
पुणुवि तित्थु अइमुत्तातंडवि किउ आवासु विउलि लयमंडवि ।
तं मिल्लिवि पुणरवि संचल्लइ दिणि दिणि वारंवार उत्थल्लइ ।
पयफंसि परिमलिय वसुंधर तं जि विणोउ जाउ तें वासर ।
संवाहियइं अणेयपयारइं बहुमणिरयणकणयभंडारइं ।
चेलियाइं णाणाविहवन्नइं जाइजाइ लोयणहं रवन्नइं ।
बहुअन्नन्ननामगुणवेयइं नवकुंकुमकणिसारुणतेयइं ।

घत्ता । घणसारजुआइं मयपरिमलहरियंदणइं ।
उव्वहिवि कयाइं पुंजइं नयणाणंदिरइं ॥ १६ ॥

मणिकेऊरकडयकडिसुत्तइं मणिकंचुअइं रयणपज्जुत्तइं ।

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थूलाहलमुत्ताहलदामइं आहरणइं विचित्तबहुनामइं ।
परियलउवहिवेसकल्लोलइं उज्जलकणयथालकच्चोलइं ।
पट्टासणइं कडयवेयडियइं विहुमदुमचामीयरघडियइं ।
सिरिकुलभवणरवणसिंगारइं दप्पणकलसचमरभिंगारइं ।
अंजणघुसिणतूलिपल्लंकइं चरुयकडाहसुवन्नमडक्कइं ।
संखसिप्पिबहुगुणसंभूअइं अवराइमि अणेयबहुरूअइं ।
परियड्ढिवि धणरिद्धि समारिय वणिवइ स वणरिद्धि संचारिय ।

घत्ता । उत्थामिय साविं नायसुदसिज्जइं सहिय ।
चिंतियफलसारा जा सा तिलयदीवि अहिय ॥ १७ ॥

धणु तरुमूलजाले अणुसंधिवि उप्परि दुमहो पडाय निबंधिवि ।
अच्छमि जाम तित्थु वणि लीलइं सुरकिन्नरविज्जाहर कीलइं ।
ताम वहिवि दुप्पवणिं लाइउ सो बंधुअत्तु तहिं जि संपाइउ ।
लग्गइं पंचसयइं वोहित्थइं पब्भट्ठइं वेलाउलतित्थइं ।
झीणइं [1]तित्थि तित्थु भमंतइं कहिंमि नाहि सुहि निव्वुइ पत्तइं ।
हुअ वणिउत्त सयल सुहकायर गलियगव्ववक्साय अणायर ।
लुलियकेस मलपंकियविग्गह जरकप्पडनेवत्थपरिग्गह ।
सिढिलचरिय परिवज्जियसंजम निद्धण निरलंकार निरुज्जम ।
तं मयणाउ दीउ पिक्खंता झूरिय थोरंसुयहिं सुयंता ।
एउ तं वणु जहिं एण अणिट्ठिं किउ तं मिच्छकम्मु पाविट्ठिं ।
डज्झइ को न महासइसाविं अम्हइं खउ गय तेण जि पाविं ।

घत्ता । वरतरुसिहरग्गि दिट्ठ पडाय सुहावणिय ।
हक्कारइ नाइं सन्नइं सिय भविसहो तणिय ॥ १८ ॥

सो पिक्खंतु पडाय महानरु वणि पइसंति जाम थोवंतरु ।
बिन्निवि ताम लयाहरि दिट्ठइं मउअतूलि पल्लंकि निविट्ठइं ।
तक्खणि कन्नोसन्निय वायहिं गय नासिवि पच्छन्नहिं पायहिं ।
तुरिउ गंपि बंधुयत्तहो अक्खिउ अम्ह देउ सहुं देविए लक्खिउ ।
जाम न कहिंमि जाइ आयासहो ताम तुरिउ तुम्हइं मि पयासहो ।
तं निसुणेवि सोवि संचल्लिउ पिक्खिवि जणसमूहु उत्थल्लिउ ।

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1 B वत्थइं.

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तिय भयविहल जाय नउ संठिय एउ काइं पभणंति समुट्ठिय ।
घीरिय नरिण होहि भयवज्जिय आइय इत्थ केवि वाणिज्जिय ।
घत्ता । तं पिक्खिवि ताए बंधुअत्तु लज्जाभरेण ।
थिउ वयणविलक्खु पहउ नाइं मसि खप्परिण ॥ १९ ॥
पिक्खिवि भविसयत्तु सियवंतउ सालंकारुवयणु सकलत्तउ ।
झत्ति लिहेवि फुसिउ नंदाइउ थिउ सविप्पु कसणु विच्छायउ ।
कयपणाउ संवरिवि निलीणउं चिरु दुच्चरिउ सरंतु विलीणउं ।
सज्झसवसि वहंतु आयल्लउ भविसिं वुत्तु भाइ थिउ भल्लउ ।
कहिं परिभमिउं कालु किम खेविउ कवणु पएसु वणिज्जें सेविउ ।
काइं विढत्तु वित्तु ववसायहो कुसलु खेमु सव्वहो संघायहो ।
तिं वयणिं मणाउ आसासिउ अंसुवाए पडिवयणु पयासिउ ।
कुसलु कहिंमि किं होइ वरायहो दुन्नयदोसविडंवियकायहो ।
हउं पाविट्ठु घिट्ठु अकियत्थउ भट्ठायारु दुरासु विगत्थउ ।
नियकुलमग्गायारविरोहउ इहलोयहो परलोयहो दोहउ ।
घत्ता । दोहत्तणसाउ महु इहलोयवि संभविउ ।
दुहदुम्मियदेहु दीविं दीउ परिब्भमिउ ॥ २० ॥
एवहिं करहि किंपि जं रुच्चइ किंत्तिउ वारवार किर वुच्चइ ।
मइं अवराहु तुम्ह किउ दोहिं केण वि दुम्मइमणवामोहिं ।
तं जइ खमहिं न खमहिं कयाइ वि तो अम्हहं तुहुं सरणु सयाइवि ।
तं निसुणेवि पयंपइ जिट्ठउ जं किउ तुम्हि तं जि महु सिट्ठउ ।
एवहिं पुणु सुवियप्पिउ किज्जइ तं न नट्ठु जं वलिवि लइज्जइ ।
लइ संवरहो जाहु नियदेसहो होउ च्छेउ सव्वहंमि किलेसहो ।
सयलहं विणयालाव पयंपिय सयलहं गंधामलय समप्पिय ।
सयलवि गय तं कमलमहासरु तो जाणिवि एक्कंतहो अवसरु ।
भविसइं वुत्तु भवीसु महानरु सामिय मज्झु महंतु महाडरु ।
चिरु वावरिउ जेण निन्नेहउ तासु न गम्मइ नीसंदेहउ ।
घत्ता । तुहुं एक्कसरीरु एयहो बहु समूहु समउ ।
जइ दोसहु जंति तो पाणहंमि करंति भउ ॥ २१ ॥
तो वुच्चइ विह्लहलसहाविं सच्चउ एउ परमसब्भाविं ।

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दीसइ इक्कवार जो जेहउ आजम्मु वि सहाउ तसु तेहउ।
परइत्तिउ जं पच्छुत्ताविउ दुम्मइदोसविडंवण पाविउ।
अन्नुवि निंदिउ गरहिउ तेहउ एव्वहिं जम्मि वि न करइ एहउ।
पच्चेलिउ आयहो पिउ वुच्चइ पुच्छाइयउ करेवि न मुच्चइ।
जइ हम्मइं दुव्वयणकरालिं तो एमहिं जि करइ जं कालिं।
अह कुलमग्गविणासहं आयहं कवणु गहणु वेट्ठु महंमि वरायहं।
पिउ आयहि समाणु जं वुच्चइ तं किर कुलमज्जाय न मुच्चइ।
जइ पुणरवि ओसरइ पमायहो तो तं करमि जुत्तु जं आयहो।
इत्थंतरि सयल वि संपाइय न्हाइवि कमलमहासरि आइय।
आएसिय कम्मयर पधाइय इंधणसलिलसमुचइ लाइय।
महिसारवियरविंदहिं अंचिय छडय पयन्न सुआसण संचिय।

घत्ता। नवनेहरसाइं करिवि वयणसंभासणइं।
दलतुंगमयाइं दिन्नइं उच्च वरासणइं॥ २२॥

सयलवि विणउ करिवि वइसारिय लहु च्छडरसरसोइ संचारिय।
लइय वेल वित्थारिउ परियलु कणयथालु कचोलसमुज्जलु।
वड्ढिउ भोज्जु पउर पइसारउ सालिदालिसालणयपियारउ।
लीलइं भुत्तु विसेस विहोएं पुणु कप्पूरकरंवियतोएं।
चुट्ठिउ रयणकणयभिंगारिहिं थिय तरुमूलजालि वित्थारिहिं।
पुणु वणि घरविहूइ दरिसाविय बहुमुल्लइं वत्थइं पहिराविय।
पिउ जंपिवि नयविणयकयत्थें दिन्नु घुसिणु तंवोलु सुहत्थें।

घत्ता। तं पिक्खिवि तित्थु सिरु विहुणंति भणंति नर।
अहो देखहो तुम्हि पुण्णहं तणउं पहाउ पर॥ २३॥

बंधुअत्तु पणवंतु पयंपइ अहो अच्छरियं किन्न समप्पइ।
अम्हइं दीविं दीउ भमंता मुअ ववसायसयइं चिंतंता।
कहिंमि नाहिं एक्कुवि लउ पाविउ पच्चेल्लिउ नियमूलु विलाविउ।
तुहुं पुणु घल्लिउ इत्थु वणंतरि थिउ असहाउ दुपेच्छि दुसंचरि।
तहिंमि नाहिं कवि आवइ पत्तउ पच्चेल्लिउ हुउ बहुसियवंतउ।
एत्थुवि वणि विढत्त किम संपय किम सियवंत कंत सुंदरवय।
वुच्चइ पुव्वकिय सुहकम्मि भाइ सयलु संपज्जइ धम्मि।

१ A बहु बहुमि वरायहिं

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घत्ता । न पयासिउ गुज्झु दूरवियप्पमहामइण ।
इत्तियइं कहेवि संधि समाणिय धणवइणे ॥ २४ ॥

षष्ठः सन्धिः

ससिकंति ससिप्पहु परमजिणु पणविप्पिणु भावें एक्कमणु ।
पुणु कहमि कवडु दुन्नयभरिउ तहु खलबंधुयत्तहो चरिउ ।
भविसिं ते सयलवि सम्माणिवि नियकसमरहो संख परियाणिवि ।
जोइवि सइं हत्थे संचालिय विज्जय लिहिय पयड संभालिय ।
सयलहं नियनामंकइं दिन्नइं वासणतुंडइं करिवि पच्छन्नइं ।
निविडइं बहुबंधइ बहुमोल्लइं कम्मरयहिं उक्खित्तइं चोल्लइं ।
वहणहिं भंडारहिं संजवियइं अंतरगुज्झपएसह ठवियइं ।
तं पिक्खिवि गंजोल्लियगत्तहिं लोयहिं निवसहएसु वलंतहिं ।
दूरट्ठाणु मुणिवि मणि झूरिउ पक्खहं कारणि सुट्ठु विसूरिउ ।
होउ सुमंगलु भविसनरेसहो चालिय जेण समुहं सहएसहो ।
घत्ता । नियजम्मभूमि सुमरंतइहिं दूरंतरु हियइ धरंतियहिं ।
सहएसहो सवडम्मुह हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥
चवइ कोवि संभरिवि सएसहो मंच्छुडु होसइ च्छेउ किलेसहो ।
कोवि भणइं परिवड्ढियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।
कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।
कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।
एहु पुणु बंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।
घोसण देवि वणिज्जें आयउ नियमूलुवि दूरासिं खाइउ ।
कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुद्धु बोल्लु अवहारहो ।
घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।
इउ बंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥
इत्थंतरि सुमुहुत्तु समारिउ किउ चउक्कु चंदणु वद्धारिउ ।
पुज्जिय जलदेवय वित्थारिं पुप्फक्खयबलिदीवंगारिं ।
सह्लुं लोयहिं आरूढु महानरु मुक्कबंध उच्चल्लिय मोग्गरु ।

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए बंधुयत्ततिलयपुरप्पवेसभविसदत्तमेलापणं णाम छट्ठमो संधी परिच्छेओ सम्मतो ।

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लइय पवण धयवड संफालिय कंडवइहिं जलमग्ग निहालिय ।
दिन्न तूर उग्घोसिउ कलयलु छुड्डु छुड्डु हल्लोहलिउ महाजलु ।
तो भविसाणुरूव गमसंकुल नियकरु जोइवि जाय समाउल ।
विहडप्फड वरइत्तहो अक्खइ सा थिय नायमुद्द तरुअक्खइ ।
चलिउ सो वि तं वयणु सुणेप्पिणु गउ विज्जाहरकरणु करेप्पिणु ।
आवइ जाम ताम जलवम्मइं हुअइं सलिलि अत्थाहि अगम्मइं ।
घत्ता । पिक्खेविणु चलइं पओहणइं कर उब्भेवि धाहाविउ धणइं ।
अहो तुम्हइं कहिं संचलिय लहु सो पच्छइ जो भंडारपहु ॥ ३ ॥
तं निसुणिवि खुहियइं वणिउत्तइं पडिउ सहु धरियइं जलजंतइं ।
उब्भिय कर पुरलोउ वियंभिउ अहो इउ पुणु वि काइ पारंभिउ ।
अज्जवि भविसयत्तु तडि अच्छइ किर संचलिय तुम्हि कहु पच्छइ ।
कल्लइं भरिय गरुयसम्माणहो कज्जाकज्जु किन्न परियाणहो ।
तं निसुणेवि सरूवहि पुत्ति वुचइ दुन्नयदोसनिउत्ति ।
चंगउ धम्मु तुम्हि वक्खाणिउं अह परमत्थवियारु न जाणिउं ।
पइ मिल्लिवि जा लग्गइ जारहो सा फिट्टइ नियपरघरवारहो ।
मइं धणु देवि वणिज्जि आणिय एवहिं तेण तुम्हि सम्माणिय ।
सो सियवंतु भणिवि अणुमन्नहो मइं पर खीणविहउ अवगन्नहो ।
वरकुलधम्मु होइ जइ एहउ तो किर सामिद्दोहु सो केहउ ।
घत्ता । पल्लट्टहु लेवि पओहणइं वणि मिल्लहु कहिंमि जियंतु मइं ।
भविसत्तु नेहु धणवइभवणि जिं होइ महग्घिम तुम्ह जणि ॥ ४ ॥
जाणमि होइ जेम जं जेहउ पर विहिवलणु परिट्ठिउ एहउ ।
जा नीसरइ कुलंगणगेहहो सा परियण उत्तरइ सणेहहो ।
एक्कवार जो चडिउ कलंकइ जम्मु वि तासु लोउ आसंकइ ।
तइयहं हउं कुलमग्गहो चुक्कउ जइयहं भविसयत्तु वणि मुक्कउ ।
एवहिं जं सुअणत्तणु किज्जइ तं पर अप्पाणउं वंचिज्जइ ।
एहु अहियववसायसइत्तउ सुहिउ होइ किं पुरि पइसंतउ ।
जणि अप्पणु पयाउ पयडावइ अम्हहं अवसु कलंकु चडावइ ।
तो वरि वणि मिल्लिउ सुहु जम्मि मरउ जियउ अप्पणइं सकम्मि ।
घत्ता । वणिउत्तहं तो अवहेरि किय लइ चलहु चलहु घोसण भमिय ।

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१ B हवंमि

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महसइहिं दडत्ति हियउ पडिउ छुडु गहिरमहासमुद्दि चडिउ ॥ ५ ॥
वहणसमूहु निएवि जलि जंतउ भविसयत्तु रुणुरुणइं महंतउ ।
काइं करमि जं छलिउ अणिट्ठिं वंचिउ पुणु वि तेण पाविट्ठिं ।
विहलु जाउ जं चिरु परिचिंतिउ पुणरवि दुक्खु महन्नु विघित्तिउ[1] ।
तं सहएसगमणु नउ साहिउ जणणिहितणउं वयणु नउ चाहिउ ।
गयउरि बंधुयत्तु पइसंतए धणवइघरि सोहलयमहंतए ।
महु आगमणवयणु अलहंती उम्माहउ रणरणउं वहंती ।
हयदाइयदुव्वयणभवित्तिए एव्वहिं मरइ माइ विणु भंतिए ।
घत्ता । हउं वंचिउ बंधुयत्तुचरिउ चंगउ पिसुणत्तणु वावरिउ ।
खलखुद्दपिसुण विवरीयविहि पूरंतु मणोरह होउ दिहि ॥ ६ ॥
अण्णु वि आसि महादिहिगारउ पियकलत्तु पाणहंमि पियारउ ।
न मुणहं तहिंमि कावि गइ होसइ अह जं जेण गहिय तं तासइ ।
मइं वंचिवि जो पोयइं पिल्लइ सो अवसाणि सावि किं मिल्लइ ।
इच्छइ जइ वि नाहि तो फिट्टइ दिढसीलहो बलेण जइ छुट्टइ ।
एम सुइरु सुवियप्पु करंतउ पुणु पुणु पियमुहकमलु सरंतउ ।
थिउ जोयंतु ताम जलवम्मइं जाम हुअइं नयणहंमि अदम्मइं ।
पियमुहसुहदंसणु अलहंतउ विरहविसमवेयण असहंतउ ।
वुंणउं[2] रुलुघुलंतु परिसक्किवि दसवि करंगुलीउ मंसरक्किवि[3] ।
चलिउ पुणु वि सविलक्खहिं पायहिं तरु पहणंतु सिढिलकसघायहिं ।
जहिं सेंउं[4] पिएण आसि कीलंतउ तं लयभवणु पुणु वि संपत्तउ ।
घत्ता । वणि रमियइं भमियइं कीलियइं सुमरंतु सणेहुप्पीलियइं ।
तरुपक्खिरुअहंमि जणंतु भउ लयमंडवि मुच्छाविहलु गउ ॥ ७ ॥
दूसहपियविओयसंतत्तउ मुच्छइं पत्तउ ।
सीयलमारुएण वणि वाइउ तणु अप्पाइउ ।
करयलि नायमुद्द संजोइवि पुणु पुणु जोइवि ।
तेण पहेण पुणु वि संचल्लिउ विरहिं सल्लिउ ।
पत्तु परिब्भमंतु दुक्खाउरु तं जि महापुरु ।
पुणरवि तें पएसें परिसक्कइ कहिंमि न थक्कइ ।

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१ A. विघित्तउ २ B रुण्णउं ३ B समडक्किवि ४ B सहं

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दुम्मणु तं पइट्ठु वरमंदिरु नयणाणंदिरु।
पियहिं पयल्लयाइं परियच्छइ सो न नियच्छइ।
सुमरिवि वारवार उम्माइय पंचमु गाइय ।
दुन्नउ नाहि कोवि संभालइ दिसउ निहालइ।
पियविरहानलेण संतत्तउ सो हिंडंतउ।
पइसइ चंदकंतिचइतालइं सव्वसुहालइं ।
चंदप्पहु जिणु सामि नवेप्पिणु भामरि देप्पिणु।
घत्ता। तइलोयसिहरपुरगामियहो किय थुइ भुवणत्तयसामियहो।
जय तुहुं गइ तुहुं मइ तुहुं सरणु लइ एवहिं देहि समाहिमरणु॥ ८॥
इत्थंतरि संचरइ महाकइ जहिं सा भविसयत्तमणवल्लह।
अच्छइ वहणसमूहि वहंती दूसहु पियविओउ विसहंती।
पोयंतर वरभवणि रवन्नइ पत्तलपिहुलफलयसंच्छन्नइ।
मउअतूलिपल्लंकु मुएविणु थिय जरपीढुखंडु तलि देप्पिणु।
बंधुअत्तु वि करेवि इक्कंतरु ताहि पढुक्कु फलयभवणंतरु।
नियडु निविट्ठु तारतरलच्छिहिं चारणपुरिसु नाइं नियलच्छिहिं।
भमरु अमउलियकमलदलच्छिहिं नं दारिद्दकंदु धनलच्छिहिं।
बोल्लाविय किं काउ किलेसहि किं न तूलिपल्लंकि बईसहि।
किं अच्छहि मउलावियवयणी अंसुपवाहजलोल्लियनयणी।
मुद्धि तुज्झु को परिहउ आणइं जाहि अणंगु अंगि रइ माणइं।
गयउरि जाहि समउ सुहिलोएं परियणु परिपालहि सुनिओएं।
एउ असेसु कोसु तउकेरउ सुहियणजणआणंदुजणेरउ।
जिम सो तित्थु आसि पियदंसणु तिम हउं तुज्झ पडिच्छियपेसणु।
घत्ता। तं निसुणिवि मणि संघट्टु किउ विहि काइं असंभउ दक्खविउ।
चिंतंतिहि वयणु समच्छरिउ सो अंसुपवाहिं अंतरिउ॥ ९॥
ताहिं सोवि पडिवयणु धरंतउ नियडकवडचाडुयइं करंतउ।
अंसु फुसंतु जाम करु पेसइ तक्खणि झत्ति पलित्त महासइ।
उट्ठिय संवरंति विहडप्फड दोच्छिउ रे ऊसरु तियलंपड।
नउ नंदहि चिरु आएं भाएं गउ खउ सहु अप्पणइं सहाएं।

१ B सास णियच्छइ २ B वोसिउ

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एत्तिउ कालु आसि खलु देवरु एवहिं ढक्कुं साणुगद्दहु खरु ।
चंगउ नियकुलधम्मु सम्वारिउ पसुवहंतणउ मग्गु अवहारिउ ।
हियवइं महु आसंक गुरुक्की सा नियजणणि केम तउ चुक्की ।
निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्ठउ जीविउ अवहरइ ।
इय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
दीसइ गरुआवेसु भरंतउ किम रक्खिउ बलिवंड करंतउ ।
जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं ।
घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्झावइहिं ।
नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥११॥
तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
एम्व भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुच्चइ दय ।
तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।
घत्ता । तो जाय संति पच्चउ मिलिउ बंधुअत्तहो तणउं गव्वु गलिउ ।
लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
तो कयविक्कयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

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१ A ढंखु

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विक्किउ इक्खु रयणु तहिं कड्ढिवि सवियक्खणजणमणि परियड्ढिवि ।
जं तहो मुल्लि महाधणु पाविउ तेण पउरि जणि सिरु विहुणाविउ ।
तुंगगइंद तुरय संचारिय अहिणवरायलच्छि अवयारिय ।
लइयइं थलवाहणइं सुलक्खइं करहवसहमहिसय सयसंखइं ।
पहि पओहणइं जाण जंपाणइं दूसावासइं सियकल्लाणइं ।
वन्नविचित्तचित्तपरिवत्थइं दिन्नइं उज्जलाइं नेवत्थइं ।
गुज्झावरणसीलसुनिउत्तइं पेसिय वणि विहूइ वणिउत्तइं ।
कयपेसणउं पसाहियतिलयउ धरियउ पिंडवासु वरविलयउ ।
आवासिय अंतरि तरुजालहो थिउ खंधारु नाइं भूवालहो ।
घत्ता । तं पिक्खिवि सा भवयत्तसुय अहिणवमुणालसोमालभुअ ।
परिचिंतइ उत्तमसत्तमइ इयकालहो एउ न संभवइ ॥ १३ ॥
परिहवसल्लु केम विसहिज्जइ जइ दुज्जणहं मज्झि निवसिज्जइ ।
पियमि सलिलु जं भुंजमि भोयणु जं लोयणहं करमि अवलोयणु ।
तं अविणउ संभवइ निरुत्तउ विणु नाहिं मज्झु एउ न जुत्तउ ।
लइ परिहरमि जाम पडिवज्जइ सिविणइं सासणदेवय तज्जइ ।
विसहि पुत्ति मं काउ किलेसहि पुणरवि चिंतियसुहइं लहेसहि ।
भंतिए ताइं देहु अप्पायउ ओसहमित्तु असणु आसाइउ ।
जंपइ किंपि नाहि सवियारिं सहुं सवियड्ढजुवइपरिवारिं ।
समुहुं सएससहो दिन्नु पयाणउं वहइ समूहु समुन्नयमाणउं ।
समविसमइं लंघंति महाइय जउणानइहिं तीरि संपाइय ।
घत्ता । जलि तरणि तरंड परिट्ठविय गयउरि वद्धावा पट्ठविय ।
नंदणविओइमोहियमइहिं परिओसु जाउ मणि धणवइहिं[2] ॥ १४ ॥

सप्तमः सन्धिः

पणवेवि मोहमयनिम्महणु चंदप्पहु चंदुज्जलवयणु ।
निसुणहुं पवंचुअविसुद्धमणु गयउरि बंधुयत्तसमागमणु ।
सुयविओयउव्बाहुलिहूअहिं वामउ लोयणु फुरइ सरूअहिं ।
कुरुलिउ वायसेण घरपंगणि भणइं सावि आहल्लिय नियमणि ।
कुरुलहिं काइं अलिउ असुहावउ बंधुअत्तु परदेसहो आवउ ।

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१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमीफलवण्णणाए भविसयत्तुपवंचणो, बंधुयत्तजइणाणयसमागमो णाम सत्तमो सन्धी परिच्छेओ सम्मत्तो ॥

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तक्खणि सो पइट्ठु वद्धावउ अक्खिउ सयलहं वयणु सुहावउ ।
पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।
धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।
केण वि कहो वि छुडु करि कंकणु केण वि कहो वि दिन्नु आलिंगणु ।
केण वि कहो वि अंगु पडिबिंबिउ केण वि कहो वि लेवि सिरि चुंबिउ ।
घत्ता । गयवइयहिं कम्मइं मिल्लियइं नयणइं हरिसंसुजलोल्लियइं ।
पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंबियइं ॥ १ ॥
वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगग्गिरवयणउं ।
अहो किं सच्चु एउ पइं जंपिउ किंपि वियारहि करहि मुहप्पिउ ।
पभणइं वत्तयारु मं मुज्झहि[१] आयउ बंधुयत्तु फुडु बुज्झहि ।
मइं मिल्लिउ परिहेत्थु[२] वहंतउ जउणानइपवाहु लंघंतउ ।
वट्टइ तउ नंदणहो पयाणउं पहुखंधारहो अणुहरमाणउं ।
धर दलंतु तुक्खारतुरंगिहिं पडिपिल्लंतु मत्तमायंगहिं ।
वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणहिं असंखहिं ।
ता दिहि दिंतु सयलसुहिविंदहो सिट्ठि पराइउ पासि नरिंदहो ।
घत्ता । जाणाविउ पुत्तहो आगमणु पहु पभणइं हरिसुप्फुल्लतणु ।
लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविसन्नु मणि ॥२॥
एत्थंतरि जाणिवि सुपयत्तें कमलहिं कहिउ गंपि हरियत्तें ।
परिहरि पुत्ति सोउ संतावउ आयउ सिट्ठिहि घरि वद्धावउ ।
जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सव्वहो जणविंदहो ।
तं निसुणेवि सावि परिओसिय जाय उच्चरोमंचविहूसिय ।
पट्टणि आवणसोह कराविय तोरणि मंगलकलस धराविय ।
अहिमुहुं सयलु लोउ संचल्लिउ पउरु सपिंडवासु उत्थल्लिउ ।
दिट्ठु विंदु रहसेण पधाइय अवरुप्परु आवीलिय साइय ।
सुयणहिं अंसुजलोल्लियनयणिहिं पुच्छिउ कुसलु सुहासियवयणिहिं ।
झल्लरिपडहसंखनिग्घोसिं पट्टणि पइसरंति परिओसिं ।
घत्ता । घणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।
बहुकोऊहलपिल्लियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥
तं पिक्खिवि पइसंतु निरंतरु नायरीउ बोल्लंति परुप्परु ।
सहियरि एहु सुसिट्ठिहि नंदणु पुत्तु सरूवहिं नयणाणंदणु ।

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१ A बुज्झहि २ B हत्थु

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साहसधीरु महाववसायउ अतुलु महाधणु विढविवि आयउ ।
पइसइ सुहडविंदपरियरियउ वीरचरीउ महियलि अवयरियउ ।
एम नयरनायरिह्नु चवंतिह्नु नियनियघरि मंजरिउ भमंतिह्नु ।
बंधुयत्तु वरभवणि पइट्ठउ उक्कंठियउ जणेरहिं दिट्ठउ ।
घत्ता । आणंदसमागमगब्भियइं संभासणवयणइं थंभियइं ।
सहसत्ति न सक्किउ जोयणिहिं हरिसंसुगलत्थियलोयणिहिं ॥ ४ ॥
कयपणवाउ निविट्ठु वरासणि दिन्न दिट्ठि सुहिसयसंभासणि ।
वहु अवइन्न पुरउ जंपाणहो नं परमेसरि सिवियाजाणहो ।
ढुक्कउ वरजुवइउ चउपासिहिं पढमसमागमकमविन्नासिहिं ।
निद्धसमिद्धसमप्पियवयणिहिं चवलतारतरलावियनयणिहिं ।
वरभालयलपसाहियतिलयहिं पासि सरूअहिं नियवरविलयहिं ।
विणउ करेवि नेवि आसण्णए एह तउ सासु पदरसिय सन्नइं ।
थिय तहितणउं वयणु अवलोइवि पच्चासन्नु जुवइजणु जोइवि ।
नउ पणवाउ करइ नउ जंपइ हियइ अणेयउ वाय वियप्पइ ।
घत्ता । तो वहुमंगलसंगिच्छइणइं चंदणचउक्कनिम्मच्छणइं ।
दरिसिवि मुहुं जोइउ नंदणहो नउ नवइ न जंपइ काइं वहु ॥ ५ ॥
जणणिहिं वयणु सुणेवि अणुज्जें सण्णिउ नियपरिवारु अलज्जें ।
नेह्नु ताम इक्कंतपएसहो अज्जवि मणि संभरइ सएसहो ।
तो लंजियगणेण ओसारिय लहु इक्कंतभवणि वइसारिय ।
परिवेढिय वरतियहिं सुवेसहिं मणिकंचीकलावनिग्घोसहिं ।
संथुअ वरविलयहिं तुहुं धन्नी जा वरभवणि इत्थु उप्पन्नी ।
अंगणगणहो समुन्नयमाणी सुहु भुंजहि गयउरहो पहाणी ।
अज्जवि किं संभरहि सएसहो अंगु समोडहि मयणावेसहो ।
लुहि लोयणइं माणु अवहारहि वत्थाहरणसोहसिंगारहि ।
घत्ता । निसुणंतिवि तं भविसाणुमइ नियपइविओयसंतत्तमइ ।
अवगन्नइं पियसंभासणइं जिणभावण जेम कुसासणइं ॥ ६ ॥
अवगण्णियउं ताम वरवेसउ कियउ अणुत्तरवयणविसेसउ ।
वियसिवि कुलजुवइउ आहल्लउ नवजोव्वणगुणरूवमहल्लउ ।
दंसणु कोऊहलपियइत्तिउ सजलसमुज्जलविज्जुलकंतिउ ।
कावि णियइ तरलावियनयणिहिं कावि चवइ पियवयणुल्लाविहिं ।

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आणइं कावि घुसिणु बहुपरिमलु कावि निरंजणनयणिहिं कज्जलु ।
दरिसइ कावि समुज्जलवत्थइं कावि कुंदकुसुमइं सुपसत्थइं ।
कावि समुज्जलु दप्पणु दावइ कावि निहित्त चित्त परिभावइ ।
कावि ताहि तंबोलु समप्पइ कावि किंपि सवियारउ जंपइ ।
घत्ता । वरजुवइहिं ताइ मुहप्पियइं उवयारसारभावट्ठियइं ।
पिक्खेविणु सा भविसाणुमइं पचेल्लिउ दुक्खु समुव्वहइ ॥ ७ ॥
एत्थंतरि परिओसियमणेहिं आणंदु पणच्चिउ सज्जणेहिं ।
ओरसइ तूरु जयनंदिघोसु पइसरइ सरइ जणु जणियतोसु ।
दिज्जइ हरियंदणु घुसिणु सारु पिज्जइ पियवयणामोयचारु ।
खिज्जइ अणिट्ठलोयाहिमाणु दीसइ सुहिसंगमु रइनिहाणु ।
नच्चइ तरुणीयणु कयपयासु महमहइ चूयमयरंदवासु ।
रम्मइं सोहलउ मणोहिरामु विलसिज्जइ दिज्जइ धणु पगासु ।
पडुपडहसंखकाहलनिनादु अंतरिवि चडइ वंदिणहं सद्दु ।
तहिं जो किउ सुहिसयणाणुराउ सो दुक्करु तहो जम्मणि विजाउ ।
घत्ता । एत्तहिं महुमासहो आगमणु एत्तहिं पियपुत्तसमागमणु ।
परमोच्छवि रोमंचियभुवहो मुहुं वियसिउ धणयत्तहो सुवहो ॥ ८ ॥
जिम तित्थु तेम पंचहिं सएहिं किय भवणसोह निव्वुइगएहिं ।
घरि घरि मंगलइं पघोसियाइं घरि घरि मिहुणइं परिओसियाइं ।
घरि घरि तोरणइं पसाहियाइं घरि घरि सयणइं अप्पाहियाइं ।
घरि घरि बहुचंदणच्छडय दिन्न मरुकुंदवणयदवणय पइन्न ।
घरि घरि सरेणुरइपिंजरीउ सोहंति चूयतरुमंजरीउ ।
घरि घरि चच्चरिकोऊहलाइं घरि घरि अंदोलयसोहलाइं ।
घरि घरि कय वत्थाहरणसोह घरि घरि आइद्ध महाजसोह ।
घरि घरि सरूवरंजियमणाइं जुवइहिं जोइयइं सदप्पणाइं ।
घत्ता । घरि घरि जलमंगलकलस किय घरि घरि घरदेवय अवयरिय ।
घरि घरि सिंगारवेसु धरिवि नच्चिउ वरजुवइहिं उत्थरिवि ॥ ९ ॥
तं गयउरु सो पउरसमागमु सो सियपक्खु वसंतहो आगमु ।
ताइं निरंतराइं चूअवणइं ताइं धवलपुंजवियइं भवणइं ।
सो बहुपरिमलड्ढु वणतूरउ पियसुहसीयलु दाहिणमारुउ ।
सा पुरसोह कासु उवमिज्जइ जा पिक्खिवि सुरहिमि रइ किज्जइ ।

१ A सुरहमि रइ दिज्जइ

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जहिं उज्जाणपुरेइं सुहसंचिय दाहिणपवणपहयकुसुमंचिय ।
जहिं मरुकुंदकुसुमसंचलियउ दवणयमंजरीउ नवहलियउ ।
जहिं आयंबिरफुल्लपलासउ सोहइ नाइं पलित्तु हुवासउ ।
जहिं बहुरसविसेसवसकमलइं बहुकुसुमइं धुणंति भमरउलइं ।
घत्ता । जहिं मालइकुसुमामोयरउं चुंबंतु भमइं वणि महुअरउं ।
अइमुत्तए वि जहिं रइ करइ सो बालवसंतु को न सरइ ॥ १० ॥
एत्तहे वि सा कमलमहासिरि मग्गु नियइ थणपन्हुपयासिरि ।
चंदणछडउ दिण्णु जणु पेसिउ अहिमुहु मंगलकलसु निवेसिउ ।
पंगणि वित्थरियइं सयवत्तइं धरियइं दहिदोव्वक्खयपत्तइं ।
केण वि कहिउ असेसु गविट्ठउ भविसयत्तु जणि कहिंमि न दिट्ठउ ।
तं निसुणिवि सहसत्ति चमक्किय उट्ठिय सोयदवग्गिदमक्किय ।
गुज्झावरणगूढ सुणिउत्तहं घरि घरि भमिय नयरि वणिउत्तहं ।
कारणु किंपि कोवि नउ साहइ पर पियवयणु चवइ मुहुं चाहइ ।
जाइवि ताम सरूवइं जाएं जणणिवयणसंकेयसराएं ।
घत्ता । कर मउलि करेवि कवड्डि पणविप्पिणु सिरिण ।
संखुहियमणेण जंपिउ किंपि सगग्गरिण ॥ ११ ॥
पुच्छिउ कुसलु वयणु थिउ भल्लउ सो कहिं तुम्हतणउं सत्थिल्लउ ।
भणइ कुडिल्लु अणुज्जु अवक्कउ सो अन्नहिं दीवंतरि थक्कउ ।
केणउं किंपि समग्गलु लेसइ कइहिंमि दिणिहिं सोवि आवेसइ ।
तहो जंपंतहो वयणु पलोइवि थिय कवोलि करयलु संजोइवि ।
नउ सुंदरइं चवंतहो वयणइं थोरंसुयहिं निरुद्धइं नयणइं ।
किउ संघट्टु विहुरु चिंतंतिए अकुसलु किंपि जाउ विणु भंतिए ।
हा विवरीउ जाउ विहि दुट्ठिय रुलुघुलंति सहसत्ति समुट्ठिय ।
घरुमि न पत्त समुब्भियवाहिहिं अद्धवहिज्जि विणिग्गयधाहिहिं ।
घत्ता । हा पुत्त पुत्त उक्कंठियहिं घोरंतरि कालि परिट्ठियहिं ।
को पिक्खिवि मणु अब्भुद्धरमि महि विवरु देहि जि पइसरमि ॥ १२ ॥
हा पुव्वजम्मि किउ काइं मइं निहिदंसणि जं नयणइं हयइं ।
हा पुत्त नयरि वद्धावणउं महु दीणहि वयणु दयावणउं ।

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१ B पुहइ २ A दवणयमंजरिजों ३ B हुवासउ ४ B एतहिं निलास ५ A सरूअहिजाएं

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हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।
हा एहइं कहिंमि मुहुत्ति गउ जं वलिवि न दिट्ठु पुणन्न मउ ।
हा पुरि छणादियहु समावडिउ महु दीणहि दुक्खसंतु पडिउ ।
हा मिलिय सयलसयणहं सयण हउं मुद्ध एक्क पर दीणमण ।
हा पुत्त बाल कीलइं सुहइं एवहिं ताइंमि विनडंतु मइं ।
हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।
घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुद्दहं घणु वरिसिउ हियइं ।
महु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहुं मरणु ॥ १३ ॥
तं कूवारु सुणिवि दोमियमणु विंभिउ कर मलंतु नायरजणु ।
दुम्मणवयणु कहइ अन्नोन्नहु पिक्खहु एउ काइं आयन्नहो ।
दारुणु रुअइ धीय हरियत्तहो न मुणहं किंपि जाउ भविसत्तहो ।
को वि भणइं जइ एहउ जायउ तो धणवइहि चित्तु विच्छायउ ।
को वि भणइं एउ को पडिवज्जइ आएं वद्धावणउ न छज्जइ ।
तं निसुणिवि अन्निक्कि वुचइ मंछुडु एउ सरूवहिं रुच्चइ ।
जाय बोल्ल धणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।
एउ न जाणहं काइंमि कारणु रोवइ कमल सदुक्खउ दारुणु ।
घत्ता । हा विहि अज्जुत्तु मइं सिक्खविउ आएं मंछुडु तं तेम किउ ।
किउ वयणु सरूवहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥
तो पुरवइ गलिअंसुपवाहिं पुच्छइ बंधुयत्तु असगाहिं ।
अहो जइ भविसयत्तु अच्छंतउ तो वट्टइ सोहलउ महंतउ ।
भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि गुज्झु न रक्खहि ।
नंदणु भणइं अम्मि को जाणइं सो थिउ दीविं तहिं जि पयाणइं ।
अम्हहंसिय देखणहं न सक्कइ परिहउ माणु वहइ सकलंकइ ।
थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुन्नयमाणउं ।
तो धणवइ मणाउ अवमाणिउं विरूअउ कियउ जन्न समाणिउं ।
एवहिं जो अवमाणिं थक्कउ तहो आणिवि सक्को वि असक्कउ ।
घत्ता । तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।
लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥
पुणु वि दीहु चिंतवइ महासइ आएं पइहरि कज्जु विणासइ ।
वरि अप्पाणु हणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।

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तो वरि कइवि दिणइं पडिवालिवि पच्छइ मरमि देहु अप्फालिवि ।
इत्तहि सुव्वयाइं दुव्वासिरि नियमुणिवरहो पासि पंकयसिरि ।
पुरउ पणाउ कराविय सा तहो सामिय एह धीय हरियत्तहो ।
आयहिं कंतु रूवगुणवंतउ रायसिट्ठि जो पउरि महंतउ ।
अह तेण वि परिहरिय न जोइय अच्छइ दुक्ख महन्न विढोइय ।
एक्कु पुत्तु हियवइं साहारणु तासुवि गउ संदेहहो कारणु ।
चिरु वट्टइ परएसि वसंतहो सुम्मइं वत्त न कावि जियंतहो ।
जे गय तेण समउ ते आइय तेहिंमि किंपि भंति उप्पाइय ।
घत्ता । असहंतिहि पुत्तविओयदुहु आयहिं दिणु रयणि वि नाहिं सुहु ।
छेयट्ठिय पर मग्गइं मरणु मइं आणिय तुम्ह पायसरणु ॥ १६ ॥
भणइं मुणिंदु पिहियरयणत्तउ अच्छइ एयहि पुत्तु जियंतउ ।
दिणि तीसमइं इत्थु आवेसइ रयणिहिं पच्छिलपहरि मिलेसइ ।
सुक्किलपंचमि जा वइसाहहो तहिं रयणिहिं तहु आगमु चाहहो ।
मं मणि करउ किंपि उव्वेवउ आयएं पुत्तरज्जु भुंजिव्वउ ।
अज्जवि एह भणिव्वी[1] राणी होसइ बहुनरवरहं पहाणी ।
तिं वयणि आणंदु पणच्चिय निसुणिउं जेहिं तेवि रोमंचिय ।
सुव्वय भणइं करहि दिढु पच्चउ जम्मसए वि न होइ असच्चउ ।
तं निसुणेवि जाय दिहि देहहो गय कमलसिरि पराणिय गेहहो ।
घत्ता । थिय लीहउ दिंति गणंति दिण वयसंजमनियमनिउत्तमण ।
जइ न मिलइ सुउ तीसमइं दिणि ता पइसमि पजलंतइ जलणि ॥१७॥
तो धणवइवि पउरु संजोइवि पियपाहुडइं अउव्वइ ढोइवि ।
दरिसइ नियनंदणु नरनाहहो अंतेउरहो विहूइसणाहहो ।
तेण वि कुसलु भणिवि पियवाएं किउ सम्माणदाणु अणुराएं ।
सालंकारु पउरु परिहाविउ पियमहुरक्खरवयणिहिं भाविउ ।
परमाणंदि पुणु वि कयकज्जिय नियनियनिलयहं सयल विसज्जिय ।
सिट्ठिवि अतुलु महाधणु जोइवि विंभिउ पुत्तवयणु अवलोइवि ।
निम्मलबुद्धिए सुइरु वियप्पइ हियवइं धरइ न पयडउ जंपइ ।
सुकयकम्मफलसंगइतुल्लिं आयहो इक्कहो रयणहो मोल्लिं ।
जं धणु सुवियक्खणहं मिलीसइ तं पुरि पहुमंदिरि वि न दीसइ ।

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१ B भणेवि

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घत्ता । अह विंभउ किज्जइ काइं मणि कयउन्नहं सिज्झइ किन्न जणि ।
पुव्वक्कियकम्मनिबंघ किय गउ तज्जइ जं तिणवंति सिय ॥ १८ ॥
तो सरूव तरलावियनयणी पुत्तविहूइसमुज्जलवयणी ।
बहुअहि समुह चलिय मल्हंती पुरउ परिट्ठिय पियइं चवंती ।
हलि हलि पुत्ति काइं थिय वुन्नी सा सकियत्थ जुवइ कयउन्नी ।
जा महु पुत्तहो करयलि लग्गइ साअमियेण वियालिउं[1] मग्गइ ।
तउ सोहग्गि जणु पोमाइउ जाहिं मज्झु नंदणु अणुराइउ ।
करु करयलिण धरिउं पिउ जंपिउ तो वि न वहुअइं हियउ समप्पिउ ।
तो सविलक्ख समुट्ठिय रोसिं वुत्तु कुमारु सगग्गरघोसिं ।
पुत्त एह कुलवहुअ तुहारी अम्हहं निरु लोयणहं पियारी ।
अक्खहि काइं भणिवि विन्नप्पइ अम्हारिसमाणुसहिं न कुप्पइ ।
तो विहसेवि भणइं सुहसेवउ एक्कु मज्झु अवराहु खमिव्वउ ।
अन्नहिं दीवंतरि उप्पनी सयणहिं विच्छोइय सुहउन्नी ।
उव्वाहुलिय सएसहो अच्छइ भासइ तुम्ह नाहिं परियच्छइ ।
एयहिं विणयालाविं[2] वलेव्वउ वित्तइं पाणिग्गहणि करिव्वउ ।
तं निसुणेवि समाउलिहूअए जाणाविउ धणवइहि सरूवए ।
पाणिगहणउच्छउ पारंभिउ अप्पाहिवि पायइं जणु थंभिउ ।
घत्ता । घरि पेसिवि नयरहोतणिय सिय आरंभिय गरुय विवाह किय ।
आएसु भमिउं सम्माइयहो पुरि कंदुक्कइ अणुराइयहो ॥ १९ ॥
तो भविसाणुरूअ विसमट्ठिय चिंतइ तुंगतवंगि परिट्ठिय ।
गयउरि हउं पिययमु दीवंतरि जोयणसयइं अणेयइं अंतरि ।
संभउ कवणु इत्थु किर संगमि जहिं संचरु वि नाहि महिजंगमि ।
जित्तिउ दुक्खु मज्झु तणु भुंजइ तित्तिउ सो वि कहिंमि अणुहुंजइ ।
अच्छइ समसमंतु दुहसायरि किं मुउ झंप देइ रयणायरि ।
विणु आसइं किम तणु साहारमि लइ घल्लिवि घरसिहरहो मारमि ।
निसुणिउं ताम कोवि पभणंतिउ पंकयसिरिहि पइज्ज थुणंतउ ।
मासिं जइ न मिलइ नियपुत्तहो तो अप्पउ मुहि छुहइ कयंतहो ।

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१ B पियालिउ २ B विणयाविणयें

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घत्ता । ताएं वि पडिवज्जिय सज्ज किय किउ निच्छउ दियहं गणंति थिय ।
घणवइं वि पसाहियसव्वसिय थिउ संधि समाणिवि अट्ठमियं ॥ २० ॥

अष्टमः सन्धिः

चंदप्पहनाहु नविवि परमसब्भावरउ ।
पुणु अक्खमि जेम भविसयत्तु नियनयरि गउ ॥
भविसहो तिलयदीवि निवसंतहो चंदप्पहजिणभवणि वसंतहो ।
दइयादुहसायरि मज्जंतहो फासुय तरुवरफलइं असंतहो ।
सुमरिउ माणिभद्दजक्खेसें अच्चुअसग्गसुरिंदाएसें ।
चिरु आढत्तु आसि महु वणिवरु जिणमंदिरि निसन्नु महिगोयरु ।
सुयणु समप्पिउ महु निक्खेवउ एहु सहएसभूमि पइ नेव्वउ ।
सो थिउ तेमइं तहिं महानरु नउ सुमरिउ विचित्तु चित्तंतरु ।
न मुणहं तासु कावि गइ वट्टइ एउ चिंतिवि सविलक्खु पयट्टइ ।
चंदप्पहजिणभवणि पराइउ जिणु पणविवि आलत्तु महाइउ ।
अहो सुंदर सुहकम्मनिउत्तहं कुसलु तुम्ह सकलत्तसवित्तहं ।
घत्ता । तं वयणु सुणेवि भविसयत्तु विंभयभरिउ ।
कियविविहवियप्प तासु समुहुं जोयंतु थिउ ॥ १ ॥
ता संवरिवि अंगु दिट्ठु वीरिं परिचिंतिउ अवलंविय धीरिं ।
अणिमिसनयणु अणोवमु दित्तिए मणुउ न होइ एहु विणु भंतिए ।
अह सुविणीयवयणु पियदंसणु हियइ छिवंतु करइ संभासणु ।
वित्तकलत्तवत्त वक्खाणइं को सावन्नु अन्नु तं जाणइं ।
अह दीवंतरेण जइ पिच्छइ तो अवहरणु किन्न परियच्छइ ।
किं सो असणिवेउ इयरूविं करइ केलि पच्छन्नसरूविं ।
को जाणइं बहुमायाभरियइं एयहं कवडकुडिल्लइं चरियइं ।
अह सिढिलत्तणि को न निहम्मइं ता एयहो वीसासु न गम्मइं ।
घत्ता । अवलोइवि संतु साहंकारु समालविउ ।
को तुहुं किं नामु किं कज्जि आगमणु किउ ॥ २ ॥
तो वुच्चइ माणेसरजक्खें महु आएसु दिन्नु सहसक्खें ।

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए कमलसिरिइनिवयणनिस्सीकरणं णाम अट्ठमो संधी परिच्छेओ ।

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अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।
तेण पुव्वसंबंधहं पेसिउ साहम्मियवच्छल्लु पयासिउ ।
निद्दावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तें तज्जिउ ।
एहु महु मित्तु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।
होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो ।
बहुधणसहिउ समुज्जलमाणिं पइं निव्वउ नियदिव्वविमाणिं ।
तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।
एव्वहिं तउ पुज्जंति मणोरह हुअ सिरि साणुराय जणवल्लह ।
घत्ता । चडु दिव्वविमाणि नयरहो लेवि असंखु धणु ।
तं गयउरु जाहि पिक्खहि सुहिबंधवसयणु ॥ ३ ॥
एउ चिंतिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसिं ।
आयउ धगधगंतु गयणंगणि सुअणिं दिट्ठु जिणालयपंगणि ।
सोहइ रणझणंतु किंकिणिरउ घवघवंतु घग्घरयमहारउ ।
चउदुवारचउपुरयपइन्नउ चेउसुमत्तवारणयरवन्नउं ।
जालगवक्खपक्खपडियक्खहिं विविहविचित्तरूवरइदक्खहिं ।
नं नियमणिमऊहकयभेयहिं तेज्जइ तरुणतरणितरुतेयहिं ।
जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिछेयहो ।
जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।
घत्ता । तं तुंगतवंगु पिक्खिवि पंगणि जिणवरहो ।
रोमंचिउ अंगु हियवइ फिट्ट भंति नरहो ॥ ४ ॥
तं पिक्खंतु मुअइ मइविंभउ अत्थि किंपि सुहकम्महो संभउ ।
सच्चउ संविहाणुफलु दीसइ लइ मंछुडु सुहिसंगमु होसइ ।
पभणिउं साहिलासु जइ एहउ तो तं करि पडिवन्नियनेहउ ।
एम तेहिं जंपिवि पियवयणइं पुरवरसंगहियइं बहुरयणइं ।
तमरयरेणुविणासणसीलइं रिद्धिविद्धिसुहसंगमलीलइं ।
दिव्वाहरणसारसुपसत्थइं मणिकडयइं देवंगइं वत्थइं ।
नायमुद्दमणिपमुहवरिट्ठइं मणि चिंतियइं विमाणि बइट्ठइं ।
वरपल्लंकसिज्ज संचारिवि चंदप्पहु जिणवरु जयकारिवि ।
खयरिं भविसयत्तु सइं पेसिउ मउअतूलिपल्लंकि निवेसिउ ।

१ A corrected into चमचमंतवारण' २ B तक्कइ

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घत्ता। तो चिंतियमित्तु विविहकिरणमणिवेयडिउ।
उप्पमिउं विमाणु फरहरंतु गयणहो चडिउ ॥ ५ ॥
चडिउ विमाणु गयणि मणिजोएं जहिं सा तहो जणेरि सहुं सोएं।
अच्छइ मरणपइज्जइं संठिय मुणिवरवयणाएसपरिट्ठिय।
दियहइं तीस गयइं चिंतंतिए अणुदिणु पुत्तागमणु सरंतिए।
आइय सियपंचमि वइसाहहो दरिसियपुज्जमहिम जिणनाहहो।
सुव्वयकमलमहासिरि संतिउ रयणि गमंति वेवि जग्गंतिउ।
छुडु छुडु तइयउ पहरु समायउ कमलइं छड्डिउ मणि उम्माहउ।
दुहु वल्लहविओइ अवहारिउ परलोयहो दिढु चित्तु समारिउ।
[1]मउलिय मुणिवयणहो माहप्पि खोहिय सुव्वयावि सवियप्पि।
एत्तहिं मुणिवरवयणु न चुक्कइ एत्तहिं खलु अवसाणहो ढुक्कइ।
एहइं विसमकालि संपत्तइ सुहिसयणहं रणरणइं महंतए।
तो उज्जोउ करंतु नहंगणि झत्ति विमाणु पडिउ घरपंगणि।
घत्ता। तं पिक्खिवि तित्थु नट्ठ लोय विंभयभरिय।
पंकयसिरि सावि जिणु सुमरंति समोसरिय ॥ ६ ॥
घरपंगणि पंकयसिरि धावइ अज्जिय जिणवयणइं परिभावइ।
भविसयत्तु धणु घरि संपेसइ माणिभद्दु पियवयणइं भासइ।
सुव्वय विहिंमि जाम नवकारिय तो सविलक्खइं सन्न समारिय।
हलि हलि कमलि कमलि किं धावहि पुत्तहो वयणु काइं न विहावहि।
तं निसुणिवि रहसेण पधाइय हरिसिं नियसरीरि न माइय।
सरहसु दिन्नु सणेहालिंगणु निवडिवि कम कमलहि थिउ नंदणु।
मुहदंसणु अलहंतइं नयणइं अंसु मुआइयाइं जिह रयणइं।
लेवि सहत्थि सइं उट्ठाविउ नयणहिं मुहदंसणसुहु पाविउ।
किर आसीस देइ सुहवरिसिं ताम निरुद्धवाय अइहरिसिं।
उच्चल्लिवि मुहकमलु निउंजइ सन्नइं पवरासीस पउंजइ।
निम्मच्छणउं करिवि नियपुत्तहिं वहइ खीरु चउवीसहिं सुत्तहिं।
सुहमंगलजलकुंभ सम्वारिय दहिदुव्वक्खय सिरि संचारिय।
चंदणवंदणाइं मंगल्लइं एम सइंमि कीयइं सुमहल्लइं।
भविसिं माणिभद्दु संभालिउ बहुपरिमलकुसुमहिं ओमालिउ।

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1 B मउलियछड्डुं ज्ञुणिवरमाहप्पे

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घत्ता । संपेसिवि जक्खु भवणि वियणु एक्कंतु किउ ।
सुहु कुसलु भणंतु भविसु जणेरिहि पुरउ थिउ ॥ ७ ॥
तो आसीस देवि पियवायए अक्खिउ कुसलु सवित्थरु मायए ।
अज्जु कुसलु बहुसोक्खहं साइउ जं तुहुं महु घरपंगणि आयउ ।
तं चिंतविउ आसि तउ अंगहो जं निवडउ दुज्जणहो दुसंगहो ।
महुंमि सरीरि जीउ सविसेसिं रक्खिउ मुणिवरवयणाएसिं ।
अन्नुमि तउ विओइ संजमनिहि सुअपंचमि मइं लइय महाविहि ।
जंपइ भविसयत्तु परिपुंगलु होसइ रिद्धिविद्धिसुहमंगलु ।
पुच्छइ निहुअसमासपडायउ बंधुयत्तु किं इत्थु परायउ ।
अक्खइ जणणि तासु सव्वायहो वट्टइ मासु इक्कु घरि आयहो ।
तेणवि अतुलु महाधणु आणिउ राएं पउरसहिउ सम्माणिउं ।
घत्ता । अण्णुमि जणि घोसु सुम्मइं आणिय तेण तिय ।
तहि वन्नइं लोउ कावि अणोवमरूवसिय ॥ ८ ॥
अण्णुवि जणि अच्चरिउ पंयपइ नवि केणवि समाणु सा जंपइ ।
नउ विहसइ नउ तणु सिंगारइ नउ लोयणहं अंसु विणिवारइ ।
अच्छइ पडिय गरुयउव्वेवइ जणु संदेहु करइ जीवेव्वइ ।
तहविहु तह विवाहु आरंभिउ तेण सयलु पुरुलोउ वियंभिउ ।
सुहमंगलजण जणियायल्लहो आयरु अज्जु अत्थि तहु तिल्लहो ।
तो पच्छन्नपवित्ति समारिवि निययजणेरि समासइ वारिवि ।
अप्पुणु गउ राउलहो तुरंतउ पाहुडु रयणकिरणदिप्पंतउ ।
नेवि समप्पिउ नरवरनाहहो पियसुंदरि महएवि सणाहहो ।
तेणवि सो सविसेसिं जोइउ रयणनिहाणु जेम अवलोइउ ।
पभणिउं साहिलासु किं किज्जउ भणइं कुमारु विणयवयणिज्जउ ।
देव इत्थु तउ नयरि न एणवि महु संबंधु अत्थि सहु केणवि ।
सो पिक्खिव्वउ पइं मज्झत्थि जोइवि गुणदोसइं परमत्थि ।
घत्ता । तो जंपइ राउ एत्तियमित्ति किं गहणु ।
तउ मग्गिउ देमि अन्नुवि नीसंदेहु भणु ॥ ९ ॥
तो जाणिवि नरिंदु सुपसाइउ पुणरवि भणइं कमलसिरिजायउ ।
जइ पहु महु पसाउ अणुवल्लहि तो पइ सारवारु मोकल्लहि ।
तं निसुणेवि तुरिउ साणंदिं तक्खिय नियपडिहार नरिंदिं ।

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एयहो नरहो विणयनयवंतहो न करिव्वउ निरोहु पइसंतहो ।
तक्खणि गउ कुमारु पणवेप्पिणु अच्छिउ तणु पच्छन्नु करेप्पिणु ।
मामहु मंदिरि जणु संभासिवि पणविवि किउ संकेउ समासिवि ।
जणणिए वुत्तु पुत्तु दिहिगारउ तुह पिउहरहो आउ हुक्कारउ ।
आणिय जा कुमारि बधुयत्तें तहो तिल्लायरु अज्जु पैयत्तें ।
किं तहिं जामि किं त नउ गम्मइं तो विहसंतु भणइं सुंदरमइ ।
घत्ता । तउ अक्खमि माए वट्टइ इत्थु महल्लह ।
रक्खेव्वउ गुज्झु जाम पईसमि रायसह ॥ १० ॥
तं निसुणेवि जणणि आहल्लिय परिपुच्छइ हरिसंसुजलोल्लिय ।
मइं सहु पुत्त गुज्झु नउ किज्जइ जं वित्तउ तं सव्वु कहिज्जइ ।
भणइं कुमारु वयणि दिढु होज्जहो मं बाहिरि जणि घोसु करिज्जहो ।
एह कुमारि लोइ जा सुम्मइ जाहि विचित्तरुवि जणु घुम्मइ ।
ताहिं विवाहु जाहिं आरंभिउ जाहिं कज्जि पुरुपउरु वियंभिउ ।
सा महु घरिणि तुम्ह वहुआरिय एण खलेण हरिवि संचारिय ।
जं पइं वुत्तु आसि विन्नासिं तं जि एण सचविउ हयासिं ।
चिरु हउं घल्लिउ एण वणंतरि दुसहसीहसद्दूलभयंकरि ।
जहिं माणुसु सुविणे वि न दीसइ जहिं धीरहं मि चित्तु भय भीसइ ।
घत्ता । जहिं धूमंधारि सूरु न दीसइ नवि गयणु ।
तहिं असरणि रन्नि मइं संभरिउ तुम्ह वयणु ॥ ११ ॥
तहिं वणगहणि बहलतरुतंडवि गमिय रयणि अइमुत्तयमंडवि ।
पसरि पइट्ठु गहिरु गिरिकंदरु तं लंघिवि दिट्ठउ वरपुरवरु ।
मढविहारदेउलेहिं रवन्नउं बहुधणकणयरिद्धिसंपुन्नउं ।
तहिं पइसरमि जाम भयवज्जिउ सुन्नउं तंपि गामु जणवज्जिउ ।
हिंडिउ तंपि सगेहु सराउलु वरतोरणतवंगतुंगाउलु ।
मणपरिओसकोसदरिसावणु पायडपउरभंडभरियावणु ।
तहिं धवलामलकेवलवाहहो दिट्ठु भवणु चंदप्पहनाहहो ।
तहिं थुइ करिवि जाम खणु अच्छमि ताम वरक्खरपंति नियच्छमि ।
सा उद्देसइं सुहिकन्नंतरि पुव्ववासि पंचमइं घरंतरि ।
अच्छइ वरकुमारि सुवियक्खण सा करि घरहि गंपि सुहलक्खण ।

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१ A पविर्त्ति २ B देवल°

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घत्ता । गउ तेण पहेण तं वरमंदिरु पंचमउ ।
आरूढु तुरंतु मणहरु सव्वु सुवन्नमउ ॥ १२ ॥
तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी ।
आयएं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ ।
जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विब्भाडिउ ।
मज्झु कुमारि एह अवइन्नी नवि पडिवन्निय मइंमि अदिन्नी ।
आइउ असणिवेउ मणि खारिउ पट्टणु सयलु जेण संघारिउ ।
तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।
किउ विवाहु महु तेण सहाएं बारहवरिस थियइं अणुराएं ।
पुणु तं मुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि ।
घत्ता । तहिं वियणि अरण्णि नियकुलमग्गि अहिट्ठियइं ।
जिणधम्मरयाइं बिण्णिवि दियहं केवि ठियइं ॥ १३ ॥
तहिं जि सोवि बधुयत्तु परायउ हिंडिवि निद्धणु निव्ववसायउ ।
बहु निंदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु [illegible]राणउं ।
पुणरवि छिद्दु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।
थिउ हउं तहिं जि वणंतरि छंडिउ पुणरवि तं जि पएसहिं हिंडिउ ।
तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।
सुमरिउ माणिभद्दजक्खेंदें तहु आढत्तु आसि चिरु इंदें ।
सरिवि पुव्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।
तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।
घत्ता । तं सुणिवि जणेरि सिरि करपल्लव धरिवि थिय ।
समसज्झसि हूअ नाइं विणिम्मिय कट्ठमिय ॥ १४ ॥
दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।
हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।
हा पाविट्ठिं जन्न विणासिउ मंछुडु कुलदेविए आसासिउ ।
हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।
हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।
हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।
हा सुन्नंगणि होइ उवद्दउ परिभमंति निसियरिउ रउद्दउ ।

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१ B सिरु करपल्लवि

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हा पर बंधुयत्तु महु सज्जणु जेण पुत्त तउ नै किउ विमद्दणु ।
ताहिवि साहु साहु कुलवहुअहिं सीलचरित्तगुणंतरनिहुअहिं ।
जा एवड्डु कज्जु थिउ झंपिवि पइहरि दुव्वावरणु वियप्पिवि ।
नयरिलोउ पर सुक्खइं माणइं खलहं पवंचु माइ को जाणइं ।
एम करेवि सुइरु कूवारउ पुणु पुणु सिरु चुंविउ सयवारउ ।
भविसयत्तु विहसिवि उल्लावइ अम्मि गहिल्ली हूई नावइ ।
घत्ता । सिंगारहि सोह मइलहि माणु समच्छरहो ।
लइ पाणिउं देहि परिहवदुक्खपरंपरहं ॥ १५ ॥
एम भणिवि परिओसियगत्तिं दरिसिउ जणणिहिं पुलउ वहंतिं ।
आणिउं जं तहो नयरहो होंतउ वत्थाहरणु रयणुपजलंतउ ।
जं नउ चडइ अंगि सामन्नहो अह कुरुजंगले वि नउ अन्नहो ।
जं कयकोऊहलु अमरिंद वि जं सोहग्गरासि जणविंदि वि ।
तं दक्खविउ जणणि आणंदिवि उहयकरिहिं पयजुवलउ वंदिवि ।
पहिरि माइ इउ तुज्झु जि जोग्गउ सयणविंदि पयडावियभोग्गउ ।
तं पिक्खेवि जाउ सुहसंगउ कुंकुमेण उव्वट्टिअअंगउ ।
पुणु वि जक्खकद्दमिण पसाहिउ तिलउ समारिवि दप्पणु चाहिउ ।
अहरइं दिन्नु मलिवि अलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।
घत्ता । नियपुत्तविढत्तु पिक्खिवि अतुलु महाविहउ ।
वट्टिउ सिंगारु पइपरिहउ परिहरिवि गउ ॥ १६ ॥
कमलइं पुत्तपयावफुरंतिए लइउ दिव्वु आहरणु तुरंतिए ।
बद्धु कडिल्लि अलक्खियनामउ उप्परि पीडिउं रसणादामउ ।
मुक्कउ किंकिणीउ नउ संकिउ भरिवि रयणकंचुवउ तडक्किउ ।
मुद्धमरालजुयलि किउ छन्नउं कंबु कंठकंदलिए रवन्नउं ।
पीणघणत्थणमंडल हारिं सिरु धम्मिल्लकुसुमपब्भारिं ।
कन्नहिं कुंडलाइं आइद्धइं उप्परि वेढियाइं पहचिंधइं ।
पूरिउ रयणचूडु मणिवलयहो दिन्नइं केऊरइं बाहुलयहो ।
अंगुलीउ मणिमुद्दावत्तउ वीसहिं अंगुलीहिं पक्खित्तउ ।
पय मैणिबद्धय नेउरजुवलउ सुहसंजवियमहुररवमुहलउ ।
जंघाजुयलि रयणपज्जत्तउ कडियलि रसण कणयकंडिसुत्तउ ।

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१ B कियउ विमद्दणु २ A मणिबद्धहिं

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मुहि मणिचूडहो कंकणजुयलउ सोहिउ अद्धहारि वच्छयलउ ।
एमाहरणु लेवि सविसेसिं थिय नंदणहो नियडि परिओसिं ।
घत्ता । पिक्खेविणु ताहि अंगइं मयणुक्कोवणइं ।
रइलद्धरसाइं थिउ विणिवारिवि लोयणइं ॥ १७ ॥
नज्जइ पुणुवि ताहि सुहियंतरु अज्जवि एउ कज्जु दुत्तरतरु ।
वरतियविहउ जइवि अम्हारउ तो वच्चइ पवंचु वड्डारउ ।
एवहिं एउ पउरु दरिसेविणु लेव्वउ रायंगणि पइसेविणु ।
जाहि ताहिं दरिसहि सुहिसंगउ सहुं दुज्जणहं चविज्जहि चंगउ ।
इह लइ नायसुद दिहिगारी ताहि समप्पहि पाणपियारी ।
तो संचल्लि करिवि दिहि देहहो गय मल्हंति महासइ गेहहो ।
नायरजणमण संखोहंती थियमंथरचिरलील वहंती ।
दिव्वाहरणविहूसियदेही किं सा होइ न होइ व जेही ।
विज्जुलकंतिसमुज्जलदित्ती निययजायववसायसइत्ती ।
आयल्लउ जणंति पइपरियणि झत्ति पइट्ठ सवत्तिहिं पंगणि ।
घत्ता । तरलावियनित्त सारभूअ वरजुवइजणि ।
पिक्खेविणु पत्ति घणवइ विंभिउ निययमणि ॥ १८ ॥
कंतिहिं तणिय कंति पिक्खंतहो माणु मरट्टु गलिउ वरइत्तहो ।
चिरविलसियइं विचित्तपयारइं सुमरिवि नेहनिरंतरसारइं ।
पिक्खिवि तहिं लावन्नु विसेसिं खुहिय सवत्ति समुज्जलवेसिं ।
उवलक्खिउ चित्तंतरि भंतिए आयउ भविसयत्तु विणु भंतिए ।
एहाहरणसोह सिंगारहो दीसइ कुरुजंगलिवि न अन्नहो ।
अन्नुवि वयणु सुट्ठु सुपसत्थउ मंछुड्डु सोवि जाउ सकलत्तउ ।
एउ चिंततिहिं माणु कलंकिउ तं पिक्खिवि परिवारु वि आसंकिउ ।
पुणु धणवइहिं वयणु अवलोइउ पुणुवि सवत्तिहिं समुहुं पलोइउ ।
घत्ता । मणि संक पइट्ठ मइलिउ चित्तु सदुल्ललिउ ।
हुअ सामलछाय दाइयजणहो गव्वु गलिउ ॥ १९ ॥
दिन्नु सरूवइं उच्चु वरासणु किउ घणवइण कुडिलसंभासणु ।
जइवि सवत्ति समिद्धु न रुच्चइ तो निरु नीसंदेहु न मुच्चइ ।
कमलइं न किउ वयणु अवलेविं पहउ कडक्खु पक्खु विक्खेविं ।
वुत्तु सरूव विवज्जियसंकउ दरिसहिं कुलवहुयहिं मुहपंकउ ।

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भणइं सवत्ति काइं तहो दीसइ नउ आलवणु करइ नउ वियसइ।
सा केणवि माणुसिण न कुप्पइ जइ परचारु लहइ तह जंपइ।
तं निसुणेवि वयणु विहसंती वहुअहिं समुहं चलिय मल्हंती।
ताएं जि दूरहो जि परियाणिय दिव्वाहरणविसेसिं जाणिय।
उट्ठिय समुहुं करिवि पणवाइउ पुच्छिय तुडु पुत्तु किं आयउ।
घत्ता। परिहासइं ताहिं करिवि सन्न हियवउ भरिउ।
पुणु वालिवि दिट्ठि बद्धमुट्ठि पच्छन्नु किउ॥ २०॥
तं निसुणिवि जुवईयणु हल्लिउ किउ विंभउ अवरुप्परु वोल्लिउ।
भणइं सरूव एउ तउ सिद्धउ जं किउ वयणु पणामसमिद्धउ।
जंपइ कावि अयाणियकरणिं तोसिय वहु अनवल्लाहरणिं।
अन्नइं वुत्तु जाउ निरु चंगउ जं परिओसिउ वहुअहिं अंगउ।
अन्न भणइं उच्छविण वहुत्तिं आयरु तिल्लि करहु सुमुहुत्तिं।
अन्नहिं समुहु समासिउ मुद्धइ किं किज्जइ विग्गोवउ सुद्धइ।
ताइंवि पंगुरणहो अब्भंतरि लाइउ तिल्लु हसिवि चित्तंतरि।
अन्निं तहिं पंगुरणु विवत्तिउ दिट्ठउ चिरु कररुहवणपंतिउ।
अन्नइं अहरउ नयणकडक्खिउ अन्निंवि हसिवि अन्नहो अक्खिउ।
अन्नइं वुत्तु निहालिवि अंगउ आयहो कहिंमि तिल्लु चिरु लग्गउ।
घत्ता। मुहि अंचलु देवि हसइ समुब्भडु तरुणियणु।
लइ लायहो तिल्लु वालहिं उब्भंखरिउ तणु॥ २१॥
अन्न भणइं मं हसह वराई मं कुण मच्चइ सुत्त वराई।
अन्न भणइं नियकज्जविहुल्ली विणु सुत्तिं किय गलि कंचुल्ली।
अन्न भणइ मं करह विहासइं को जाणइं विएसपरिहासइं।
मंछुडु तहिं दीवंतरनारिहु सव्वहु एहावत्थकुमारिहु।
अन्न भणइं पच्छन्न समारहु उब्भडवयणवासु अवहारहु।
तं निसुणेवि वहुग्गुणसुअइहिं किउ पच्छन्नु महंतरजुवइहिं।
लाइउ तिल्लु सुमंगलसद्दिं वहु संघट्ट जुवइ आणंदिं।
गय कमलसिरि पासि नियपुत्तहो कहिउ सव्वु अणुराइयचित्तहो।
एत्थंतरि नयविणयनिउत्तहो चिंतंतहु धणवइवणिउत्तहो।

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घत्ता। सुवियप्पनिरोहिं मणु संवरणायारि थिउ।
नवकारिवि नाहु नवमउं संधिपवेसु किउ॥ २२॥

नवमः सन्धिः

रायंगणि गंपि पयडिवि दुट्टहो दुच्चरिउ।
तं निसुणहु जेम भविसयत्ति जसु वित्थरिउ।
दाइयदुप्पवंचु आयन्निवि माणकसायसल्लु मणि मन्निवि।
हरियत्तहो संकेउ समासिवि कमलदलच्छि लच्छि संवासिवि।
नियजणेरिवयण संपेसिवि पुव्वावरसंकेउ गवेसिवि।
बहु नवल्ल पाहुडइं समारिवि चंदप्पहु जिणवरु जयकारिवि।
निग्गउ वणिवरिंदु पहुवारहो भडथडनिवहविसमसंचारहो।
जहिं गय गुलुगुलंति पिहु जंगम हिलिहिलंति तुक्खार तुरंगम।
जहिं मंडलियसक्कसामंतहं निवडइ कणयदंडु पइसंतहं।
गलइ माणु अहिमाणु न पुज्जइ नियसच्छंदलील भउ जुज्जइ।
जहिं अब्भोट्टजट्टजालंधर मारुअटक्ककीरखसबब्ब[illegible]।
मरुवेयंगकुंगवेराडवि गुज्जरगोडलाडकन्नाडवि।
इयएमाइ अउव्व वसुंधर अवसरु पडिवालंति महानर।
घत्ता। सामंतसएहिं जं सेविज्जइ रत्तिदिणु।
तं रायदुवारु पिक्खिवि कासु न खुहइ मणु॥ १॥
तं भडथडवमालु आसंघिवि तिन्निवि सीहवार गउ लंघिवि।
दिट्ठु नरिंदत्थाणु दुसंचरु सावलेवनरनिवहनिरंतरु।
नरवइ सव्वावसरपरिट्ठिउ दिट्ठु कणयसिंहासणि संठिउ।
परिमिउं निविडतिविहपरिवारिं जहिं ओसासु वि नउ सिंगारिं।
तं अत्थाणु अलीढइं लंघिउ पुणु पहुपायमूलु आसंघिउ।
करिवि पणाउ पणयसिरकमलिं पाहुडु पुरउ समप्पिउ अमलिं।
किउ सम्माणदाणु संभासणु सइं राएं देवाविउ आसणु।
चामरगाहिणीउ अवलोइउ पहुपरिवारु सयलु आमोइउ।
घत्ता। तो भणइं नरिंदु करहि वयणु संखेवगउ।
सो आणमि इत्थु जेण समउ संबंधु तउ॥ २॥

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमीफलवण्णणाए भविसदत्तहत्थिणापुरप्पवेसो णाम णवमो सन्धी परिच्छेओ सम्मत्तो॥

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तो करकमलकयंजलि हत्थें पहु विन्नविउ विणयसुकयत्थें।
पुरपउरालंकारनियत्तें धणवइ कुक्कावहो सिउ पुत्तें।
तं निसुणेविणु वयणु कुमारहो लहु आएसु दिन्नु पडिहारहो।
पहुआएसिं सोवि पधाइउ धणवइ पुत्तसहिउ निज्झाइउ।
आवहु पउरु लएविणु सारउ राउलि अत्थि तुम्ह हक्कारउ।
वाइउ कोवि आउ सुनिबद्धउ तहु तुम्हहं समाणु संबंधउ।
पभणइं रायसिट्ठि अविसन्नउं अम्हहं निरु विवाहु आसन्नउं।
राउलि पउरकम्म संखेव्वउ वित्तइ पाणिग्गहणि करिव्वउ।
तिं वयणिं विणियत्तु अखेइउ वयणु गंपि नरवइहिं निवेइउ।
सिट्ठि विवाहारंभि समाउलु न सरइ खणु वि सरंतहो राउलु।
घत्ता। तो वयणु फुरंतु भविसयत्तु विन्नवइ पहु।
पइसंतहो इत्थु फुसमि विवाहारंभु तहु ॥ ३ ॥
तं निसुणेवि चमक्किउ राणउं पहु आएसु सकक्खडमाणउं।
पेसिउ कुरुडु समच्छरु दूवउ सोवि ताहं आसन्नीहूवउ।
धणवइ सयलु कज्जु आमिल्लहो सहुं पउरिं राउलि संचल्लहो।
तं निसुणेवि सिट्ठिं आहल्लिउ कक्खडवयणवियप्पिं सल्लिउ।
सम्माणिवि दूवउ बइसारिउ अप्पुणु बंधुयत्तु ओसारिउ।
दीसइ कारणु किंपि असारउ अइकक्खडु राउलि हक्कारउ।
जइ परएसि किंपि किउ कुच्छिउ तो कहि करहं कज्जु को णच्छिउ।
पइसिवि राउलि समउ सहायहो पहु परिओसहुं लग्गिवि पायहो।
घत्ता। फुडु कारणु किंपि महु नियमणि उप्पन्नु भउ।
एहइं दूएण नउ हक्कारिउ कहिंमि हउं ॥ ४ ॥
तं निसुणिवि परिचिंतइ दाइउ पंचहं सयहं मज्झि को वाइउ।
जंपइ मम्मच्छेय सहुं राएं कवणु गहणु महु तेण वराएं।
ढुक्कमि तेण समउ इक्कंतरु इउ चिंतंत दिन्नु पडिउत्तरु।
चंगउ वयणु तुम्ह परिपुच्छिउ मइं परएसि काइं किउ कुच्छिउ।
घरि अप्पणइं ताम कलि किज्जइ पच्छइ पुणि राउलि पइसिज्जइ।
पंचहिं सयहिं समउ जंपंतउ तेण समाणु गणंति विढत्तउ।
कोवि राउलि पइट्ठु पहु रंजिवि वंछइ तं सम्माणु विहंजिवि।

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१ B चवंति

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जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पइसिज्जइ ।
कवणु गहणु किर एहिं वरायहिं काउरिसहं अइट्ठपडिवायहिं ।
भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं परम्मुहुं ।
घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावहु ।
घत्ता । तो भणइं पुरेसु वट्टइ ताम एउ करहु ।
रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥
तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ ।
गउ राउलहो गरुयसंखोहिं असुणियकज्जाकज्जविबोहिं ।
सहुं पुत्तिं पहुपुरउ परिट्ठिउ साहंकारु वि सारु अणिट्ठिउ ।
थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्नु करेविणु ।
वणिवरु पणयसगग्गिरु जंपइ आसंघइ राउलइ समप्पइ ।
जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं किज्जइ ।
कज्जारंभि मणोरहवंतए किज्जइ विग्घु पिसुणि प[illegible]ए ।
विहसिवि बंधुयत्तु पडिवक्कइ अम्ह रिद्धि जो सहिवि न सक्कइ ।
सो पच्चक्खु पुरउ बइसारहि सुदिढवयणसंकडि पइसारहि ।
किउ पेसुन्नु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सीसिं ।
घत्ता । हुंकारु मुएवि भविसु परिट्ठिउ तहो समुहुं ।
इहु सो पडिवक्खु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥
तो हुंकारु करेवि सुनिब्भरु जोवइ समुहु जाम बहुमच्छरु ।
ताम्व कुमारहो वयणु नियच्छिउ झत्ति विलीणु लिहिवि नं पुच्छिउ ।
लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइं माणकलंकिउ ।
नउ पडिवयणु करइ नउ पणवइ मउलियवयणकमलु थिउ धणवइ ।
राएं पंच वि सय हक्कारिय कोक्किवि नियडि पुरउ बइसारिय ।
तेहिंवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइवि ।
पच्चारिय सयलवि भूवालिं अहो किं तुम्हि गिलिय कलिकालिं ।
मुहि सरलहं अब्भंतरि घोरहं दीसइ तुम्ह चरिउ जं चोरहं ।
पहुवयणिं अणिओयणिउत्तहं पासेइउ सरीरु वणिउत्तहं ।
घत्ता । हुइ छायाभंगि थोरपलंबुब्भियभुइण ।
पियवयणु चवेवि मं भीसिवि धणवइसुइण ॥ ७ ॥
देव देव एयहं अविहायहं न करिव्वउ अवराहु वरायहं ।

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जामहिं पहु अवहिएं परिसक्कइ तामहिं भिच्चु धरेवि न सक्कइ।
तो पुच्छिय पियवायएं राएं तेहिंमि कहिउ सयलु अणुराएं।
पुरउ परिट्ठिय बिन्नि महंतर तेहिं निवेइय वाय निरंतर।
अहो रायाहिराय परमेसर अम्हइं कुलि जाणिज्जहं वणिवर।
सुअउ न सुणहं न दिट्ठउ देक्खहं किम एवड्डु वयणु तउ अक्खहं।
जं किउ एण कम्मु अवियारिउ तं जणवइलज्जणउं निरारिउ।
पियरितुल्लु जो बंधउ वुच्चइ सो किम्व वणि वंचेविणु मुच्चइ।
तहिंमि एहु पुन्नहिं न समत्तउ हुउ सकलत्तु महासियवंतउ।
घत्ता। अम्हइंमि भवंत निद्धण निव्ववसाय हुअ।
गय तं जि पएसु दुम्मण दुम्मारुएण धुअ॥ ८॥
तं पियवयणु चवंतहो आयहो खमिउं एण बहुविणयसहायहो।
णियसज्जणसमिड्डि दरिसाविय पंचवि सय भोयणु भुंजाविय।
सम्माणिवि परिहाविय वत्थइं निययधणहो भरियइं वोहित्थइं।
पुणरवि सअणु तहिं जि घल्लेविणु आयउ अतुलु महाधणु लेविणु।
अह पहुपुरउ एउ किम्व सीसइ छेयंतरि पेसुन्नउं होसइ।
बिन्निवि तुहं मणनयणाणंदण कमलाएविसरूवहि नंदण।
होसइ तं जि तेम घरि तुम्हहं वज्जदंडु निवडेसइ अम्हहं।
तं निसुणिवि विहसिउ नरनाहिं पियसुंदरिमहएविसणाहिं।
बालउ वरविलयहिं अवलोइउ सव्वें पहुपरिवारिं जोइउ।
घत्ता। आलिंगिउ लेवि राएं नेहनिरंतरिण।
अद्धासणु दिन्नु पुव्वसणेहगुणंतरिण॥ ९॥
पुणु पुणु पहु दरिसइ नियलोयहो अहो नवल्लु पडिवाइउ जोअहु।
एहु सु धणवइपुत्तु महंतउ कमलहिंतणउं सुट्ठु गुणवंतउ।
मइं कालंतरेण नउ नायउ अहो लोयणहो दिन्नु अणुरायउ।
बालउ इत्थु एहु कीलंतउ चरियइं सुट्ठु सुहावउ होंतउ।
पोढविलासिणीहिं रुज्झंतउ एक्किक्कइं समाणु जुज्झंतउ।
बहुसियहारतार तोडंतउ सुनियत्थइं वत्थइं मोडंतउ।
सिंहासणसिहरोवरि थंतउ चुंबिज्जंतु कवोलइं खंतउ।
वड्ढिउ मामहं सालि असंगमु बहुकालहो संजाउ समागमु।
एम्वहिं करमि तेम सविसेसणु जेम कयावि न होइ अदंसणु।
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तो पियसुंदरीहिं अवलोइवि थिय नियदुहियहिं वयणु पलोइवि ।
घत्ता । तहिं काले सुमित्त राएं तासु परिट्ठविय ।
सम्माणिवि लोय नियनियनिलयहं पट्ठविय ॥ १० ॥
धणवइ बंधुअत्त रक्खाविय जणि गरुयावराह लक्खाविय ।
मंदिरि कडयमुद्द संचारिय विहडप्फड सरूव ओसारिय ।
भविसहो सयणविंदि दिहि दरिसिवि परमुच्छवि घणु हियइं पवरिसिवि।
राएं पउरुपमुहुं बोल्लाविउ तुम्हहं ऐउ कज्जु संभाविउ ।
एहु सिट्ठि पुरपउरि महंतरि आयउ चोरु छुहिवि कक्खंतरि ।
दिट्ठु तुम्हि धिट्ठत्तणु आयहो तंपि करेवि चडिउ परिछेयहो ।
मंडिवि अंगु अतुलु भयभीसहो दरिसिय विहिमि संधि नियसीसहो।
एवहिं थिय अवहेरि करेविणु जं किज्जइ तं भणह मिलेविणु ।
घत्ता । तो भणिउं समूहु सिरु विहुणइं घुम्मइं चवइ ।
अहो देखहो तुम्हि कम्महंतणिय विचित्तगइ ॥ ११ ॥
तो कारणु परिचिंतिवि भारिउ मइवंतेहिं समुहुं ओसारिउ ।
करह वयणु समवायसमुच्चइ एहइं कालि काइं पहु वुच्चइ ।
जंपइ कोवि पुराइयकम्महु अइयारिं पहु जाउ परम्मुहु ।
भविसयत्तु अहिएं सम्माणिउं सिट्ठिवि छायाभंगहो आणिउं ।
कोवि भणइं अवियाणियखत्तें अहु अजुत्तु कीयउ वधुयत्तें ।
परिण विढत्तु हरेवि असारउ किम वुच्चइ घणु एहु महारउ ।
अन्नें वुत्तु पउरमाहप्पें अईकम्महो किर काइं वियप्पें ।
एवहिं वयणु किंपि तं वुच्चइ जेण सिट्ठि सहुं पुत्तिं मुच्चइ ।
घत्ता । परिचिंतिवि कज्जु एक्कायारु करेवि लहु ।
पडिगाहिविं सिट्ठि पुणु पउरिं विन्नत्तु पहु ॥ १२ ॥
थाइवि पउरपमुहुं पडिजंपइ देव देव पउरिं विन्नप्पइ ।
धणवइ कुरुजंगलि विपहाणउं तउ घरि सुट्ठु समुन्नयमाणउं ।
सो अन्नायकारि जं वुच्चइ तं पउरहो न मणाउ वि रुच्चइ ।
जइ अन्नाउ तासु मणि भावइ ता किं पुर पउरहो वि पहावइ ।
एक्कु सरीरु विभायहि हुत्तउ तिहिंमि ताहं सामन्नु विढत्तउ ।
बंधुयत्तु चोरत्तणु पावइ जइ अन्नहो घणु लेविणु आवइ ।

१ B एक्कु २ B अइकंतहो ३ B तिभायविहित्तउ

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भाइहुं पुणु अविहत्थु हरंतहं दाइयमच्छरु हियइ धरंतहं ।
निग्गहु तुम्हि ताहं न करिव्वउ परजीवावहारि जीवेव्वउ ।
घत्ता । परियाणिवि लेउ भविसयत्तु अप्पणउं धणु ।
आमिल्लहि सिट्ठि करउ पुत्तु पाणिग्गहणु ॥ १३ ॥
जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।
बइसहु भविसयत्तु बोल्लावहु अवरुप्परु संतोसु करावहु ।
तो संगिलिउ पउरु अप्पाहिवि धणवइ पुत्तसहिउ पडिगाहिवि ।
अहो अहो भविसयत्त बहुमाणउं तुहुं अम्हहं भूवालसमाणउं ।
बंधुयत्तु जं लेविणु आयउ तं धणु घरि संवरिअ विहायउ ।
जं वणगहणि खित्तु अणिओयहो तं अवराहु खमहिं पुरलोयहो ।
भणइं कुमारु कयंजलिहत्थउ महु नियजम्मु अज्जु सकयत्थउ ।
जं पुरलोएं वयणु कराविउ करहु किंपि जं मयरहो भाविउ ।
जे गय तहु सहाय ते पुच्छिवि पाणिग्गहणु करहु पडियच्छिवि ।
घत्ता । पुरु पुच्छइ तेवि करहु कज्जु जं जेम थिउ ।
तो तेहिं मिलेवि तज्जिवि दिट्ठु संकेउ किउ ॥ १४ ॥
गुज्झाचरणसीलसुनिउत्तहिं दिट्ठु समवाउ करिवि वणिउत्तिहिं ।
सुअणत्तणगुणेण जं रक्खिउ तं पि अभउ मग्गेविणु अक्खिउ ।
अहो पुरपउरि केम साहारिउ अज्जवि एहु कज्जु निरु भारिउ ।
कहिं विवाहु कहिं सुहु वधुयत्तहो कहिं निव्वुइ समवाएं गोत्तहो ।
एह वरजुवइ थाइ जा सारी सा गेहिणि भविसत्तहो केरी ।
अहो परमेसरि माय महासइ नामग्गहणि ताहि दुहु नासइ ।
काइं न वुत्तु एण दुवियप्पें तोवि न चलिय सीलमाहप्पें ।
वुच्चइ तेही नारि पइव्वय हुअ पचक्ख महाजलदेवय ।
धयवडु भग्गु भरिवि दुव्वायहो हल्लोहलिउ चित्तु संघायहो ।
झल्लोज्झल्लिउ सलिलु रयणायरि सयलुवि जणु बुड्डंतउ सायरि ।
ताहिं समासि एण साहारिउ जामहि बंधुयत्तु ओसारिउ ।
घत्ता । पणवंतइ लोइ जइ उवसमु न करंति सइ ।
तो वुड्डइं आसि हुअ सव्वहं खयकालगइ ॥ १५ ॥
एहावत्थ जाय जणविंदहो वेलाउलि उत्तरिवि समुद्दहो ।
आएं अम्हि धरिवि निरु तज्जिय थिय कुलकित्तिकलंकहो लज्जिय ।

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कहिंमि को वि काइंमि न पयासइ थिय भोयणु परिहरिवि महासइ ।
अम्हइं दुक्खु दुक्खु तन्होविय ओसहमित्तु गासु गिन्हाविय ।
आणेविणु सुहिसयणहिं दक्खिय कन्नकुमारि भणिवि जणि अक्खिय ।
पइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।
गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।
एवड्डंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।
सयणिहिं तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।
तिलमित्तुवि जइ अलियउ आयहो तो अम्हइं मिच्छित्तपरायहो ।
निसुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।
वड्डिउ गरुआवेसु नरिंदहो जोइउ समुहुं कुरुडमडविंदहो ।
ओसारेवि बेवि दिढुबंधहो अणुहवंतु फलु दुन्नयरंधहो ।
घत्ता । गयउरु सविलक्खु अंसुजलोल्लियलोयणइं ।
सुहिसयणसएहिं घरि घरि कियइं अभोयणइं ॥ १६ ॥
घरि घरि हट्टि हट्टि जणु जूरिउ भग्ग मडप्फरु हियइ विसूरिउ ।
हा विहि जाउ सुट्ठु विच्छायउ जं जम्महोवि न केणवि नायउ ।
जो राउलि पुरपउरे महायउ तासु मलित्तु केम घरि आयउ ।
जंपइ कोवि न एयहो अग्गें एउ सव्वु दुप्पुत्तहो सग्गें ।
कोवि चवइ परिवड्डियखेरउ एउ पवंचु सरूवहिकेरउ ।
भविसयत्तु बुल्लाविउ राएं सहुं माणिं वड्डियअणुराएं ।
करहि किंपि जं जुज्जइ आयहं दुन्नयदोसविडंबियकायहं ।
तं निसुणेविणु वुत्तु कुमारिं इउ लज्जावणिज्जु अइयारिं ।
अह अम्हहंमि एउ किं जुंज्जइ जं इउ एवड्डंतरु किज्जइ ।
घत्ता । असमंजसु कज्जु एहउ किंपि समावडइ ।
जं थोइलयंपि दुत्तरि दुप्पवंसि पडइ ॥ १७ ॥
मणमलित्तु किं कासुवि भावइ अह पुव्वकिउ कम्मु करावइ ।
जामहिं कज्जु दुसंकडि आवइ तामहिं सुअणत्तणु न पहावइ ।
दुक्करु कज्जाकज्जुवियारहं राउलु दप्पसाडु दुव्वारहं ।
जं पहुपुरउ वियारि न भंजइ तं इहरत्ति परत्तिवि छिज्जइ ।

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१ B संताविय २ B गाहाविय ३ B किज्जइ

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एवहिं मह्नु सम्माणिं जुज्जइ निक्कउ पुरपरिवाडिए किज्जइ ।
जइवि तुम्ह पहुसत्तिए छज्जइ तोवि सुंदरु जं पुरु पडिवज्जइ ।
तउ सम्माणु जइवि मइं पाविउ पुरु अवराहि जइवि संभाविउ ।
तोवि मज्झु मणु एउ न माणइं नउ सोहइ विणु पउरहो आणइं ।
न लहमि सुद्धि देहजणिगारिय विमुहिं पउरि जणणिं वंधारिय ।
हसइ नरिंदु पलंबियसाडहं सुहियउ होइ पवंचु किराडहं ।
न चवहिं किंपि अणुज्जुअवित्तिहिं न चलहिं एउवि इक्कु विणु निचिहिं ।
घत्ता । मुणिवड्ढनिओइ इहपरलोयविसुद्धमइ ।
धणवालवि होवि न करहिं खणुवि पमायमई ॥ १८ ॥

दशमः सन्धिः ।

सइं चरहिं लएवि नरनाहिं पउरहो समउं ।
तं निसुणहु जेम सम्माणिउ धणवइतणउं ॥
पहुपसायपडिवन्ननिरंतरु सलहइ जाम नरिंदु महानरु ।
इत्थंतरि वरपुरिस पधाईय पट्टणि चारु चरिवि संपाइय ।
पुच्छिय कहहु केम को अच्छइ पिसुणहं काइं कासु को पिच्छइ ।
काइं कासु दुचरिउ समप्पइ घरि पच्छन्नु काइं को जंपइ ।
दुव्वावारु काइं को माणइ अइसयवंतु काइं को जाणइं ।
तं निसुणेवि कोवि चरु बोल्लिउ पट्टणु सयलु देव आहल्लिउ ।
घरिं घरि नियकम्मइं परिचत्तइं घरि घरि अंसुजलोल्लियनित्तइं ।
नयरु सबालविड्ढु थिउ सियहरि अच्छइ मिलिउ थाणि सिरियाहरि ।
कयविक्कय सरोस विब्भाडिय आवणि आवणि मुद्द भमाडिय ।
कियइं देवमंदिरइं अपुज्जइं जायइं पुरवंदिणइं अणुज्जइं ।
जंपइ सयलु लोउ इक्कमुहु हाहाकारु करइ वंकइ मुहु ।
भणिवि निविट्ठु एक्कचउ किज्जइ विणु धणवइ न नयरि निवसिज्जइ ।
जइ अवराहु खमिउं नहु राएं तो नीसरहं समउ संघाएं ।
घत्ता । तं वयणु सुणेवि आएसिउ करणाहिवइ ।

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसयत्तराजसमापवेसो नाम दसमो सन्धी परिच्छेओ । २ B पराइय

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कोक्काविवि लोय परिओसइ सच्छंदगइ ॥ १ ॥
नरवइ पउरुपमुहुं मेलावइ करहु किंपि जं तुम्हहं भावइ ।
भविसयत्तु सव्वइं अवगन्नइं पउरहोतणउं वयणु परिमन्नइं ।
एवहिं एयहो संति समारहो सहुं सयणिहिंमि दिहि पइसारहो ।
तं निसुणिवि पुरपमुहिं वुच्चइ देवसिट्ठि सम्माणिवि मुच्चइ ।
भविसयत्तु नियकुलि पइसारहो बंधुअत्तु बंधिवि नीसारहो ।
सो खलु पावकम्मु मयमत्तउ कुलकंसणु दुव्वसणासत्तउ ।
अहरइ जासु विणासियधम्महो सो अणुहवउ फलइं दुक्कम्महो ।
तासु विडंबणाइं जं किज्जइ तेण पउरि कोवि न दूसिज्जइ ।
जं पुणु धणवइ बंधण पावइ एउ देवपट्टणहो न भावइ ।
घत्ता । मिल्लेविणु सिट्ठि पुज्जहि भविसयत्तु भवणि ।
नवि अन्नि देव दिहि संपज्जइ पउरयणि ॥ २ ॥
जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।
एत्थंतरि करमउलि करेप्पिणु भविसयत्तु विन्नवइ नवेप्पिणु ।
अहो नरवइ नरिंदसयपरिमिय अहो पुरि पउरलोइ सुहकम्मिय ।
अन्नुवि किंपि जाम्व न विसप्पइ ताम्व य तुम्ह पुरउ विन्नप्पइ ।
तं नवि संविहाणु हयगीवहो जं संभवइ नाहिं जगि जीवहो ।
अडसरीरु लोइ जो सज्जइ जहिं एरिसउ सोवि पडिवज्जइ ।
तहिं अन्नहो किर को वीसासउ चंचलु नेहु पियम्मु असासउ ।
एह कुमारि भणिवि जा उत्ती अम्हहं जइवि आसि कुलउत्ती ।
मज्झि समुद्दहो जइवि न भुंजिय पंचहं सयहं जइवि मणि रंजिय ।
जइवि कोवि गुणदोसु न नज्जइ तोवि नाहिं महु मणु पडिवज्जइ ।
दुम्मइदोसविडंबियकायहो निवसिय तीस दिवस घरि आयहो ।
कल्लइं जणु जंपणउं करेसइ कुलहं कलंकसंक वियरेसइ ।
आणहुं ताम सावि सहमंडवि बोल्लावहो महल्ल तिय तंडवि ।
करहु परिक्ख कावि जा जुज्जइ घरि संगहमि सीलि जइ पुज्जइ ।
अह खंडियचारित्त पियम्महो तो अणुहवउ फलइं नियकम्महो ।
घत्ता । तो पउरयणेण भविसहो वयणालाव थुअ ।
अहो चंदहो जोन्ह किं मइलिज्जइ दूरि हुअ ॥ ३ ॥
तो राएं जयलच्छि विलासिणि पउरिं चंदलेह पियभासिणि ।

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बेवि ताम परिचिंतियलक्खउ कज्जाकज्जवियारणदक्खउ ।
विविहवियप्पसएहिंमि गूढउ कुडिलवयणु पडिवयणअमूढउ ।
पुन्निमइंदरुंदमुहवंतउ बिण्णिवि विहिंमि ताउ आणत्तउ ।
दीवंतरहो जुवइ जा आणिय जा खलबंधुयत्ति अवमाणिय ।
ताहि गंपि मुहकमलु निरिक्खहो वयणिं वयणवियारु परिक्खहो ।
विणएं इत्थु लएविणु आवहु चरियविसेसु पउरि संभावहु ।
तं निसुणिवि जयलच्छिए वुच्चइ सरलसहावहं जइवि न रुच्चइ ।
अम्हइं तोवि पवंचु करिव्वउ सोवि तुम्हि खलु हियइं धरिव्वउ ।
विहसिवि हत्थुत्थुल्लिउ राएं विहसिउ तं जि पउरसंघाएं ।
मल्हंति बिन्निवि संचल्लउ मयपरिमलगंजोल्लियगत्तउ ।
कीलंतहं तं भवणु पईसिवि दिट्ठ जुवइपरियणु मं भीसिवि ।
हे जुवाणजणमणविद्दारणि पुरु संदेहि चडिउ तउ कारणि ।
मुहइ तुज्झु गउ छेयहो माणउं लइ जोयहि दप्पणु अप्पाणउं ।
माणिणि माणि तरुणु कुसुमाउहु वलिवि न दिट्ठु कज्जु विवरामुहु ।
बंधुअत्तु राएं सम्माणिउं भविसयत्तु जणि भग्गहो आणिउं ।
जइवि तुज्झ चिरु आसि पियल्लउ परिहरि तोवि तासु आयल्लउ ।
अह तउ पक्खवाउ तउ तंडवि तो करि वयणु गंपि सहमंडवि ।
घत्ता । तो पढमउं ताहिं सव्वंगइ रोमंचियइं ।
पुणु झसिवि गयाइं नाइं विसाएं खंचियइं ॥ ४ ॥
तं निसुणिवि चिंतवइ महासइ माइ कज्जु विवरेरउ दीसइ ।
अह एहउ जि किन्न संभावइ जं महु करइ तं जि जणु थावइ ।
लइ पइसरमि पउरजणविंदहो वयणु करमि अत्थाणि नरिंदहो ।
अवसरु अत्थि मरणसंकेयहो जइ पइज्ज निव्विडइ न छेयहो ।
खेविउ एत्तिउ कालु पियासइं एवहिं लज्जाकज्जु विणासइ ।
इउ चिंतंति वियक्खणजुवइहिं ओलक्खिय उवलक्खणसुअइहिं ।
न किउ वयणु संचलिय मडक्कइ पइपरिहवदुव्वयणचडक्कइ ।
घत्ता । परिहरिवि निओइ ससुरजिट्ठदेवरवि सय ।
पइपरिहवरोसि विप्फुरंति पहुपुरउ गय ॥ ५ ॥
तो वेगिं जयलच्छि पधाइय सहमंडवि अत्थाणु पराइय ।
नरवइ नियड होइ आहासइ देव देव निरविक्ख महासइ ।
अम्हइं विसरिसवयणवियप्पिय आवइं निरु आवेसवियप्पिय ।

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जाम्ब न डहइ महासइ सावि अणुणह ताम परमसब्भावि ।
तहिं वयणि नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
विहडप्फड निब्भर निवडंती तं गयघडभडथड विहडंती ।
विंघणसील कामसरमुट्ठि व दुहिदुप्पिच्छ कुइयपहुदिट्ठि व ।
घोरंधार पलयघणवुट्ठि व असरिसरूव महानिवतुट्ठि व ।
फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।
सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।
भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
नवर ताहिं निच्छयमाहप्पिं जयसुंदरिसंकेयवियप्पिं ।
जयजयकारु घुट्ठु जणविंदिं विणएं आसणु मुक्कु नरिंदिं ।
सहुं अंतेउरेण पियसुंदरि खुहिय नाइं गहदुत्थि वसुंधरि ।
एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संबोहइ ।
मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।
जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
तो राएं धणवइ छड्डाविउ भविसुवि तहो कमकमलहो लाविउ ।
बंधुयत्तु सयणिहिं विणिवारिवि सहुं जणणिए नयरहो नीसारिवि ।
बिन्नि गामछेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
कमलमहासइ सियपियवयणिहिं कोक्किवि सम्माणिय सहुं सयणिहिं ।
पंचहिं सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।
पउरिं सहिउ परमपरिओसिं दियबंदिणजयजयनिग्घोसिं ।
सहुं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
घत्ता । तो कमलाएवि पुव्वखेरि अंतरि करइ ।
पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणाइं संभालइं ।
इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

१ B निब्भय

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सरसपियम्मभावि गच्छंतहं पुणु पुणु गयणमग्गु पिच्छंतहं।
ताहं विहिंमि पियसंगपियासइ नं दिणमणि अत्थमिउं हेयासइ।
घत्ता। पंडिवन्नियसारि परमनेहसब्भावरय।
मउलावियनित्त कुलवहु वरवासहरु गय॥ ८॥
तो विप्फुरियवियक्खणसत्तिए कंचणमाल वुत्तु पहुपत्तिए।
हंले सुंदरि उवसोह लहि सम्वारहो वहु रइभवणवासि पइसारहो।
उट्ठिय सा विसमउअरविलयहिं कयमुहपत्तिपसाहियतिलयहिं।
मज्जणभवणि ताहं तसु अंगिय विविहाभंगणेहिं अब्भंगिय।
वहुपरिमलजलेण संमज्जिय घुसिणुव्वत्तणेण उव्वत्तिय।
कुंचियकुरुलकेसपरियत्तिय निम्मलपरमणेहआसत्तिय।
कुंकुमरसिण पसाहिवि अंगइं परिहाविय वत्थइं देवंगइं।
वरतरुणिहिं तरलावियनयणिहिं कीलइ कामुकोवणवयणिहिं।
मुद्धहिं मयरद्धउ संचारिउ दप्पणि तोए तिलउ पइसारिउ।
रसणि अणंगु अहरि कलयज्जलु लोयणजुयलि निवेसिउ कज्जलु।
घत्ता। सिंगारिवि सोह कमलाएविहिं दक्खविय।
आसीस भणेवि ताइंवि रइहरि पट्ठविय॥ ९ ॥
सा वहु तं मणनयणाणंदिरु सहुं कंतिं पइट्ठ रइमंदिरु।
सव्वावसर जेत्थु सुहसंगहो लब्भइ रइसमिद्धि दिहि अंगहो।
चित्तु विचित्तुवि जहिं सम्माणउं जित्थु अणंगु अंगि रइ माणउं।
जं महमहइ घुसिणकप्पूरिं मयपरिमलपरिवासियदूरिं।
जहिं तंवोलकुसुम सुपवित्तइं विविहकंचिवासणहिं निहित्तइं।
जलु भिंगारि हारि मुत्ताहलु दप्पणबिंबु केलिकोऊहलु।
पवणु गवक्खि संखि हरियंदणु विंभउ नयणि वयणि परिउंवणु।
पुलउ कवोलि जित्थु पडिवज्जइ जरइ जाणु सिहिणि करु छज्जइ।
तहिं इक्कंतभवणि सुहसन्नइं बेवि तूलिपल्लंकि निसन्नइं।
घत्ता। सुमरेविणु ताएं पियविच्छोयमहादुहइं।
सविलक्खमणाइं थियइ बेवि मउलियमुहइं॥ १०॥
निब्भरु गाढालिंगणु चप्पिवि थिय उच्छंगि चडिवि मुहु झंपिवि।

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१ B समासइं २ B पडिवन्नवियारि ३ B कहि

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सुहकरि फंसि वयणु पडिवज्जइ मुहिं गलिअंसुपवाहिं नज्जइ ।
नाह बलिक्किउ माणुसलोउ जहिं एहउ खलु इट्ठविओउ ।
कहिं पुरवरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।
कहिं वीसरिय मुद्द सहुं सयणिहिं कहिं गउ तुहुं झडत्ति महु वयणिहिं ।
जिणि एवड्डु दुक्खु विसहाविउ खलदुव्वयणविडंबण पाविउ ।
एत्तिउ कालु गमिउं विणु संगिं दिणुरयणिवि डज्झंतिं अंगिं ।
दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुव्वयणहं ।
निरु लज्जावणिज्जु अविसिट्ठउ एहउ मइं न कयाइवि दिट्ठउ ।
घत्ता । अह जम्मिवि जाय दुहदुम्मणविच्छायछवि ।
मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥
तो फेडिवि वयणहो वत्थंचलु मुहि तंबोलु खित्तु बहुपरिमलु ।
फुसिवि अंसु लोयणइं सहत्थें जंपिउ पिउ वयणें सुपसत्थें ।
हे सुंदरि मं जाहि विसायहो सव्वहो मणुअ... संजायहो ।
सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्में उप्पज्जइ ।
रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।
जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।
पिए चिंतविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।
हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।
एवहिं तउ परिपुन्नमणोरह एयारसमइ हूअ महागह ।
चिरु विच्छोयकालि मुह दूसह निसुणहिं कहहि सयल पुव्वक्कह ।
तं निसुणिवि उवसमियविलक्खिम हुअ पच्चक्खदक्खउवलक्खिम ।
घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।
धणवालिं लोइ कव्वसमुच्चइ संधि किये ॥ १२ ॥

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।
निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।
दुवई । पुणरवि भविसयत्तु सकलत्तउ पहुभोवालराइणो ।

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसदत्तभविसाणरूवपियमेलाववण्णणो णाम एयारहमो संधी परिच्छेओ सम्मत्तो ।

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कोक्किवि सपरिवारु सम्माणिउं अहियमणाणुराइणो ।
महएविए सइं भविसाणरूअ जोइय जुवईयणि सारभूअ ।
दरसिवि अंतेउरि पिंडवासि पुज्जिय कुलमंगलसय निवासि ।
सम्माणिय वत्थाहरणु देवि आलत्त तिलयसुंदरि भणेवि ।
पुणु दिट्ठु कुमरु जयलच्छिगेहु पहु पभणिउं नउ सावन्नु एहु ।
दीसइ पहु पंडिउ गुणवरिट्ठु अम्हुमि महु निरु लोयणहं इट्ठु ।
देक्खेव्वउ सुउ जुअराउ जेम राएं पडिवज्जिउ तं जि तेम ।
बहुगुण परियाणिवि पत्थिवेण नियसुअ सुमित्त तहो दिन्न तेण ।
कोक्काविउ धणवइ सुहिसणाहु परिओसिं परिचिंतिउ विवाहु ।
घत्ता । जयमंगलघोसिं मणपरिओसिं तुंगगइंदि समारुहिउ ।
सुहिबंधवलोएं गरुयविहोएं भविसयत्तु नियगेहि गउ ॥ १ ॥
दुवई । चुंबिवि उत्तमंगि सकलत्तउ निम्मच्छिवि सवासहिं ।
घरि पंकयसिरीहिं अहिणंदिउ बहुमंगलसहासहिं ॥
दुम्मणमणेण उब्भंतएण नियसुएण विएसि वसंतएण ।
जिणसासणदेविउ जाइं जाइं अंतरि विविहइं ओवाइयाइं ।
चिरु कमलइं सिट्ठइं जाइं जाइं दिन्नइं पडुपडहरवेण ताइं ताइं ।
अम्हुमि भवियहं जा कामधेणु सुअपंचमि चिंतिय सुहनिहाणु ।
चिरु चिन्न आसि जा विहुरकालि उज्जमिय सावि सुहिसुहवमालि ।
जिणभवणइं पंच करावियाइं उत्तुंगसिहरसिरिगावियाइं ।
जिणहरि जिणहरि पंचंतराइं अंतरि अंतरि सिहरइं वराइं ।
दरिसिउ पंचविहु बहुपयारु वरपत्तकलसभिंगारसारु ।
जिणहरि जिणहरि न्हवणइं कियाइं जिणहरि जिणहरि दिन्नइं धयाइं ।
जिणहरि जिणहरि भावियमणेण नीसेसरयणि जग्गिय जणेण ।
घत्ता । पंचव्विहवत्थइं पंचमिसत्थइं चिंधपडायालंकियइं ।
दरिसियइं अणेयइं बहुविहभेयइं केणवि गणिवि न सक्कियइं ॥ २ ॥
दुवई । एउ एत्तिउ करेवि गुणवंतहो जिणसासणि अलंघहो ।
पुणु विणएण दिन्नु वरभोयणु चउविहसवणसंघहो ॥
जो देइ दयावरु रसहिं सुसारु दाणु तिसुद्धिविसुद्धउ ।
सो अविचलु जाणु सुरहिंपहाणु होइ सुरिंदु समिद्धउ ॥
सलोणं समिद्धं न देहे विरुद्धं वरं सालिभत्तं सुअंधं सुसिद्धं ।

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तहा देइ सुस्सारमुग्गा यवत्ता नरा पावहो जेण भोया विचित्ता ।
घयं देइ नासाय पेयं पसत्थं न सो पावए किंपि भावेण दुत्थं ।
पुणो कच्चरा पप्पडा दिन्नभेया जयं ताण को वन्नए दिव्वतेया ।
सुराईहिं दहिएहिं लित्तं पवित्तं वरं आसुरीयं सुहं देइ दत्तं ।
वरासन्नणाचारु साहूण दाई नरो सो लहुं भोयभूमीहिं जाई ।
मुणीणं मणिट्ठं गुडं सेयखंडं सया दिंतए भुंजए भोयखंडं ।
कसायंबिला तीवणा तिक्खसारा गुडेणं पि गाढा जईणं पियारा ।
सुहासेयमंडायखंडा सुअच्छा तुमं इच्छसी सग्गभोग्गाइं वच्छो ।
गुणाघारिया लड्डुआ खीरखज्जा कसारं सुसारं सुहाली मणुज्जा ।
ससत्तीए भत्तीए जो देइ दाया महीमूलसग्गम्मि सा होइ राया ।
कवित्था सुदक्खा महानालिएरा गुरू माहुलिंगा वरा पक्कसारा ।
सहारंवसंजायया भव्वअंबा अहो एवमाई करेविं अउव्वा ।
सुसाहूण जो देइ ए मच्चलोए न छड्डुंति पासं [illegible]या तस्स भोए ।
नरेणेच्छजुत्तं दहीयंपि खीरं दिढं निच्च जो देइ [illegible] सरीरं ।
रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।
मुणीणं तहा पन्नया जेहिं दिन्ना सुकप्पूरधूवेण पउरेण भिन्ना ।
तओ तेहिं पाविज्जए किन्नराणं भमंतो नहे हिंडए सुरविमाणं ।
सुहा वच्चरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।
जहा जेण दत्तं तहा तेण पत्तं इमं सुच्चए सिट्ठलोएण वुत्तं ।
सुपायन्नवा कोद्दवा जत्त माली कहं सो नरो पावए तत्थ साली ।
सिरीखंडकप्पूरएलाइं दिन्ना मुहासुद्धिहे पोप्फला जेण दिन्ना ।
भवे तस्स वाया अलीमाणयारी सुरूवेण कामो सिरी कन्नधारी ।
भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिहवरो दाणइंदो ।

घत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
भणु भाविं दिंतउ मुणिपयभत्तउ सग्गहो को न पहुत्तउ ॥ ३ ॥

दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

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१ B भोया पिगच्छा

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परिओसिउ जणु सुवियक्खणाइं कमलइं नवकमलदलक्खणाइं ।
पुणु पुव्वखेरि हियवइ धरेवि पइ वुत्तु पुत्तु अंतरि करेवि ।
तुहुं मज्झु पुत्तु हउं तुज्झ माय पहुआणइं पेसिय इत्थु आय ।
कुलमंडणु तुहुं धणवइहिं गोत्ति दिण कइवि वसिउ महुतणइं पोत्ति ।
एव्वहिं वड्ढारहिं निययवंसु कीलहि कुलसरवरि जेम हंसु ।
एत्तिउ महु दुक्खु दुआसि देहि जं तुहुं न समप्पिउ नियगेहि ।
भंडारिउ पालेव्वइ निउत्तु न समप्पइ तं तह जइ अजुत्तु ।
इय जंपिवि निग्गय घरहो देवि अहिमाणु माणु हियवइ धरेवि ।
तहिं पच्छइ सा भविसाणुरूअ संचल्लिय बहुगुणसारभूअ ।
देहि णियउ भडारिए करमि काइं अम्हाण विहिमि एकइं हियाइं ।
न हु सक्कमि सहिवि सवत्तिकूलि निवसिव्वउ मइं तउ पायमूलि ।
घत्ता । तो कमलइं वुच्चइ पिम्मसमुच्चइ को जाणइं छेयंतरइं ।
अह जइ मइं मन्नइं नवि अवगन्नइं तो तउ परिहउ नउ करइ ॥ ४ ॥
दुवई । न भुवमि पइंमि जाहं जइ तुहुवि मणि संकेउ एहओ ।
जाणमि हउं मि दुसहु को सक्कइ सहिवि सवत्तिवेहओ ।
एम्व भणेवि दोवि संचल्लउ अहरफुरंतवत्तओ ।
लीलागामिणीउ भविसत्तहो मामहु सालु पत्तओ ।
नववहुमुहनवल्लपियदंसणसुहरूवेण भासिओ ।
हरिवलयत्तगेहि विहडप्फडु जणु कोड्डेण धाइओ ।
हलि हलि पिच्छ पिच्छ मन्नरवहु कमलइं समउ आइया ।
दुहिया सुयहो सुन्ह पिक्खेविणु लच्छि मि मणि न माइया ।
ताहिवि दिट्ठि रत्त पोत्तंतरि सुएवि न कहिंमि वच्चए ।
सासुमहत्तराण पयजुयलउ करकमलेहिं अंचए ।
कोऊहलवसेण हरियत्तु वि वत्थंतरि विलुक्कओ ।
जइवि अपिच्छणिज्जु तो पिच्छमि कुलवहुवयणपंकओ ।
पढमसमागयाइं कुलवहुअहिं जं जं किंपि किज्जए ।
तं किउ ताहि तेहिं वरजुवइहिं मंगलगेउ गिज्जए ।
तो विहसेवि वुत्तु हरियत्तें पइ किउ पुत्ति चंगओ ।
जं सज्जणह मज्झि नरनाहहो कड्ढिउ नाहिं अंगओ ।
मज्झि महत्तराण न कयाइवि वंकवि वंकु वुच्चए ।

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परियाणेवि कज्जु करि एवहिं जं जं मणहं रुच्चए ।
घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु घणवइण सइ ।
परिवड्डियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥
दुवई । कुडिलसहावभावपरिवंकुडदुक्कडविसमचित्तयं ।
होंति वियक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।
किर वड्डउ इउ भूवालु इत्थु सामण्णु अन्नि गणण कित्थु ।
तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।
अहो तहोवि वयणु किउ अप्पमाणु गय घरु जंपेविणु साहिमाणु ।
एव्वहिं भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्कमि पसत्थु ।
तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।
तो सहिवि न सक्किय एक्कनारि कमलहि सहि भविसत्तहो बालहारि ।
वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।
आयहो आएं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु ।
घत्ता । जो पहु परिवारहो विक्कमसारहो सो किं अवहिए संचरइ ।
परसव्वु इच्छज्जइ जणु पडिवज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥
दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुच्चए ।
तहवि हुअ परिवाडि पिक्खेविणु जुत्ताजुत्तु वुच्चए ।
राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।
निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।
थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।
एवहिं दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।
उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।
मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।
परि तुहुंवि किंपि नउ मुणहिं मूढु अच्छहि सरूवरणरणइं छूढु ।
तहिं चरिउ कोवि नउ कहइ तुद्धु अइरेण जाइ दुव्वसणमुद्धु ।
घत्ता । मग्गेविणु सारउ दुक्कलियारउ जं तउ सो वधुयत्तडउ ।
जं वुत्तु सरूवइं अविणयहूअइं तं तहेवि मत्थइ पडउ ॥ ७ ॥
दुवई । नियघरमम्मभेयपहुलज्जिउ रंजिउ ताहिं वयणहिं ।

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१ A दुव्वयणछूढ

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भविसत्तोवि कयणि वत्थंचलु देविणु हसिउ नयणहिं।
जं हसिउ ताएं घर मम्मवेहु परियच्छिवि तातहितणउं गेहु।
लइ सच्चउ जंपइ कणयमाल हउं वंचिउ आयहिं सयलकाल।
तहिं चरिउ मज्झु केणवि न सिट्ठु सरलत्तणेण मइं नवि गविट्ठु।
लइ होउ किंपि न विणट्ठु कज्जु सामिणि सम्माणमि गंपि अज्जु।
तो वुत्तु हसेविणु कणयमाल मंतणइं तुहु मइं खित्त माल।
हरियत्तगेहि लइ जाहुं बेवि अवराहु खमावहं पिउ चवेवि।
संचल्लइ कयनिच्छउ करेवि हरिबलघरु संपाइयइं बेवि।
तेहिंमि किउ घरगमणाहिवासु जामाएं पणमिय सिरिण सासु।
मइ न मुणिउं कारणु किंपि एउ कंचणमालइं उवइट्ठु भेउ।
घत्ता। जं दुम्मइमोहिं मणिसंखोहिं जं अवगणिय तुम्ह सुय।
तं रोसु न किज्जइ मज्झु खमिज्जइ भणु पडिवज्जइ जेम धुअ ॥ ८ ॥
दुवई। तो कमलइं वलेवि अवलोइउ मुहुं कल्लाणमालहो।
कयसहिपक्खवाय परितुट्ठहिं निरुवमगइ तमालहो।
तो विहसेविणु कुवलयदलच्छि महियलु लिहंति उल्लवइ लच्छि।
लीलाविलास जामाय होंति तं जुत्तु अजुत्तु वि जं करंति।
परियाणिवि तुहुं वि सहाउ ताहिं पणएं परिओसिवि लेवि जाहिं।
जं दुक्किउ किंपि किउ पुव्वि आसि अणुहविउ ताए तं तुम्ह पासि।
ओसारिवि पुणु नियदुहिय वुत्त संवरहि माणु लइ जाहि पुत्त।
किज्जइ न माइ अइदीहु रोसु उप्पज्जइ वलिवि महंतु दोसु।
एयहो आयहो जइ न गय गेहि तो होइ अहिउ अवमाणु देहि।
जो आराहिज्जइ कयविसेसु तहो उप्पाइज्जइ नाहि रोसु।
थिय जं अवहेरि करेवि बाल तं वुत्तु समासइं कणयमाल।
घत्ता। तो ताए वियड्ढइं पगुणगुणड्ढइं सहि ओसारिवि संठविय।
नियसन्न समारिवि जणु ओसारिवि कंतहो नियडि परिट्ठविय ॥ ९ ॥
दुवई। सहि चित्तंतराइं परियाणिवि जंपइ ताहि सक्खिणा।
मा कयसावलेउ पिउ जोअइ अद्धकडक्खपक्खिणा ॥
तेणवि दरिसिवि वम्महवियारु करि धरिवि पयंपिउ सोवयारु।
माणिणि तउ इत्थु न कोवि दोसु जिम तुहुं तिम सव्वहो चडइ रोसु।
निक्कारणि मइं तुहुं निरु किलिट्ठ नयविणयसीलगुणसयवरिट्ठ।

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पइच्चरियइं चरियइं पुव्वि जाइं महु एवहिं हियउ डहंति ताइं ।
चरियालु हउंमि कम्मेण मूढु उच्चलिउ नवल्लपियम्मछूढु ।
पच्छइ पुणु कवडु करेवि ताएं मोहिउ सरूवदुट्टइं खलाइं ।
तहिं चरिउ अणुज्जुयदोस इट्ठु महु कंचणमालइं अज्जु सिट्ठु ।
कवडें मंतेविणु दुट्ठमंतु हउं ताएं खलइं दुव्वसणि खित्तु ।
एवहिं परियाणिउं मइंमि कज्जु मुइ मच्छरु मणु संठवहि अज्जु ।

घत्ता । जं मज्झु पराहवि अमुणियलाहवि सुंदरि दुहु अणुहविउ पइं ।
इय एउ मुहुत्ति पणयनिउत्ति तं फुडु जाणिउं अज्जु मइं ॥ १० ॥

दुवई । जं एमवि न दिन्नु पच्चुत्तरु वयणिहिं सघणनामहिं[1] ।
तं दुव्विसहु सहिवि नउ सक्किउ सल्लिउ कामबाणहिं ॥
तो अवलोइवि तहिं वयणभंगु पय धरिवि निवेसिउ उत्तमंगु ।
तं निएवि पसन्न महाचरित्त जंपिय हरिसंसुजलोहसित्त ।
लइ खमिउं खमिउं पुव्वावराहु पय मिल्लि मिल्लि मं करहि गाहु ।
उक्खिवइ न सक्कइ तणु तुलेवि ऊसरइ केम [illegible] पय धरेवि ।
पणवंतिहि कंठि विलग्गु हारु उत्थल्लिउ सिरधम्मिल्लभारु ।
पंगुरणिं मिल्लिउ उत्तमंगु परिचिंतिवि नाइं नवल्लसंगु ।
करजुयलउ पियभालयलि छूढु मणिचूडु कणयकुंडलिहिं गूढु ।
हलि कणयमाले कीलणपमाए विग्गुत्तएण धुत्तेण माए ।
तं निसुणिवि सावि समोसरंति दरवियसिउ काणच्छिउ करंति ।
उट्ठावइ पियवयणइं चवेवि किय घरसम्माणु पसन्न देवि ।
जंपिवि गुणदोस हियंतराइं तोसवियइं बेवि महत्तराइं ।
पुज्जिउ जामाइउ गउ निवासि बइसारिवि कंचणमालपासि ।
सम्माणिय वत्थाहरणु देवि परिओसिय बहु हियवउ भरेवि ।

घत्ता । परियणु अप्पाइवि दिट्ठि उप्पाइवि संफासिवि अहिमाणगिरि ।
सहुं कंचणमालए कुलवहुआलइं गय पइमंदिरि कमलसिरि ॥ ११ ॥

दुवई । तो मंगलसएहिं घरु आयहो ससयणकयपयत्तहो ।
चउखंधसिहरि वासहरु पसाहिउ भविसयत्तहो ॥

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१ B सप्पणामहिं

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पडिवन्नइं वियालि वरविलयहिं सिजावत्ति किय नायभोय पल्लंकतूलि सुहसंजविय ।
पच्छाइय पडिपट्टि कुंदसमुज्जलेण कणयकिरणपरिवीढें सिंचिय निचलिण ।
जा समरसंगयमिहुणह रइचड्डणु सहइ जा सुअंधमयपरिमलवासिं महमहइ ।
सा वरसिज्ज समारिवि दिन्न पडिगाहय धूववत्ति उद्दीविय दीविय कणयमय ।
पण्णु फुल्लु हरियंदणु घुसिणु समाहरिवि सजलंतरि भिंगारहं सव्वट्टउ धेरिवि ।
एम नवर वरजुवइहिं वरवासहरु किउ निसि पओसि पडिवन्नइं कुम्वरु कीलंतु गउ ।

गाथा । एवं वरवासहरं पसाहिओ साहिऊण घरवइणो ।
सामियसुअस्स पत्ती संजविया रइविहारम्मि ॥ १ ॥
तो सासुआइ सुन्हा भणियाओ चुंबिऊण भालयले ।
ए पुत्ति पिए ललिए सुहए ओ वच वासहरं ॥ २ ॥
भणियं च तओ तीए अम्मे मे रइसुहेण पज्जत्तं ।
अन्नासत्तं कंतं को सक्कइ उज्जुअं काउं ॥ ३ ॥
भणियं च पुत्ति माणं नो कीरइ विप्पिए अणुप्पन्ने ।
सुद्धे अइट्ठसलिले एमेव न मुचए खेडी ॥ ४ ॥

घत्ता । अणियंतहो कंतहो लज्ज वहंतहो माणिणि माणउं जा करइ ।
तहिं तेण जि दोसिं अंतरि रोसिं सो पिउहत्थहो उत्तरइ ॥ १२ ॥

दुवई । तं परमत्थवयणु पडिवज्जिवि चल्लिय मयणमंजरी ।
रसणादामरामरंखोलिर गय रइभवणि सुंदरी ॥
नियकंति पिक्खिवि वुन्न वुन्न परिपुच्छिय पणइणि किं विसन्न ।
परिपुन्नमणोरह तउ सुहेण इउ इत्तिउ चिंतिउ आसि केण ।
परमेसरि जा तउ चिरु मणोज्ज इह मुद्ध एह सा नायसेज्ज ।
जं विलसिउ दूसहु दुहनिहाणु तं विहिमि पुव्वकम्मेहिं जाणु ।
तं वयणु सुणेवि वरंगणाइं सविलक्खु हसिउ दुम्मणमणाइं ।
अच्छंतु ताम चिरु कीलियाइं हसियइं रमियइं सुहपीलियाइं ।

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१ B करिवि. २ B कलत्तु. ३ B पइछहेण.

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एवहिं अम्हइं माणउ विसाउ जामाइउ तुहुं राउलउ जाउ ।
सिंगारु सिज्ज संपय विचित्त अणुहवउ कइवि दियहइं सुमित्त ।
पुणु पच्छइ होसइ अवर कावि अन्नि पिल्लिव्वी अन्न सावि ।
अह्न सुहय कासु निव्वहइ माणु पत्तियइ तुम्व जो सो अयाणु ।
घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।
अंबउ परियंचिउ जइवि सुसिंचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥
दुवई । तो कंदप्पदप्पमाहप्पें आलिंगिय किसोयरी ।
पुव्वक्कयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥
महु पुणु जइ अन्नहिं कहिंमि भाउ तो जिणधम्महो बाहिरउ जाउ ।
पइं मिल्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।
अलियउ परियड्ढहि काइं माणु महु परियणि पिए पइं किउ समाणु ।
लब्भइ सहाय सम्माणु कोसु पणइणि परिणंतहं कवणु दोसु ।
जिम जिम बहु संपय होइ अम्ह तिम तिम बड्ढइ परिवारु तुम्ह ।
आलावहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ बेवि ।
पणइणि पडिवज्जइ जेम जेम दरमलिय वियड्ढि तेम तेम ।
रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।
घत्ता । एत्तहिंवि वियड्ढइं विविहगुणड्ढइं पणयरोसु उवसंघरिउ ।
धणवइसुहसेविए कमलाएविए पुणुवि पुव्वसुहसंधि किउ ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलवाहहो पय पणविवि नियभुअजुइण ।
अक्खमि सुहिविंदहो धीय नरिंदहो जिम परिणिय धणवइसुइण ॥
दुवई । सयलकलाकलावसुनिउत्तहो पुत्तहो साणुराइणा ।
धणवइ धणसमिद्धु सम्माणिवि पुज्जिउ पुणुवि राइणा ॥
वरकणयवीढु आसणु भणेवि बइसारिउ पच्चासन्नु देवि ।
अहो जं भडभिउडि जोइओसि कुरुडहं खलखुद्दहं ढोइओसि ।
आएसिउ जं महि आहणेवि लइ लेहु भरहु बंधहु भणेवि ।
तं महु म रुसिज्ज महाणुभाव तक्कालसरूविं होंति भाव ।
अह तुम्ह केम लग्गइ मलित्तु पर दुप्पुत्ति दुव्वसणि खित्तु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसाणुरूवकमलाएवीगहआगमणवण्णणो णाम बारहमो सन्धी परिच्छेओ सम्मत्तो ॥

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जं कवडु किंपि किउ तं खलेण अणुहवउ सोवि तं तहो फलेण।
एवहिं समसील समिद्ध जाय तुहुं महु न सिट्टि हउं तुम्ह राय।
तउ नंदणु नउ सावन्नु एहु कुलमंडणु रिउजयलच्छिगेहु।
चिंतिज्जइ किज्जइ तेम तेम अहियहिं पमाणहो चडइ जेम।
किज्जइ विवाहु मंगलपवित्त रिज्झउ गयउरि परिणिवि सुमित्त।
घत्ता। एयइं आलावइं ललियसहावइं चवइ जाम भूवालु पहु।
तो बहुगुणसारिं सहुं परिवारिं भविसयत्तु संपत्तु लहु॥ १॥
दुवई। अहो संवरहो मंतु किं कारणु तुंगतुरंगवाहणं।
पुरि पइसरइ संघट्टिवि बारि नवल्लसाहणं॥
जो सयलसिंधुसायरहो पालु जसु पोयणपुरवइ सामिसालु।
जो सयलकलाकलगुणनिउत्तु दुद्धरमइंदकंधरहो पुत्तु।
जो विउसवियक्खण संपहारि सो अच्छइ पहु चित्तंगु बारि।
आयउ न मुणहं केणवि छलेण तेहिंमि पइसारिउ तक्खणेण।
किउ अब्भुत्थाणु नराहिवेण अहिणउ पाहुडु अल्लविउ तेण।
अवरुप्परु कुसल करेवि तेहिं करु करहं समप्पिउ पत्थिवेहिं।
परिओसु तोसु दिहि तुम्ह देहि परियणि परिवारे नरिंदगेहि।
परिपेसणु तउ नरवइ मणेण किं कारणु किउ आगमणु जेण।
घत्ता। तो पुलयसणाहिं सिंघवनाहिं परिपुच्छिवि सहुं मंतिसउ।
अत्थाणि नरिंदहो ससुहडविंदहो अंतरि सावलेउ चविउ॥ २॥
दुवई। अहो नरवइ पणट्ठपरचक्कें तउ निरु साणुराइणा।
सुणु सव्वायरेण अप्पाहिउ जं अवणिंदराइणा॥
अहो पहु पयंडरायाहिराय पयपालणपरिवज्जियपमाय।
अणुहूयविचिहकारणकयत्थ दुव्वारवइरिवारणसमत्थ।
परिवारपउरपरियणि अथट्ट कामिणिघणथणचट्टणवियट्ट।
अहिमाणमाणगुणसावलेव पोयणपरमेसर भणइं एव्व।
मइं वसविहेउ किउ पुव्वएसु गिरिगहणु सायरंतरपवेसु।
सो नत्थि जो न महु देइ कप्पु सो नवि मइं जासु न दलिउ दप्पु।
सो नवि पहु नियसंपयवरिट्ठु खंधारिमज्झु जो नवि पइट्ठु।
हउं नवर तुद्धु एक्कहो न वंकु अच्छहि कुरुजंगलि निरवसंकु।
घत्ता। हयगयरहवाहणु इउ महु साहणु पेसहि जाम ताम उवहि।

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नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥

दुवई । नरकरितुरयजोहपाइक्कभयंकरकुरुवकालहो ।
पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥
सो नावइ अरिवारणमइंदु पंचालदेसि वट्टइ सविंदु ।
खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
अन्नुवि संदिट्ठु नराहिवेण नरवइपोयणपरमेसरेण ।
सुहपत्ति कावि दीहरभुएण आणिय दीवहो धणवइसुएण ।
महएविहि सा हियवइ पइट्ठ पट्ठवि मग्गेविणु गुणवरिट्ठ ।
अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
चरपुरिसिं केण वि कहिउ तासु पट्ठवि पुज्जिवि नरवइहिं पासु ।
तं वयणु सुणेविणु पत्थिवेण धणवइहिं समुहुं जोइउ निवेण ।
भविसत्तहो मुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि ।
चित्तंगु भणिउं लहु ताम जाहु पुरवरबाहिरि आवासि थाहु ।
अम्हइं चिंतेविणु संपहारु जाणेविणु नियपरिवार चारु ।
सम्माणि दाणि अहवइ नियाणि उत्तरु देव्वउ तुम्हहं विहाणि ।

घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियप्पु समरभरहो ।
पसरिवि वित्थारें सहुं खंधारिं आवासिउ बाहिर पुरहो ॥ ४ ॥

दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
सहुं अन्नहिंमि सक्कसामंतहिं थिउ मंतणइं राणओ ।
नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ होंति ।
अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु काइं ।
पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
अच्छउ जं तं चिंतिउ विसालु खणमित्ति अण्णु पडिवन्नु कालु ।
अहो धणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।
अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
एवहिं कउ निव्वुइ होइ ताम सो खलु खरि बइसारिउ न जाम ।

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१ B पुहमी

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घत्ता। मेहेसरुपुव्वहं नरसयथुव्वहं रज्जु करंतहं वरनयरे।
अत्थाणि य नयणहिं अविणयवयणहिं कोवि न जंपिउ इत्थु घरि ॥५॥
दुवई। तो अहियावलेउ मंडलवइ विज्जुज्जलकिवाणओ।
थिरु गंभीरु धीरु पव्वयघणु जंपइ खसपहाणओ॥
चित्तंगहु इत्थु न कोवि दोसु तहो उप्परि अम्हहं कवणु रोसु।
सामियसंदेसउ लेवि आउ पडिवयणु कहिवि णिग्गउ वराउ।
सुहिए ण विढप्पइ पारियच्छि सुंडीरहं खंडइ वसइ लच्छि।
जो जित्थु कालि रणि अहियदप्पु तहो तित्थु दिंति मंडलिय कप्पु।
तहो वयणिं जइ थिय करेवि खंति तो लइय तुम्हि वेढिवि न भंति।
दुव्वयणहों पहरिव्वउ पहाणु अहिमाणु माणु सुहडहं पहाणु।
एत्थंतरि भणइं अणंतवालु हउं आएं देक्खमि पलयकालु।
अवणीसरु परिवड्ढियपयाउ सामंतसयइं मेल्लेवि आउ।
घत्ता। तहो समरि भिडंतहं निसुढियगत्तहं पर होसइ तं फुड्डु मरणु।
अह सिढिलियखग्गहं पयडियमग्गहं अवसेसहुं पव्वउ सरणु ॥ ६ ॥
दुवई। जं पच्छिमसमुद्दु आसंघिवि दुद्धरु दंडु पेसिओ
तं तुम्हइं समाणु नउ कुसलिं परउब्भेउ तेसिओ॥
कुरुजंगलु फेडिवि पइसंतहं तुम्हहं विणु न छज्जए।
कच्छाहिवहो समरे संघट्टहो कहो न मरट्ट भज्जए।
उच्चाइव्वउ विग्गहु न ताम परबलहो परमाणु न दिट्ठु जाम।
चित्तंगु विसज्जहु पिउ चवेवि जं जं मग्गइ तं तंपि देवि।
अप्पुणु अच्छहो मज्झत्थ होवि पेक्खहो किं भिडइ न भिडइ कोवि।
जइ कच्छाहिवइ पइट्ठु इत्थु ता अन्ने केणवि गणण कित्थु।
अह कच्छाहिउ संवरिवि थक्कु तो हम्मइं परचक्केण चक्कु।
महएवि भणइं इउ अलिउ मंतु परिणइं सुमित्त पर भविसयत्तु।
जं इक्कवार पडिवन्नु लोइ ऊसारु तासु सुंदरु न होइ।
अन्नुवि जं मग्गिउ तंपि तासु दिज्जंतु करइ माणहो विणासु।
चित्तंगिं जंपिउ जं नियाणि तं विहसिउ करइ पयावहाणि।
ववगयपयाव नासइ सहत्थु जं जाणहं तं चिंतवह एत्थु।
घत्ता। तो कुवलयदिट्ठिं घणवइसिट्ठिं ईसि हसेविणु अल्लविउ।
अहो बहुमइवंतहो वयणि अणंतहो चंगउ वयणु परिप्फुरिउ ॥ ७॥
दुवई। आएं कारणेण बहुमंतिहु वयणिं मंतु सिज्झए।

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जेण कयावि कहिंमि परचक्कहो वयणिं न उच्छलिज्जए ॥
केणवि अणिउत्तिं चंचलधुत्तिं सज्जिय माय महासइ ।
न कहिव्वउ पइपुत्तहो सवजणसुत्तहो तोरि वसिव्वउ मइं वासइ ॥
हउं सुट्ठु वियक्खणु बुज्झमि लक्खणु अन्नमहिल न मो रुचइ ॥
थिय हियइं घरेप्पिणु तुम्हि करेविणु उत्तरु किंपि न वुच्चइ ॥
मुद्धए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।
ताइं वि अवियप्पिं बहुकंदप्पिं पेरिवि दुम्मइ पेसिया ॥
तहि बुद्धि करंतिहि जारु धरंतिहि फलु संवज्झइ जेहओ ।
जं वुत्तु अणंतिं आएं मंतिं एत्थुवि तं फुडु तेहओ ॥
धणवइवयणिं रोसिउ अणंतु जंपिउ करालु मुह विप्फुरंतु ।
अहो धणवइ तुहुं बहुबुद्धिवंतु पहुपंगणि किं जंपहि अजुत्तु ।
सहमंडवि पर सो चवइ एम जो परबलि भिडइ कयंतु जेम ।
जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्टबंधु ।
जो वइरिवरंगणहियसल्लु समरंगणि जो मुहलोहमल्लु ।
तुहुं पुणु नरनाहहो जइवि मन्नु वाणियउ वुत्तु पुणु काइं अन्नु ।
तं वयणु सुणेविणु भविसयत्तु नियकुलविवायपरिहविण तत्तु ।
आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निट्ठुरियवयणु ।
अहु दिट्ठु तुम्हि आयहो अगन्नु वाणियउ वुत्तु पुणु काइं अन्नु ।
घत्ता । कुलकित्तिविणासणु मइलियसासणु किं बुल्लाविउ एहु खलु ।
नीसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुव्वयणफलु ॥ ८ ॥
दुवई । ए वि मणि सरोसु चित्तंगहो वयणिं थिउ विचित्तओ ।
अन्नुवि नियजणेरु परिणिंदिउ हुववहु जिह पलित्तओ ॥
अहु एहु सुट्ठु दूरयरि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।
मइं मंडिउ रणभरधुरहो खंधु महु सिरि सेणावइपट्टबंधु ।
सहमंडवि मइं उल्लविउ एम हउं परबलि भिडमि कयंतु जेम ।
हउं वइरिवरंगणहियसल्लु समरंगणि हउं मुहलोहमल्लु ।
अहु अन्नुवि महु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।
तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।
नीसारिवि घल्लहो घरहु बारि परिवारहो एउ पयावहारि ।
जइ तहु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।

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तं निसुणिवि परिओसिउ नरिंदु अवलोइउ नियसामंतविंदु ।
परिचिंतइ नउ सावन्नु एहु अवयरिउ वीरु पच्छन्नदेहु ।
सच्चउ रणभरधुरधरणखंधु लइ किज्जइ आयहो पट्टबंधु ।
घत्ता । पडिवायपमाणिं सहुं सम्माणिं लहु थाउं नियभुयबलहो ।
अतुलियमाहप्पि जयजसदप्पें एहु सामि कुरुजंगलहो ॥ ९ ॥
दुवई । सारासारसयलपरिवारहो आएं भेउ भिन्नओ ।
जाम न लेइ मंड उद्दालिवि ताव रमइं जि दिन्नओ ।
चिंतंतहो नरनाहहो अणंतु मुहुं निएवि वयणु जंपइ फुरंतु ।
अहो भविसयत्त तउ भडकडप्पु सामियसम्माणिं कहु न दप्पु ।
को जाणइं कज्जहं गइ विचित्त इय वयणहिं होज्जहिं सुदिट्ठु मित्त ।
अहो सामंतहो पडिभडवमाले गयउरि कुरुजंगलि सामिसाले ।
रक्खेज्जहु होविणु साहिमाण महु पुणु महिवालहोतणिय आण ।
फेडेव्वउ मइं दुव्वयणसल्लु तहो साहणि हउं मुहलोहमल्लु ।
नीसरिउ एम जंपिवि सरोसु सन्नहिवि सुहडसाहणु असेसु ।
चित्तंगहो साहणि गउ तुरंतु किं अच्छहो संचल्लहो भणंतु ।
घत्ता । संचालहु साहणु हयगयवाहणु रह संजोत्तिवि करहु चल ।
थडि मिलिवि नरिंदहो ससुहडविंदहो भिडहु होइ संजायवल ॥ १० ॥
दुवई । विहडिउ संधिकज्जु नरनाहहो गउ संगामि निच्छओ ।
वयणुवि नउ सहंति दप्पुब्भड कोविपडिच्छिओ ॥
नरवइवल्लहु धणवइहिं पुत्तु देविणु सुमित्त रणभरि निउत्तु ।
तिसहुं जंपंतहं चडिउ रोसु हउं मिलिउ तुम्ह संवरिवि कोसु ।
चित्तंगि सो पव्वयनरिंदु पिउ जंपिवि सम्माणिउं सविंदु ।
पभणिउं तुहुं एत्थवि थाहि ताम हउं मिलिवि नरिंदहो एमि जाम ।
इउ भणिवि पुणुवि गयउरि पइट्ठु दीवियउज्जोएं नरिहिं दिट्ठु ।
जाणाविउ थाइवि रायबारि तेहिंमि पइसारिउ संपहारि ।
तेणवि अवलोइउ भविसयत्तु सो पमुहुं करिवि नरनाहु वुत्तु ।
अक्खेव्वउ काइं नराहिवासु तहो पोयणपुरपरमेसरासु ।
पहु चवइ गंपि कहि एम तासु जइ सच्चउ तुहुं बहुमइवियासु ।
भणु तुम्हहं अम्हहं कवणु रोसु नउ देहं न मग्गहं कप्पु कोसु ।
पइं मग्गिय जा महुतणिय कन्न सा मइं धणवइनंदणहो दिन्न ।

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तं वयणु सुणिवि चित्तंगएण पहु पभणिउं रोसवसंगएण ।
घत्ता । अहो कव्वहो कारणि काइं महारणि जाय तुम्ह विवरीय मइ ।
अज्जवि पियवत्तइं एक्क सुमित्तइं हउं परिओसमि पुहइवइ ॥ ११ ॥
दुवई । तो सुंडीरु वीरु वणितणुरुहु तहो वयणेण संसिओ ।
बहुगीढवराहु दप्पुब्भडे भड भेसिवि समुट्ठिओ ॥
अहो कालिं चोइउ काइं एहु खज्जइ जिह पवणंतरियदेहु ।
खलु वारवार जंपइ अणिट्ठु अमणूसु एउ घरु एण दिट्ठु ।
पुणु पुणुवि सुमित्तहि कयपणीह कप्पेविणु करयलि धरहु जीह ।
उक्खणिवि नयण छिंदेवि नासु मुंडिवि सिरु खरि संजवहो दासु ।
पिक्खेवि कुमारहो वयणु कुद्धु चउपासिउ भडु किंकरिहिं रुद्धु ।
घणवइ विणिवारइ महुरघोसु आयहो उप्परि किज्जइ न रोसु ।
पडिभडह दूउ पडिसद्दु होइ आयहो पहरंतहो जसु न होइ ।
चित्तंगु नवर जंपइ सगव्वु मन्निवि तिणसमु अत्थाणु सव्वु ।
घत्ता । इयवयणपवाहिं सहुं नरनाहिं कहिं महु जाहि अणिट्ठियउ ।
पर एण न मारमि रोसु निवारमि जं आएसिं पट्ठविउ ॥ १२ ॥
दुवई । दुव्वयणइं चवंतु पहुसव्वइं दप्पुब्भडसकोहहिं ।
अरि अरि जाहि भणिवि गलथल्लिउ घल्लिउ पवरजोहहिं ।
निग्गउ चित्तंगु अणंतु लेवि जुअरायकडइ संपत्त बेवि ।
अत्थाणि नरिंदहो कहिय वत्त जिम गय जिम जंपिय जेम पत्त ।
न नवइ भूवालु महापयंडु नउ देइ कप्पु मिच्छइ न दंडु ।
तउ पक्खवायवयणिं कलेवि ओसारिउ तेहिं अणंतु सोवि ।
पंचालवयणु दूअइं सुणेवि ओसरिउ सुहड तिणसमु गणेवि ।
नरवइहिं नवर उप्पन्नु रोसु अवलोइउ नियभडबलु असेसु ।
दरिसहु कुरुजंगलि पलयकालु कुरुवइ उक्खिणहु समूलडालु ।
गयउरि पायारपओलिभंगु दर मलहु छुहिवि बलु चाउरंगु ।
हयभेरिपयाणउं नवर दिन्नु धरदल मलंतु संचलिउ सिन्नु ।
घत्ता । एत्तहिंवि महल्लहो अणिहयमल्लहो सुरकरिकरदीहरभुअहो ।
गयउरपुरवालें सहुं भूवालें बद्धु पट्टु धणवइसुवहो ॥ १३ ॥

त्रयोदशः सन्धिः ।

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसदत्तरज्जपट्टबन्धो णाम तेरहमो संधी परिच्छेओ ।

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परिवड्डियगआवहं तुलपयावहं गयउरपोयणपत्थिवहं।
जण कहमि महाहउ जयसिरिलाहउ विहिंमि कढिणकक्कसभुअहं॥
दुवई। गिरि व दुलंघु ससि व पहनिम्मलु हत्थि व दिन्नदाणओ।
तहिं कुरुजंगलद्धि महिमंडलि हुउ भविसत्तु राणओ॥
तो करिकरपवरडुअभुएण नरनाहु वुत्तु घणवइसुएण।
जइ हउं जि देव पइं किउ पयत्थु तो नियउ देहि उत्थल्लि हत्थु।
उद्दालमि कच्छाहिवहो रज्जु सो तउ अणिट्ठु खलु अकयकज्जु।
जंपइ पोयणपुरवइहिं पक्खु पडिगाहिवि थिउ मंडलु असंखु।
लइ सो जि झडप्पमि पढमु ताम संचिवि पडिवक्खि न मिलइ जाम।
पच्छण्णु सो वि गउ तं सुणेवि आयउ असंखु खंधारु लेवि।
संपेसिउ दूउ विचित्तभेउ कच्छाहिउ तुम्हहं वसविहेउ।
तहो उप्परि पहु मं करउ रोसु पइसरइ सरइ पंचालदेसु।
आवइ वि न तुम्हहं पासि ताम मोडिउ न दंडु महिवइहि जाम।
सम्माणिउं भडु आणंदु जाउ थिउ कुरुबलु परिवड्डियपयाउ।
घत्ता। रयणिहिं पच्छन्नहिं वियणियवन्निहिं पिक्खिवि पहुपरिवारसिय।
रिउचरहिं भमंतहिं चारु चरंतहिं अवरुप्परु आलाव किय॥ १॥
दुवई। पभणइं महंमि दिट्ठु सो राणउं अंतरि भवणि पत्तओ।
अडुग्घाडु निएवि उवलक्खिउ कंतइं सहुं चवंतओ॥
उव्वहइ समरसंगमकणेरि परिवड्ढइ रणभरभारखेरि।
विलिहंतु सुहड संगामसीह भविसत्तहो कड्ढहिं पढमलीह।
अन्निक्कु भणइं रणि लोहजंघु पहुकज्जि भिडइ वइरिहिं अलंघु।
अन्निक्कु भणइं सिंहउरमल्लु भडु वइरिवरंगणहिययसल्लु।
अन्निक्कु भणइं कंतिउरनाहु उव्वहइ समुब्भडभडपवाहु।
अन्निक्कु भणइं पहुभविसयत्तु मइं निसुणिउं सहुं जणणिए चवंतु।
महु तासु अंगपाहरिउ इट्ठु तहु संगि हउ अंतरि पइट्ठु।
सहु मंतिहि थिउ मंतणइ जेत्थु णीसेसरयणि मइं गम्मिय तेत्थु।
तहु जित्तिउ बलु माहप्पु दप्पु तेत्तिउ नरवइहि न भडकडप्पु।
घत्ता। अवलेविं वट्टइ रणु परियट्टइ परिओसइ परिवारजणु।
पहुपत्ति विसेसइ चर परिपेसइ अच्छइ परबलि दिन्नमणु॥ २॥

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१ B पवरडुअ०

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दुवई । जा चिरु आसि महिम भोवालहो परिणयणयनिउत्तहो ।
परिवड्ढियपयाव सा वट्टइ एवहिं सिट्ठिपुत्तहो ॥
एत्तहिवि करिवि परबलु सुदिट्ठु अत्थाणि नरिंदहो चरिहिं सिट्ठु ।
पारक्कउ कच्छाहिविण देव थंभिउ सुक्कें घणजालु जेम ।
तउ आणए सो णियभत्तिवंतु परबलहो परिट्ठिउ जिह कयंतु ।
अवरुप्परु कडुयालाव हूअ अवरुप्परु तज्जिय विहिंमि इअ ।
अन्निक्क दिसइं पंचालु थक्कु होसइ संगामु कएक्कचक्कु ।
तं निसुणिवि परिओसिउ नरिंदु संपेसिउ नियसामंतविंदु ।
बिण्णिवि पव्वयवइ लोहजंघु हरिवाहणु पिहुमइ रणि अलंघु ।
पंचहिं सामंतहिं पुलइअंग पडिगाहिवि थिय बिण्णिवि अभंग ।
घत्ता । तो चलकरवालिं रणि पंचालिं झत्ति झडप्पिउ वइरिबलु ।
तं कच्छनरिंदिं महणगिरिंदिं महिउ जेम सायरहो जलु ॥ ३ ॥
दुवई । हरिवइलोहजंघकच्छाहिवपंचालहिं भिडंतहिं ।
अग्गिमखंधु वसुह मेल्लाविउ पिल्लिवि दंतदंतहिं ॥
संचालिउ परबलि माणसल्लु पाडिउ अणंतु सुहलोहमल्लु ।
ओसारिउ अरिवारणमइंदु थिउ गलियगव्वु सामंतविंदु ।
मोडिउ मइंदु चित्तंगु भग्गु किउ भवणु भमिउं बलु चाउरंगु ।
चूरिय रह दोखंडिय तुरंग वरभडहं छिन्न करयल सखग्ग ।
केणवि भूवालहो कहिय वत्त परमेसर वइरिहु कह समत्त ।
तउ आण वहिवि सव्वहं निवेहि पंचालमच्छकच्छाहिवेहिं ।
पइसरिवि झडप्पिउ वइरिसिन्नु पडिभडहं भंगुरावत्तु दिन्नु ।
अग्गिमखंधहो मोडिउ मरट्टु कड्डु आविउ विवरामुहु पयट्टु ।
निज्जीव ज़ाय करिसारि सज्ज ओहट्ट जोह परिहरिवि लज्ज ।
विहडिय रडंत मायंग तुंग हिंडिय सुन्नासण वरतुरंग ।
जो आउ आसि आसणि रउद्दि सो घल्लिउ पहुचिंतासमुद्दि ।
घत्ता । तो पहुपरिओसिं विजयपघोसिं परियणु परमामोए थिउ ।
थुइ वयणरविंदहो वंदिणविंदहो कुरुवहं जयजयकारु किउ ॥ ४ ॥
दुवई । केणवि कहिउ गंपि पोधणपुरि तहो अवणिंदरायहो ।
वट्टइ देव सुहडकडमद्दणु तहिं नरवइनिहायहो ॥
तिं वयणिं आहल्लिउ नरिंदु संगिलिउ सयलसामंतविंदु ।
अहो तुरिउ किंपि चिंतवहो अज्जु तं होसइ दूसंथविउ कज्जु ।

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वारंतहो मज्झु असम्मएण उच्चाइउ विग्गहु समउ तेण ।
गंभीरु धीरु गुणसारभूउ सुपसन्नकित्ति पट्ठविउ दूउ ।
भणु अज्जवि एम गयारि बुज्झु भूवालि सहुं किज्जइ न जुज्झु ।
तं वयणु सुणिवि गउ दूउ तित्थु पंचालदेसि खंधारु जित्थु ।
तो वुत्तु तेण अवणिंदजाउ सामंतमंतिमंडलसहाउ ।
तउ ताएं राएं वुत्तु एम संवरहि जुज्झु करि संधि देव ।
तो भणइं वीरु विप्फुरियदेहु किर संधिहि अवसरु कवणु एहु ।
घत्ता । जो भिउडि निहट्टिवि भड दलवट्टिवि आसंघिवि अहिमाणजउ ।
तहो माणु घरंतहो संधि करंतहो परसुहडत्तणु जाइ खउ ॥ ५ ॥
दुवई । पहुचित्तंगु जेहिं अवगण्णिउं मन्निउ गरुअविग्गहो ।
देइ सुमित्त जेहिं उच्चायउ भविसत्तहो परिग्गहो ।
कयपक्खवाय घल्लिउ अणंतु परिखुहिउ उत्तरावहु सतंतु ।
कच्छाहिउ जहिं उव्वहिवि आउ उत्थरि समरि बहुनरनिहाउ ।
दलवट्टिउ अग्गिमखंधु जेहिं भणु कवण संधि किर समउ तेहिं ।
गउ दूउ कहिउ तं निरवसेसु अहिओय चडिउ पोयणपुरेसु ।
पेसिउ असेससामंतचक्कु पुरि अप्पुणु पर एक्कु थक्कु ।
संघट्टु समरभूमिहिं न माइ खयकाले समुद्दजलोहु नाइ ।
हयभेरिपयाणउं दिन्नु जाम रणु मंडिउ कच्छाहिविण ताम ।
सन्नद्धबद्धपरियरभडेहिं पारद्धु जुज्झु नियनियथडेहिं ।
मेइणिकारणि पहरंति जोह हम्मंति हणंति निबद्धकोह ।
तो नवर कुरुडकडक्खरेहिं सुहडइं पोयणपुरवक्खिएहिं ।
कड्ढु आविउ कच्छाहिवहो सिण्णु मिल्लिय रणमहि ओसारु दिन्नु ।
घत्ता । वलिवंडइं चप्पिवि सुहड झडप्पिवि ओसारिवि सामंतसय ।
जलदुग्गइं लंघिवि रिउ आसंघिवि आहणंत गयउरहो गय ॥ ६ ॥
दुवई । तो पडिभडवमाले निहसंतिए थिरगंभीरकायहो ।
तक्कालाणुसारु परियच्छिवि अक्खिउ चरिहिं रायहो ॥
अहो पहुबहुमाणभडावलेव आयउ पारक्कउ जिणिवि देव ।
तहो साहणि जं किउ दप्पसाडु आरोसिउ तहिं हिमगिरिकवाडु ।
पट्ठविय समरसंगमि अमोह एक्कवयकन्नपंगुरण जोह ।
सहुलवयण नरनारसीह अब्भोट्टभडत्तणि धवललीह ।

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पहरंतिहिं तहिं किय नर दुखंड रणमहि मिल्लाविय मंडमंड ।
पासहिं हणंति नउ मुहि भिडंति नियडेवि नट्ठ दूरे वि न जंति ।
पइसरइ सरइ परबलु अणंतु पहु करहि किंपि संवरहि मंतु ।
तं सुणिवि पडिय पडिवक्ख खेरि किय सन्नसमाहय समरभेरि ।
नियनियआवासहो गय नरिंद कड्ढिय तुरंग सज्जिय गइंद ।
घत्ता । रणरसपक्खत्तिं धणवइपुत्तिं पडिगाहिवि सिय गयउरहो ।
अत्थाणु विसज्जिवि भडसय तज्जिवि दिन्नु खंधु रणभरधुरहो ॥ ७ ॥
दुवई । गुडिय महागइंद पक्खरिय तुरंगमजुत्त रहवरा ।
भड सन्नद्ध बद्धदिढपरियर दूरुक्खित्तरणभरा ॥
तओ तम्मि काले भडछडवमाले महाजोहकूरे दुडुक्कंततूरे ।
बले अप्पमाणे सुसन्नज्झमाणे रणे नीसरंते भयं वीसरंते ।
महावाणिवग्गे पुरे हट्टमग्गे समाढुत्तकोवा पयंपंति लोया ।
अहो दप्पयंतो पमाणं चडंतो पसायं चवंतो वियप्पंतचित्तो ।
इमे अंतराले रणाढुत्तकाले नरिंदस्स बारे भिसं दुप्पयारे ।
पढुक्को गइंदो मिलंतालिविंदो तओ भविसयत्तो महारिद्धि पत्तो ।
अमोहो पसत्थो गइंदासणत्थो अदप्पो अमाया जसासेइ ताया ।
रणे उच्छहंता समासेइ संता ।
घत्ता । सज्जियजयमंगले घोसियमंगले पिक्खिवि पुत्तहोतणिय सिय ।
धणवइहरियत्तहिं पहसियवत्तहिं छड्डिय वणि वावार किय ॥ ८ ॥
दुवई । तो सुमहत्तराण कर मउलिवि नरवइ मुत्तुं नियच्छए ।
परियणि पिंडवासि अंतेउरि तुम्हइं थाहु पच्छए ॥
चर पेसिवि सुविहियसंपहारु रणि जाणिवि समविसमाणुसारु ।
तक्कालसरूविं धरिवि मंतु पुरि पउरि करिव्वउ सुप्पयत्तु ।
पडिवज्जिय तंपि महानरेहिं मंगलपसत्थ जंपिय सरेहिं ।
पुणु जणणिसमुहुं सुपइव्वयाउ अहिणंदिवि दिट्ठउ वरतियाउ ।
तेहिंमि जंपियइं सुहासियाइं निम्मच्छणाइं विविहइं कियाइं ।
कमलइं नवकमलदलक्खणाइं जिणसेसकुसुम करि धरिवि ताइं ।
अवलोइवि सालंकारु पुत्तु नवकुंदकुसुमदसणाइं वुत्तु ।
घत्ता । चिरु महुं पुच्छंतेहिं विणउ वहंतिहिं जं आएसिउ मुणिवरिण ।
तं चडउ पमाणहो निव्वुइठाणहो जिणसासणदेविहु बलेण ॥ ९ ॥

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दुवई । तो भविसाणुरूअ अवलोएवि संभासिय नरिंदिणा ।
अच्छरकोडिसहिय रइमंदिरिं नं सइ सइ सुरिंदिणा ॥
तो भविसइ भवियत्तहो सुआइं मालइमालाकोमलभुआइं ।
कुवलयदलदीहरलोयणाइं मालूरपिक्कपीवरथणाइं ।
अप्पिय चूडामणिनायमुद्द सुहिसमुह दिट्ठ दुरियहं रउद्द ।
मणिमउडि कुंदि कुसुमइं करेवि वियसंति संति उल्लवइ देवि ।
तोणीरहं तुज्झु अणुप्पमाण होसंति अणिट्ठिय समरि बाण ।
सरधारिहि वरिसिवि जेम मेहु जसधवलधूलि धूसरियदेहु ।
भुअबलबलेण परबलु जिणेवि आवहि वइरियजयलच्छि लेवि ।
तो चलतरलावियलोयणाइं कंदप्पदप्पपियमाणणाइं ।
अवलोइउ पिउ पियसंभमाइं नरवइभूवालतणुब्भवाइं ।
तेणवि बहुकज्जकयक्खणेण रइसन्नइं सम्माणिय मणेण ।
नीसरिउ सरिउ जसरसि तुरंतु सज्जणदुज्जणहंमि भउ करंतु ।
निज्जावओ व भडथडसमुद्दि नरवइ आरूढु महागइंदि ।
घत्ता । रणभूमि सरंतहं चारु चरंतहं समरकज्जे उज्जुअमइहु ।
वरकरिणिहु करिणिउं सुहडहं घरिणिउं सिक्ख दिंति नियनियपइहु ॥ १० ॥
दुवई । पभणइं कावि कंत पिय वट्टइ अवसरु अप्पमाणहो ।
निक्कउ करहि अज्जु समरंगणि पहुसम्माणदाणहो ॥
कोवि भणइं रणि चडिवि पमाणहो निक्कउ करमि सामिसम्माणहो ।
कोवि भणइं पिए पइं वि न भुंजमि जइवि न तिलयनाहु रणि रंजमि ।
कोवि भणइं नवि बंधमि फुल्लइं जाम न वइरिमुहइ ओहल्लइं ।
कोवि भणइं अहं सइ आवट्टमि अह जुयरायदंडु दलवट्टमि ।
कायरघरिणि कावि परिवेयइ होउ बलिक्कियाए पहु सेवए ।
जित्थु अऊरइ कालि मरिज्जइ काइं तेण विहवेणवि किज्जइ ।
सामिणि मा ए सवक्खु सरिज्जहि महु कंतहो जंघाबलु दिज्जहि ।
सोवि भणइं किं सामिणि वुच्चइ महु जंघावलि कुवि न पहुच्चइ ।
केम पमाउ दूरि वग्गंतहो परसंसउ पओलि निग्गंतहो ।
एम समरुवावारु विहट्टिवि निग्गय नरवरिंद संघट्टिवि ।
घत्ता । अवलोइउ साहणु हयगयवाहणु भविसयत्त भूवालपहु ।
थिय समरु समुड्डिवि रणपिड्डु मंडिवि पडिगाहिवि जयलच्छि लहु ॥ ११ ॥

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दुवई । पिहुमइलोहजंघपंचालहिं कच्छाहिवनरिंदहिं ।
पणविय कुरुव बेवि अन्नेहिंमि बहुसामंतविंदहिं ॥
भविसत्तु वुत्तु कच्छाहिवेण पहु अम्ह कुइउ कज्जेण केण ।
कुरुजंगले जो पइसइ असंतु तहो अम्हहं वइरु महामहंतु ।
भूवालहो जो जंपइ असेव तहु अम्हहं अवसिं सावलेव ।
एवहिं वट्टइ अहिसेउ तुम्ह देहि नियउ कवणु आएसु अम्ह ।
तं वयणु सुणेविणु भविसयत्तु पभणइं रणरसकंटइयगत्तु ।
अहो साहु सचविउ सच्चु पक्खालिउ पइं दुक्करु पवंचु ।
भूवालकज्जि सचउ सहिट्ठु तउ चरिउ चरेहिं चिरु चरहिं सिट्ठु ।
एवहिं घणधन्नरमाउलेहिं तउ आणउ अहिवेलाउलेहिं ।
घत्ता । एत्थुवि पडिवालहि समरु निहालहि पासट्ठिउ पक्खित्तछलि ।
हउं जाम निहट्टिवि रणि संघट्टिवि करउ कुलक्खउ वइरिबलि ॥ १२ ॥
दुवई । तो पव्वयनरिंदहरिवाहणपंचालाणुरायहिं ।
पणविउ कुरुनरिंदु अन्नेहिंमि बहुनरवइनिहायहिं ॥
तो भणइं नविप्पिणु लोहजंघु जसुतणउं वयणु सव्वहं अलंघु ।
अहो देव देव पडिभडवमालि नउ एह नित्ति संगामकालि ।
पढमउं पहरंतए सामिसालि परिभमियविसमभंडणकरालि ।
भडथडु अप्पं परिहोइ जाम् पाइक्कहो पसरु न होइ ताम ।
तं मंतिहु वयणु सुणेवि तेण अवलोइय नर हरिसियमुएण ।
दिट्ठइं सम्माणइं जोह जाम चप्पिय रणमहि परबलिण ताम ।
पसरइ साकेयनरिंदसिन्नु रोमंचउच्चकंचुअपवन्नु ।
हरिखरखुररवि खोणी खणंतु गयपयपहारि धर दर मलंतु ।
हणु मारि मारि कलयलु करालु सन्नद्धबद्धभडथडवमालु ।
तं निएवि सघणु अहिमुहुं चलंतु धाइउ कुरुसाहणु पडिखलंतु ।
घत्ता । कलयलगंभीरइं दिन्नसरीरइं हयरणभेरिभयंकरइं ।
कुरुपोयणवल्लहं अणिहयमल्लहं भिडियइं बलइं समच्छरइं ॥ १३ ॥
दुवई । तो हरिखरखुरग्गसंघट्टिं छाइउ रणु अतोरणे ।
णं भडमच्छरग्गिसंधुक्कणधूमतमंधयारणे ॥
धूलीरउ गयणंगणु भरंतु उट्ठिउ जगु अंधारउ करंतु ।
नउ दीसइ अप्पु न परुसखग्गु न गइंदु न तुरउ न गयणमग्गु ।

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तेहइवि कालि अविसट्टमोह हुंकारहु पहरु मुअंति जोह ।
किवि आहणंति दिसि बद्धु मुणेवि गयगज्जिउ हयहिंसिउ मुणेवि ।
किवि कोक्किवि पडिसद्दहो चलंति असिमुट्ठिए नियलोयण मलंति ।
धावंतु कोवि अहियाहिमाणु गयदंतहिं भिन्नु अपिच्छमाणु ।
कत्थइ पहराउरअयसमोह गयघड पयट्ट निहणंति जोह ।
रउ नट्ठु विहंडिउ भडखलेण महि मुद्दिय वणसोणियजलेण ।
घत्ता । तो गयघडपिल्लिउ सुहडहिं भिल्लिउ अवरुप्परु कप्परियतणु ।
सरजालोमालिउ पहरकरालिउ भमरावत्ति भमिउं रणु ॥ १४ ॥
दुवई । तो इक्कवयकन्नपंगुरणहिं सुहडहिं नारसिंहहिं ।
दढदाढाकरालमुहभासुरलोललल्लंतजीहहिं ॥
खज्जंतु भमिउं करवइं सिन्नु ओसारु निविडगयघडहिं दिन्नु ।
तेहइवि कालि सोंडीर वीर पहरंति सुहड संगामधीर ।
केणवि कासुवि असिघाउ दिन्नु उरु सिरु सखग्गु भुअदंडु छिन्नु ।
असि वाहइ कोवि गलद्धसेसु हत्थेण धरेवि पडंतु सीसु ।
केणवि आरोडिउ लंबकन्नु वंचेवि फरसु कुंतेण भिन्नु ।
केणवि रणि तज्जिउ एक्कपाउ विज्जाहरकरणिं दिन्नु घाउ ।
केणवि ढुक्कंतु ललंतु जीहु दो खंडिवि पाडिउ नारसीहु ।
कत्थइ कडु आविय गयहं पंति परिभमिय सुहडसीसइं दलंति ।
कत्थइ पहराउर दुन्निवार हिंडिय तुरंग पडिआसवार ।
कत्थइ सरोहु वणसोणियंधु सुरहिउ करि नरकेसरिहि खंधु ।
एहइ वट्टंतए रणि असक्कि मंतणउं जाउ महिवालचक्कि ।
अहो अच्छइ हु काइं निरावसन्न कुरुवइहि ओसारिय लंबकन्न ।
मंछुडु दुज्जउ भूवालराउ दीसइ धणवइसुउ बहुपसाउ ।
तं मंतिवयणु हियवइ धरेवि उट्ठिय सयलवि समहरु करेवि ।
घत्ता । महिवइसामंतिहिं समरि भिडंतिहिं कुरुवइसाहणु ओसरिउ ।
दिढपहरकरालिउ समरसजालिउ रणमहि मिल्लिवि नीसरिउ ॥ १५ ॥
दुवई । भग्गइ सामि सिन्नि पइसंतए पसरिवि नियमंडले ।
निरु खलभलिय गामपुरपट्टण तहिं कुरुभूमिजंगले ॥
गयउरजणु हल्लोहलिउ सुट्ठु नायरियहिं हाहाकारु घुट्ठु ।
विहडप्फड धाइय पयअसत्थ परिमुक्ककेस विहडियनियत्थ ।

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नियनियघरसिहरहं चडिउ लोउ जंपइ अणिच्चु संपयविहोउ ।
लइ नट्ठु कज्जु अत्थमिउ राउ बलु भज्जइ नीसाहारु साउ ।
परबलु गहगहइ महोच्छवेण दीसइ न किंपि धूलीरवेण ।
धणवइ परिचिंतिवि अप्पसाउ सन्नद्धु सुहडसाहणसहाउ ।
परिरक्खणु किउ पुरवरि सकोसि परियणि अंतेउरि पिंडवासि ।
इत्थंतरि पइसिवि वरिहिं सिट्ठु अम्हेहिं सयलु संगामु दिट्ठु ।
विहडिउ सयत्थु उप्पन्नु भंगु वइरिहु बलु मोडिउ चाउरंगु ।
परथक्कउ परिवड्ढियपयाउ तउ नंदणु भूवालिं सहाउ ।
सन्नद्धु करिवि करिसारिसज्जु नउ जाणहं होसइ केम अज्जु ।
घत्ता । एत्तहिवि णरिंदिं वइरिमइंदि अवलोइवि नियबलु नविउ ।
विद्धुणियभुयदंडिं रणभरचंडिं अप्पुणु सइं सन्नाहु किउ ॥ १६ ॥
दुवई । सन्नज्झंति तिलयदीवाहिवि समरि सुमित्तताइणं ।
घल्लिवि कवउ लइउ कुंताउहु पहुभूवालराइणं ॥
पणविप्पिणु पंकयसिरिसुएण नरनाहु वुत्तु हरिसियभुएण ।
तुहुं ताय ताम पिक्खंतु होहि दिढु पवणु हउं किं परबलजलोहि ।
जो अग्गिमखंधि अणंतवालु तहो करमि अज्जु रणि पलयकालु ।
अन्नुमि चित्तंगहो दलमि दप्पु चिरु पइसिवि मग्गिउ जेण कप्पु ।
अन्नहंमि असन्नहं करिवि सन्न मोडिवि महिवइ उक्खिणमि कन्न ।
जंपंतु एम चल्लिउ नरिंदु आरोहिं कन्नारिउ गइंदु ।
तिं सहुं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिंद ।
पहुमइहरिवाहणलोहजंघ अन्नवि नरवइ जे रणि अलंघ ।
घत्ता । नरवरेहिं परज्जिवि गुण निम्मजिवि धणुहरसरसंधाणु किउ ।
अक्खयतोणीरिं रणि सुंडीरिं परबलु सरहिं कडन्तरिउ ॥ १७ ॥
दुवई । नियबलु निएवि सरहिं भिज्जंतउ रणसंगरि पयत्तहो ।
वरदुग्घोट्टि चडिवि उद्धायउ महिवइ भविसयत्तहो ॥
जुअराएं तज्जिउ सिट्ठिपुत्तु अहो तुम्ह गोत्ति एउवि अजुत्तु ।
पहु रंजिवि जं परिणिय सुमित्त अवसाणु तासु इत्तडउ मित्त ।
विहसंतु पयंपइ तिलयराउ हउं फेडमि तुज्झु सुमित्तवाउ ।
तं वयणु सुणेवि विरुद्धएण पेसिय सरधोरणि कुद्धएण ।
ते लीलइं धणवइसुएण छिन्न अन्नेकसरहिं पयरक्ख भिन्न ।

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हउ चावदंडु पाडियु धयग्गु वणितणुक्खभएण गइंदु भग्गु ।
अन्नहिं गयउवरि आरुहइ जाम सिरि लउडिपहारिं हयउ ताम।
घत्ता । गयघाउ सहेविणु चेय लहेविणु उट्ठिउ असिवरु लेवि करि ।
तो खेयरकरणिं असिवावरणिं झत्ति झडप्पिउ वइरिअैरि ॥ १८ ॥
दुवई । नरवइ जीवगाहि झंपाविउ सइं भविसत्तराइणं ।
तो सक्केयजोह रणु मिल्लिवि झूरिउ मणि विसाइणं ॥
जो जासु भिडिउ सो तेण मुक्कु थिउ परबलु सहुं संकेयचुक्कु ।
विणु इक्कि पडिउ तमोहजालु कहु सहु विसमट्ठिउ सामिसालु ।
पहुपासि पढुक्क नरिंद सव्व निप्फंद निराउह गलियगव्व ।
परिओसिउ पहु भूवालुराउ गयउवरि लोयहं सोहलउ जाउ ।
नायरजणु रणु पिक्खिवि सविंदु जयकारइ जणवल्लह नरिंदु ।
तो नवर तेण धणवइसुएण रणसिरिरामालिंगियभुएण ।
संवरिवि लयउ भंडारु कोसु परियणु अंतेउरु पिंडवासु ।
परिवारु सयलु किउ इक्कवासि दुम्मणु निविट्ठु नरवइहिं पासि ।
विणु चमरहिं चामरगाहिणीउ जलि सुक्कइ जं जलवाहिणीउ ।
नउ सोहइ दुम्मणु पिंडवासु कज्जलजलमइलियगंडवासु ।
थिय छत्तधार छत्तइं मुएवि तूरियवाइत्तइं परिहरेवि ।
अरि चोर जेम्व चालिवि सविंदु परिओसिं गउ गयउवरि नरिंदु ।
तो मंतिउ मंतु महानरेहिं आयहिं दिज्जहिं नियलइं पएहिं ।
घत्ता । बहुनरपरियरियउ मणि मच्छरियउ अच्छइ मउलियमुहकमलु ।
जइ कहवि विलुट्टइ तो दलवट्टइ सयलुवि अम्हहं तणउं बलु ॥ १९ ॥
दुवई । अहो जण मणि सयज्जु परिचिंतहो मं घरवासि दम्महो ।
खणपरियत्तविसमसमसंकुलगइ संसार धम्महो ॥
तित्थंकरु रिसहु जिणिंदु आसि तहो पुत्तु बाहुबलि तेयरासि ।
नरलोयकोडिपुव्वाउमाणु सयपंचसवायधणुप्पमाणु ।
जिउ समरि जेण भरहेसरोवि जसु चरणिहिं पडिउ सुरेसरोवि ।
जो तहिं सताणि महानरिंदु जसु सिरिण नवइ सामंतविंदु ।
मंडलवइ जासु करंति सेव बंदिग्गहि पाविउ सोवि केम्व ।
जो गिज्जइ गेयवियक्खणेहिं परिभमइं सोवि सहुं रक्खणेहिं ।

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१ B झडप्पिवि वरिउ अरि

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जसु परियणु महिमंडलु पवासु सो अण्णें सहुं अहिलसइ गासु ।
कीलंतउ जो रमणिहिं सहासि सो निंद लहइ कह बंदिवासि ।
तहो दरिसिय एहावत्थ जेण किं वुचइ तासु कुलक्कमेण ।
उप्पण्णउं चिरु वणिवरहं गोत्ति परिवड्ढिउ मामहं सालि पुत्ति ।
वाणिज्जें गउ सव्वायरेण वंचिउ सावत्ति भायरेण ।
परिहविण गंपि नरनाहु दिट्ठु तेणवि सम्माणिउं किउ वरिट्ठु ।
हुउ वहुमंडलवइनरवरिंदु उच्चाइउ नियसुहिसयणविंदु ।
एहउ जाणेविणु मचलोइ मं करहु गव्वु संपयविहोइ ।
पारंपरकव्वहं लहिवि भेउ मइं झंखिउ सरसइवसिण एउ ।
घत्ता । झाणिं संगामहो दुप्परिणामहो अवसिं नासइ अप्पहिउ ।
घणवइवणिउत्ति रइवि णिउत्ति पुणुवि तस्स मिच्छा मि किउं ॥२०॥

चतुर्दशः सन्धिः ।

संगामनियत्तए विसमिसमत्तए दीहरथोरपलंबभुउ ।
अहिसिंचिउ राएं मणि अणुराएं अज्ज रज्जि धणवइहिं सुउ ॥
दुवई । अहिसिंचिवि कुमारु वरजुवइहिं पुज्जिउ सेयवासहिं ।
सियचंदणविलित्तु परिअंचिवि जयमंगलसहासहिं ॥
तओ दंसियं सज्जणाणं सुहद्दं सुघोसं समुप्फालियं नंदिसद्दं ।
समाओसिओ पोसियंदो विपक्खा विहोएण भोएण काउं समक्खा ।
पसाहा वियादा वियासा सुमित्ता पसत्थेहिं वत्थेहिं सित्ता पवित्ता ।
अविद्धा[2] विसुद्धीकया कोइलावा समालीढघोलंतकंचीकलावा ।
समिंदीवरच्छी समुत्तुंगनासा समावत्तजंघा वरोरूपएसा ।
नियंबे विसाला सुवित्थिन्नमज्झा[3] घणंघत्थणा दक्खिणावत्तगुज्झा ।
जुवाणं जणं वम्महंती महंती महामत्तमायंगलीला वहंती ।
सलायव्व लावन्ननीरे तरंती जणे साहिलासोहसोहा धरंती ।
पुरे सा वहू सो वरो तं विहोएं निएउं न सो जस्स जायं न मोयं ।
घत्ता । सा धीय नरिंदहो सज्जणविंदहो मज्झि सुवेसालंकरिय ।
जयमंगलघोसिं सुहिपरिओसिं भविसयत्ति करयलि धरिय ॥ १[1] ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसदत्तसंगामजयवण्णणो नाम चउदहमो संधी परिच्छेओ सम्मत्तो। २ A अविग्धा ३ B सुविषिण्णमज्झा

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दुवई। पाणिग्गहणि जाए जामायहो अहियमणाणुराइणा।
जं चिंतिउ मणेण नीसेसु वि तं तहो दिन्नु राइणा॥
तहो अप्पिउ कुरुजंगलहो अड्ढु धणकणयसारमंडणसमिद्धु।
राउलु विचित्तु वित्थारसारु रक्खणपडिरक्खिउ सीहवारु।
सीहासणु चमरइं आयवत्तु पल्लंकतूलि रइभवणि पत्तु।
सुहलक्खणु जयमंगलगइंदु पडिवन्नसेव सामंतविंदु।
मणपवणगमणु हयवरु तुरंगु भंडारु कोसु बलु चाउरंगु।
विलयउ पियवयणइं वाहिणीउ वरजुवइउ चामरगाहिणीउ।
कच्चोलथालपरियलु असेसु अंतेउरु पेसलु पिंडवासु।
असिमसिमहल्लमंतिण णिओइ काहारखोरभडभंडभोइ।
अन्नुवि जं जं महरायचिण्ह तं तं नरनाहिं तासु दिण्ह।
पुव्वक्कयसुहकम्मइं फलेण वर वसविहेय कय भुयबलेण।
घत्ता। दोहलयनिमित्तु परिपुच्छिवि भविसाणुमइ।
तं निसुणहु जेम गउ तं दीउ नराहिवइ॥ २॥
दुवई। पंकयसिरिसुमित्तपियसुंदरिभविसमहाणुरूवहिं।
पेसिय संकहियइ भविसत्तहो बहुमइसारभूअहिं॥
ओसारिवि परियणि पिंडवासि बइसारिउ पहु एक्कंतवासि।
दाहिणइं पट्टि भविसाणुरूअ वामइं सुमित्त गुणसारभूअ।
अग्गइ तिन्निवि सुमहत्तीउ कमलच्छि लच्छि पियसुंदरीउ।
पणविवि नरनाहिं दिन्नु कन्नु जंपिउ जणणिए बहुगुणपसन्नु।
पइं चंगउ किउ ववसाउ वच्छ आणिय घरि जयसिरि वहुअ सच्छ।
जं जंपिउ पहुअत्थाणि जेम निव्वाहिउ तं जि नियाणि तेम।
चित्तंगिं सहुं जंपिउ करालु घल्लिउ दर मलिवि अणंतपालु।
तं नवर सयलु पइं किउ सदप्पु भुअबलेण जइवि तहो हउ कडप्पु।
नरनाहिं वसुमइ तइ निउत्त पालिव्वी कुसलत्तणेण पुत्त।
अमुणिय वीसासु पमाउ लोहु तिण्णिमि संपयहं करंति दोहु।
एक्किक्क पहाण महानरिंद पइ आणिय अवमाणिवि सविंद।
घत्ता। नउ सुंदरु एउ जं परिरक्खिउ भमइं अरि।
सम्माणिवि पेसि अह नियलहिं पच्छन्न करि॥ ३॥
तं वयणु तासु हियवइ पइट्ठु कोक्किउ अंतरपरिवारु इट्ठु।

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धणवइ हरियत्तु महाणुराय मंतणइं परिट्ठिय बेवि ताय ।
पुच्छिउ भूवालु पसन्नमाणु इयकालहो एयहो किं पहाणु ।
तेणवि अवलोइउ वयणु तासु वरतिलयदीवपरमेसरासु ।
अहु कारणु नउ सावन्नु एउ जं कज्जइ तं संघडइ हेउ ।
नरवइ महिवाल महाहिराउ तहो पुत्तु तुम्ह उक्खेवि आउ ।
अन्नुवि चित्तंगु महानिउत्तु सिंधुवइ सीहकंधरहो पुत्तु ।
अरिवारणसीहु अणंतपालु चंपाहिउ चंपहि सामिसालु ।
अवरवि नरिंद अमरिंदतेय सयलवि एक्किक्कपहाण एय ।
परियण सभिच्च अप्पिय कलत्त अच्छंति बारि तउ रुलुघुलंत ।
विसहिवि अवत्थ खेवंति कालु न मुवंति विहुरि नियसामिसालु ।

घत्ता । किं किज्जइ इत्थु वियडि परिट्ठिय कज्जगइ ।
आढप्पइ जं जि तंपि न एवहिं संभवइ ॥ ४ ॥

जइ मुचइ तो पडिवक्खि जाइ जइ बज्झइ तो हियवइ न माइ ।
अह हम्मइं तो जसहाणि होइ अच्छंतु एम सुंदरु न लोइ ।
अह एणवि काइंमि न किउ जुत्तु आरोहिउ केसरि सुहु सुवंतु ।
लइ लेहु ताम नियलइं पएहिं परिवेढिवि मत्तमहागएहिं ।
जइ रूसइ तो हम्मइं वलंतु अह विसहइ तो अच्छइ खलंतु ।
किउ निच्छउ आवासिय तलेर सज्जिय गयसाहणु भमियरेर ।
निग्घिण चिलाय नर कूरकम्म आरूढ गइंदहिं बद्धचम्म ।
विहडप्फड धावंतिं जणेण परिवेढिउ नायरियायणेण ।
हा हा निक्कारणु जाउ कज्जु मंछुड्ड मारिव्वउ वइरि अज्जु ।
कोवि जंपइ जइ मुचइ जियंतु तो पुणुवि एइ होइ विसंतंतु ।

घत्ता । अरि सप्परिवारि वेढिज्जंतए गयघडिहिं ।
सविलक्खु हसेवि जंपिउ अवरुप्परु भडिहिं ॥ ५ ॥

अहो वट्टइ कज्जु समप्पमाणु अकियत्थु जाउ मरणावसाणु ।
वइरिहिं आढत्तइ सामिसालि किं करहु निराउह सामिसालि ।
वरि तहिं जि आसि मुअ हणिवि गत्तु मं दिट्ठु सामि अवमाणियंतु
अन्निक्कु भणइं लइ होउ चारु वणि सीहु वहइ किं हत्थियारु ।
भुअदंड बेवि पवहंति जाम को ढुक्कइ सामिहि समुहु ताम ।

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१ B विससंतु २ B एत्थु कालि

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हल्लोहलि हूवउ वइरिविंदु पिक्खइ तवंगि थिउ नरवरिंदु ।
तो लेविणु पोयणपुरहो वत्त चर बिण्णि पराइय चारुगत्त ।
परिपुच्छइ नरवइ साणुराउ कहिं वट्टइ सो महिवालु राउ ।
किंत्तिउ बलु किंत्तिउ सुहडविंदु मंतणउं काइं मंतइ नरिंदु ।
पणविप्पिणु तेहिंमि वुत्तु एम्व तहो पासि नाहिं बलु किंपि देव ।
जे जे पहाण सामंत केवि ते ते तहो नंदणु आउ लेवि ।
अच्छइ नरवइ वइरायभट्टु तं पट्टणु हल्लोहलिउ वुट्टु ।
घत्ता । हिंडंतिहिं तित्थु घरि घरि सुचइ तउ चरिउ ।
रिउघरिणिए नाह नयणिहिं कज्जलु अवहरिउ ॥ ६ ॥
चरवयणु सुणिवि रिउनिम्महेण वुच्चइ सुमित्तमणवल्लहेण ।
तज्जंतहं तज्जिउ मुहकरालि पहरिउ पहरंतहं भडवमालि ।
एवहिं वइरायपभट्टतेय कोक्किवि सम्माणहं सयल एय ।
तं निसुणिवि धाइय नर सधम्म विणिवारिय किंकर कूरकम्म ।
आणिउं मं भीसिवि वंदिसत्थु सइं जंपिउ पेसलु तह पसत्थु ।
पइसारिउ सज्जणु भव्वलोउ दरिसिउ नियसंपयपयविहोउ ।
भोयणु भुंजाविय बहुरसेण सक्कारुक्खेत्त महालसेण ।
दिन्नइं वरवत्थविलेवणाइं जायइं पसन्नसन्नइं मणाइं ।
घत्ता । एक्किक्क पहाण जइवि सकुंडल मउडधर ।
नउ पावहिं सोह विणु जयलच्छिए तोवि नर ॥ ७ ॥
सम्माणिवि सप्परिवारु सत्तु जोविउ अणंतु चित्तंगु वुत्तु ।
अहो साहु साहु सुहडत्तणेण उज्जालिय लीह भडत्तणेण ।
तं किउ जं जंपिउ तित्थु कालि दरिसाविउ अप्पउ भडवमालि ।
पुव्वज्जिय रणि जयलच्छि होइ पहरिवि जुज्झइ पाइक्कु लोइ ।
संवरिवि जाहु नियसामिसालु आविज्जहि पुणुवि लहेवि कालु ।
तो नवर भणइं अवणिंदजाउ अहो नरवइ तउ पसरउ पयाउ ।
अम्हइं पुणु सुहडत्तणु अचंडु छुडु न गय समरि सयखंडु खंडु ।
तउ अप्पिवि सहुं जीविउ सरीरु विसहिउ निरोहपरिहउ गहीरु ।
घत्ता । जो चप्पिउ जेण तासु तेण सहुं कवण तुडि ।
मइलियइं न होंति फुल्लु सइत्तणु चारहडि ॥ ८ ॥
रणि भग्गु मडप्फरु जेण जासु सो जीवउ सेव करेवि तासु ।

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एवहिं तुहुं अम्हहं सामिसालु खेवहं तउ आण करेवि कालु ।
अणुहुंजि सिंधु सायरइ दोवि चंपहि चंपाहिउ करहि कोवि ।
पोयणपुरवरि नियकरणु देहि पव्वयमंडलियहं कप्पु लेहि ।
एवहिं तउ आणइं अम्ह तेउ सो भंजइ जो तइ अणविहेउ ।
तं निसुणिवि पंकयलच्छिजाउ सम्माणइं सयलवि कयपसाउ ।
अरिदप्पसाड कीलइं रमेवि जं जासु तं जि तासइं खमेवि ।
अप्पिउ परिवारु सपिंडवासु करितुरयजोहभंडारु कोसु ।
अंतेउरि सइं भविसाणुरूअ सम्माणु करइ गुणसारभूअ ।
संपेसिय गय सयलवि नरिंद नियनियनयरिहिं थिय सुहडविंद ।

घत्ता । वणिउत्तें होवि गयउरि पुव्वसुकयजुएण ।
मंडलिय जिणेवि लइय लच्छि धणवइसुइण ॥ ९ ॥

जयजसपसरपसाहियगत्ति भविसिं रायलच्छि माणंति ।
बहुकालिं बहुसिय संभाविय बहुनरवइ नियसेव कराविय ।
अखलिउ सालंकारु सणेउरु पसरिउ पिंडवासु अंतेउरु ।
सीहवारु सीहासणु छत्तइं एम्वमाइ अन्नइंमि विढत्तइं ।
एम तासु बहुभोयासत्तहो हुअ गुरुहार धीय भवियत्तहो ।
सा दुलंभ दोहलय सरंती पुच्छिय रइमंदिरि विलसंती ।
कहहि देवि जा नयणाणंदिरि तिलयदीवि ससिपहजिणमंदिरि ।

घत्ता । जइ जाइवि तित्थु पुज्जमहिम जिणवर करमि ।
तं सिज्झइ केम तेण नाह हियवइ धरमि ॥ १० ॥

तं निसुणिवि नरवइ चिंताविउ गहणु समुद्दत्तरणु मणि भाविउ ।
किम तं तिलयदीउ आसंघमि दुत्तरु किम रयणायरु लंघमि ।
तइयहं गय पिल्लिय दुव्वाएं आणिय माणेसरिण सहाएं ।
एवहिं पुणु दुलंघु तहिं संगउ अंतरु जलदुग्गमु थलदुग्गउ ।
जइ आयहो दोहलउ न पुज्जइ तो पुरुसाहिमाणु नउ जुज्जइ ।
एम जाम चिंतवइ महाइउ तक्खणि सो मणवेउ पराइउ ।
तेण वुत्तु पडिहारु समासए अवसरु जाणावहि पहुआसए ।
सोवि तासु थिउ नयण कडक्खेवि सुवियक्खणु वि न सक्कइ लक्खेवि ।
गउ पहुपुरउ अवक्खए खेविउ मुहि वत्थंचलु देवि निवेइउ ।
देव देव अच्छरिय महंतरु अच्छइ बारि मउडकुंडलधरु ।

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किं सो असणिवेउ संपाइउ किं माणेसरु जक्खु पराइउ ।
किं सुरु कोवि सुरत्तणु पालइ अवसरु सीहवारि पडिवालइ ।
तो आणाविउ णवर णरिंदिं लहु पइसारि वुत्तु साणंदिं ।
घत्ता । आवाहिउ आउ राएं अब्भुत्थाणु किउ ।
तहो तेण नवल्लु पाहुडु करयलि अल्लविउ ॥ ११ ॥
खयरिं सविणएण पिउ जंपिउ दिव्वि दिव्वाहरणु समप्पिउ ।
नरनाहिं देवाविउ आसणु जंपिउ थोउ थोउ संभासणु ।
को तुहुं कवणिं कज्जें आयउ दीसहिं पगुणगुणहिं अग्घाइउ ।
तं निसुणेवि तेण उवलक्खिउ नियकुलु नाउं थाउं तहो अक्खिउ ।
हउं मणवेउ नाम विज्जाहरु निलउ मज्झ वेयड्ढमहीहरु ।
केणवि कोऊहलसविसेसिं आयउ मुणिवरवयणाएसिं ।
जइ तुहुं धणवइसिट्ठिहि नंदणु कमलाएविहि नयणाणंदणु ।
जइ भविसाणुरूअमहएविहिं अंतरि अत्थि किंपि सुहसेविहिं ।
जइ संकेउ एउ णउ पुज्जइ तो आएसु देहि जं किज्जइ ।
अह नउ मिलइ एउ अहिणाणउं तो सव्वहं अवसाणु पहाणउं ।
घत्ता । तं वयणु सुणेवि नयणिहिं किउ हरिसंसुजलु ।
मुहि करयलु देवि पुणु ओरालिउ मुहकमलु ॥ १२ ॥
तिं वयणिं पहुमणि आमोएवि महएविहि मुहकमलु पलोएवि ।
जंपिउ विज्जाहरिण समाणउं सुंदर मिलइ सव्वु अहिणाणउं ।
एत्तिउ महु मणि पर वामोहउ तुहुं जयलच्छिविहूसियदेहउ ।
जम्माउव्वु अइट्ठविसेसणु किं कज्जि महु मन्नहिं पेसणु ।
तो विहसिउ वेयड्ढहो राणउं अत्थि इत्थु वित्थरिण कहाणउं ।
जइ नियमेण सुणहिं आयच्छलु जइ सचउ जिणसासणि वच्छलु ।
जइ मुणिवरवयणइं पडिवज्जहि जइ दुक्कहजणवयणहो लज्जहि ।
जइ जम्मंतरवयणइं पुच्छहि जइ अप्पाणउं पउ परियच्छहि ।
तो संवरहि वियप्पवियारणु अत्थि पुव्वसंबंधहं कारणु ।
घत्ता । तो कुरुवनरिंदु जंपइ अवगन्निवि गहणु ।
पडिवन्नपयत्थु किं किज्जइ तं तुरिउ भणु ॥ १३ ॥
नहतिलयाहिवेण तो वुच्चइ जं तउ ठाइ अम्ह तउ रुच्चइ ।
महएविहि दोहलयनिमित्तिं हउं आयउ मुणिवयणनिउत्तिं ।

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लइ आरुहहिं विमाणि रवन्नइं पवणुद्धुअपडायसंच्छन्नइं ।
तिलयदीवि चंदप्पहनाहहो करहु न्हवणु चंदप्पहनाहहो ।
पुज्जिवि वम्महवारणुकेसरि पिक्खिउ कुरुजंगलपरमेसरि ।
सरहसु तं पडिवन्नु नरिंदिं लइउ समउ सहुं सज्जणविंदिं ।
तं संकेयतूरु अप्फालिउ दसदिसि वहकयंब ओरालिउ ।
तहो सहिं सुहिसयण पराइय सहुं लच्छिए पंकयसिरि आइय ।
हरिबल पत्त समउ परिवारिं धणवइ पउरपमुहपब्भारें ।
भूवालु वि जुअराय पियच्छिए पियसुंदरिए समउ जयलच्छिए ।

घत्ता । सम्माणिवि सिट्ठि पुरयणमणइं बहुचरिउ ।
परितुट्ठ भणेवि तेहिंवि एवंकारु किउ ॥ १४ ॥

तओ ताडिया किंकरेहिं सखेरी नरिंदस्स बारे महाणंदभेरी ।
गया कन्नकन्नंतरेहिं नराणं समाएसणे पेसणे तं घराणं ।
हुआ तेण सोऊण बुद्धा समिद्धा महाणंदिया उच्चरोमंचविद्धा ।
अहो राउले कोवि आओ अउव्वो नरो वा सुरो वा परो वा सगव्वो ।
बलं दावए तस्स राओ सराओ जयाणंदभेरीरओ तेण जाओ ।
गया सीहबारे इमं जंपमाणा न लंघंति रायाहिरायस्स आणा ।
समोहा सरोहा सजोहा पयंडा कयासारिसिज्जा गया लीलगंडा ।
चलंता वलंता पहंते थुणंता तुरंगा खुरग्गेहिं खोणी खणंता ।
जणो रायमग्गे पसिद्धं पएसा पसाहेइ सव्वायरेणं सुवेसा ।

घत्ता । पुरि आवणसोह दरिसिय नयणाणंदिरहिं ।
उल्लोचसयाइं रइयइं जिणवरमंदिरहिं ॥ १५ ॥

तो नरिंदु आरूढु महागइ सइं सुरनाहु नाइ अइरावइ ।
पासिहिं बिहिंमि बेवि सुहसेविउ तिलउब्भमसुमित्तमहएविउ ।
अन्नेत्तहिं भूवालु नरेसरु जो कुरुजंगलद्धि परमेसरु ।
दिढदीहरपलंबभुवपंजरु पियसुंदरिमुहपंकयमहुयरु ।
अन्नित्तहिं जुअराउ ससाहणु भूवालहो नंदणु गयवाहणु ।
पंकयसिरिवि समउ परिवारिं हुअ जंपाणि अहियसिंगारिं ।
हरियत्तु वि सबंधु सपरिग्गहु चल्लिउ सज्जि निययसुपरिग्गहु ।
उहयकुलेहिंमि जे सुहिसज्जण ताहिंमि करिवि हियय सव्वग्गण ।
जिणमंदिरहिं असेसहं जाएवि जिणहरि पुज्जमहिम निज्झाइवि ।

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घत्ता । महदाणइं देवि नायरजणजणिअच्छरिउ ।
जयतूररवेण लीलइं नयरहो नीसरिउ ॥ १६ ॥
पुरहो पयाहिण देवि सुसाहणु पुणु संचल्लु महागयवाहणु ।
चंचिवि थोवंतरु आसन्नइं हुअइं जाइं तहिं ठाइ विहिन्नइं ।
विज्जाहरु नरिंदु इक्कासणि भविस सुमित्त बेवि अवरासणि ।
एम विहोएं ताम निविट्ठइं नायरियायणेण चिरु दिट्ठइं ।
जयजयकारु करंति लोएं चडिउ विमाणु गयणि अब्भोएं ।
नहि जंतइं पिक्खंतिं महियलु जलकल्लोल दिंतु सायरजलु ।
जणु पिक्खंतु ताम थिउ रम्मइं जाम हुअइं नयणहंमि अगम्मइं ।
खंचिवि तिलयदीवि अवइन्नइं चंदप्पहजिणभवणि पवन्नइं[1]।
घत्ता । तहिं जाएवि तेण धणवइसुइ किउ आयरिण ।
जिणन्हवणविहूइ पारंभिय सव्वायरिणे ॥ १७ ॥

पञ्चदशः सन्धिः ।

सिरिचंदप्पहनाहु दीवंतर भविसनरिंदिं ।
अहिसिउ कल्लाणि परमेसरु जेम सुरिंदिं ॥
विज्जाहरु वेयड्ढगिरिंदहो संवाहइ अहिसेउ जिणिंदहो ।
पयघयदहिमंगलजलकलसिहिं बहुनिम्मच्छणाइं सविसेसिहिं ।
धूवपुप्फबहुदीवंगारइं रमणइं रमिय अणेयपयारइं ।
नियविज्जाबलेण पवियप्पइ सइं सुमित्तमहएविहिं अप्पइ ।
आवयतदोहलयनिमित्तिं पिक्खइ मणवयकायपवित्तिं ।
भविसयत्तु जिणपडिम पसंसिवि पुरउ परिट्ठिउ नाहु नमंसिवि ।
उत्तारियउ असेसउ मालउ बहुपरिमलसुअंधसोमालउ ।
सुरतरुपसुहपसूअइं ईयउ नरसुरविज्जाहरकररइयउ ।
उत्तमसंगिं जइवि पवत्तिउ तोवि सिरि करिवि वासि पक्खित्तउ ।
घत्ता । निम्मज्जेवि[2] जगनाहु गुरुवयणु वियप्पिवि सारु ।
कयमहिमारंभि पहु अंचइ विविहपयारु ॥ १ ॥
मणवयकायनिवेसियचित्तिं पवरधूववासेण विचित्तिं ।

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसदत्ततिलयपुरि दोहलयणिमित्तगमणं नाम पंद्रहमो सन्धी परिच्छेओ सम्मत्तो ॥ २ A निम्मज्जेवि.

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देविणु दीवजुत्ति अंगारइ रणरणंतघंटाटंकारइ ।
उच्चल्लिवि पसन्नथुइवयणिं अणुवासिय परिवासियवयणिं ।
सुविहिए मंगलग्गि पज्जालिय पुरउ तिवार भूमि पक्खालिय ।
अंगु मलेवि सुअंधामोएं निम्मज्जिउ परिवत्तरतोएं ।
पुणरवि धूवविलेवणवन्नए परिवाडिए देविणु अवगन्नइं ।
सिद्धमन्ति अहिसेउ पवाहिवि दसवि दिसाहिवाल आवाहिवि ।
दहिघयपायसखइयनिओएं पुप्फक्खयफलदलसंजोएं ।
तंवयपत्ति करिवि अणुराएं उच्चल्लिउ आरत्तिउ राएं ।
घत्ता । जलकुसुमंजलि देवि वहुथुत्तुग्गिन्नगिरेण ।
अक्खयफलघुसिणेहिं निम्मच्छिउ नाहु नरेण ॥ २ ॥
पुणु कप्पूरकरंबियतोएं पुणरवि दिन्नु तिवारामोएं ।
पुणु वरसुरहिखीरि उप्पन्नउं कुंकुमरसचामीयरवन्नउं ।
जणवइ घाणिंदियहिं सुहाविउ मारुअरुअवेयणविच्छेयउ ।
जं सोरंभु रंभवणमग्गु व निडु समिद्धु सुयणसुहिसंगु व ।
घवघवंतु मणिकुंभकयंविहिं झलझलंतु धारापडिबिंबिहिं ।
हयपडुपडहभेरि मणमोएं जयजयकारु करंति लोएं ।
घउ निवडइ वच्छत्थले नाहहो न्हवणारंभि विहूइसणाहहो ।
सोहइ कलसमुहइं मिल्लंतउ जिणकल होइ कंतिरिल्लंतउ ।
घुलिवि अंगि थिरु होविणु थक्कइ जिणवच्छयलु मुएवि न सक्कइ ।
अह भएण दुव्वासणसंगहो न तरइ तरिवि जिणेसरअंगहो ।
जम्मणमरणपलाव सरेप्पिणु नं थिउ जिणवरु हियइ धरिप्पिणु ।
अह सव्वंगइं भरिवि जिणिंदहो कहइ नाइ भवियायणविंदहो ।
अहो मह्नु अज्जु नाउं सुहु पत्तउ जं एवडु महत्तणु पत्तउ ।
घत्ता । उव्वत्तिवि पयकोसु अहिणंदिवि तिहुअणसारु ।
दिन्नु विलेवणु मन्नु उक्खेविउ धूवंगारु ॥ ३ ॥
पुणु हिमसंखसरयससिधवलिं थिरमंथरपवाहपहधवलिं ।
किन्नरगीयगेयगंभीरिं न्हविउ जिणिंदु सुरहिवरखीरिं ।
पुणु कुंदुज्जलकंतिवयंसिं रिद्धि समिद्ध मणोहरफंसिं ।
जिणु अहिसिंचिउ सुरसं¹भहिएं दडवडरवड पडंति दहिएं ।

१ B कयंति २ A सम्माएं.

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पुणु गंधोवएण सुपवित्तिं घणघुसिणुज्जलकंतिविचित्तिं ।
पुणु समलद्धएण आमोएं पुणु पक्खालिउ निम्मलतोएं ।
पुणु मणिकंचणकलिकयत्थहिं निम्मलपुन्नपवित्तपसत्थहिं ।
जलकलसिहिं अहिसित्तु नरिंदिं नं कल्लाणकालि अमरिंदिं ।
पुणु तणु लुहिवि पोत्तसंचारिं सइं समलद्धु घुसिणघणसारिं ।
बहुपरिमलकुसुमइं ओमालिवि झुणि आलत्त सिरिण संचालिवि ।
गुमुगुमंतसरमहुरमइंदहिं बहलकुंदवचकुंदतकुंदहिं ।
घत्ता । अहिसिंचिवि जगनाहु खणु अच्छइ नरवइ जाम ।
मुणिवरचारण बिण्णि संपाइय जिणहरि ताम ॥ ४ ॥
ते विनिविट्ठ करिवि जिणवंदण मुणिवर जयनंदण अहिणंदण ।
पणविवि सविणएण नरनाहिं पय पुज्जिय महएविसणाहिं ।
तेहिंमि थुइपहरिसु मणि खंचिवि दिन्नासीस पाणि आउंचिवि ।
जंपिउ पिउ पेसलु निरविक्खउ धम्महो विद्धि असुहकम्मक्खउ ।
सलहइ मुणिवरिंदु ललियंगउ अहो नरवइ उज्जमु किउ चंगउ ।
खीरिं वीयराउ जो न्हावइ सो तित्थयरगोत्तु संभावइ ।
जो जिणमहिममहोच्छउ देक्खइ पुज्जइ पुज्जिज्जंतु पदेक्खइ ।
दंसणनाणचरित्तसमिद्धिए भावइ मणवयकायविसुद्धइ ।
सो इहरत्ति परत्तिवि रिज्झइ जं चिंतइ मणेण तं सिज्झइ ।
घत्ता । विहसिवि भणइं नरिंदु विणु विणयनिओएं देव ।
मणवयकायविसुद्धि अम्हारिसु पावइ केम ॥ ५ ॥
जिणपुज्जाविहाणु सुनिउत्तहिं किज्जइ जइ विनिवेसियचित्तहिं ।
तोवि चंचलु मणु केम धरिज्जइ इंदियचोरहं मंतु न दिज्जइ ।
घाणु सुयंधमाणु विणिओयइ चक्खु सरूवहं समुहुं पलोअइ ।
परसु परामरिसेव्वउ इच्छइ जीहाहारविसेसइं वंच्छइ ।
कन्नहिं गेउ सुहावउ रुचइ एक्किक्कउ तं लेविणु मुच्चइ ।
पंचहिं अणुदिणु जं पेरिज्जइ तं मणु निच्चलु केम धरिज्जइ ।
भणइं मुणिंदु जइवि मणु चंचलु तो संवरिवि धरिव्वउ निच्चलु ।
चक्खिहिं रूवनिरिक्खणु रुच्चइ जिणपडिबिंबरूवि सा मुच्चइ ।
कन्नहिं पर जिणआगमु सुम्मइं जीहइं पगुणगुणत्थुइ थुव्वइं ।

१ A तकुंदतकुंदहिं.

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घाणुवि सासूसासपमाणहो दिव्वउ जिणवरधम्मज्झाणहो ।
काएं काओसग्गु धरिव्वउ पंचहं एम वियारु हणिव्वउ ।
घत्ता । पुव्वक्कयसुकएण लब्भइ धणु संपय लोइ ।
पुणरवि किज्जइ तंपि पहु सावयधम्मि निओइ ॥ ६ ॥
तं निसुणिवि सविणयविणयकाउ परिपुच्छइ कुरुजंगलहो राउ ।
परमेसर सीलचरित्त रम्मु ठिउ केम गिहासमि परमधम्मु ।
सुअणहो इच्छंतहो धम्मसारु उच्चारइ जो सवायहं सारु ।
तो अट्ठ मूलगुण केम होंति गुरु पंचाणुव्वय केम ठंति ।
गुणवयइं तिन्नि वुचंति काइं किम वुचहिं चउसिक्खावयाइं ।
जिणसासणि जे बहुगुणविहेय वज्जरहि नाह इह बीसभेय ।
अक्खइ अहिणंदणु परमसाहु विणएं आयन्नइं तिलयनाहु ।
अहो चंगउ पुच्छिउ पइं पयत्थु जगि जीवहो सव्वहो इउ सयत्थु ।
परिणविउ जइवि पारंपरेण पुच्छिव्वउ तोवि महानरेण ।
घत्ता । धम्मक्खाणविसेसि परिपुच्छणि भत्तिपराहं ।
मणवयकायनिओइ कम्मक्खउ होइ नराहं ॥ ७ ॥
महु मज्जु मंसु पंचुंवराइं खज्जंति न जम्मंतरसयाइं ।
दिज्जंति न कहुवि हियत्तणेण पहु चिंतिज्जंति वि नियमणेण ।
अन्नहोवि असंतहो अहियदोसु न करिव्वउ मणि अहिलासु तोसु ।
ते अट्ठमूलगुण एम होंति विणु तेहिं अन्नउत्तर न ठंति ।
सुणु नरवइ पंचाणुव्वयाइं उवसंति गिहासमि धम्मि जाइं ।
छज्जीवनिकायहो दयविहाणु बहुभेय एउ पढमउं पहाणु ।
बीयउ बोलिज्जइ नउ असच्चु न करिव्वउ डिंभु न मणि पवंचु ।
तइयउ वउ लेवि अलोहसारु न करिव्वउ परदव्वावहारु ।
धण धन्न सुवन्न पवन्न वत्थु घरु खित्तु चउप्पउ दुपउ वत्थु ।
अवियप्पु अपत्थिउ जइवि आउ हुउ कालिं जइवि निरम्मणाउ ।
पिक्खइ महिमंडलि पडिउ जंपि जइ लेइ अदत्तादाणु तंपि ।
घत्ता । तइयउ निहणइं लोहु बीयउ परिसेसइ माय ।
दुद्धरमयणवियारि वउ सुणहि चउत्थउ राय ॥ ८ ॥
अह तं मयणवियप्पवियारिं भज्जइ तिउ णियसुद्धिपयारिं ।
जुवइउ होंति चयारि वियप्पहो मणु मोहंति मिलिवि कंदप्पहो ।

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माणुसिदेवितिरियगइसंभम चित्ति कट्ठि पाहाणि सविब्भम ।
चउंहिंमि नारिहुं मणवयकायहिं कियकारियअणुमोयणभेयहिं ।
पंचवि इंदियाइं जो खंचइ अखलिय बंभयारि सो वुचइ ।
जो पुणु तासु अणुव्वउ पालइ सो अन्नहिं संगमु न निहालइ ।
नियदारहो संतोसिं अच्छइ अन्नन्नइं विविहइं न नियच्छइ ।
जो एउं जि करेवि न सक्कइ सो सग्गइं दारइं परिसक्कइ ।
जा तियवेस भणिवि जणु जाणइं तहि धणु देइ अंगि रइ माणइं ।
जा पुणु अत्थहो करु न समप्पइ तहि कंदप्पवियारु न जंपइ ।
घत्ता । मणु पसरंतु धरेइ परिहरइ विरुद्धउ जणवयहो ।
वज्जंतहो घरवासु वउ एउ चउत्थउ सावयहो ॥ ९ ॥
पंचमइं अणुव्वइ वचमाणु जउ लेइ परिग्गहु अप्पमाणु ।
जे तउ परिचिंतिवि नियउ लेइ तित्तियहो समग्गलु नउ धरेइ ।
जिणपुज्जमहिम दाणइं करेवि उवभोयभोयकीलइं रमेवि ।
तहविहु नउ निट्ठइ धणु खलेण परिवड्ढइ वयहो महाफलेण ।
परजुवइउ जो जोवइ न लोइ अहिययरु तासु सोहग्गु होइ ।
जो नियउ अदत्तादाणु लेइ ववसायसयहिं तहु तं फलेइ ।
जो चवइ सच्चु निच्छयमणेण सो मेरुसरिसु दीसइ जणेण ।
जो जीवहु इच्छइ नउ पमाउ अणुदिणु परिवड्ढइ तासु आउ ।
जो मारइ जीउ निरावराहु इहरत्ति परत्तिवि सो अणाहु ।
जो जंपइ जणवइ दुप्पवंचु वंचइ सयणइं बोल्लिवि असच्चु ।
धणु हरइ कूडविन्नाणजाणि करि तासु तं जि लग्गइ नियाणि ।
घत्ता । चोरइ जो परदव्वु दुव्वसणविडंबियकाउ ।
सो मारिज्जइ लोइ खरविरसंतु रसंतु वराउ ॥ १० ॥
जो परतिय परिहरिवि न सक्कइ सो इहरत्ति विचरिउ कलंकइ ।
सुअणहिं कण्णु अकन्नहिं सीसइ जणि चंडालु नियाणु अ दीसइ ।
फलु पचक्ख एउ इह लोएवि दुग्गइगमणि पडइ परलोइवि ।
पंचाणुव्वयाइं संखेविं कहियइं जिह सिट्ठइं पुरएविं ।
अहु नरिंद साहम्मियसंगय एव्वहिं अक्खमि तिन्नि गुणव्वय ।
दिसिविदिसइं गमणइं 'कुडु माणहो उप्परि पचक्खाणु पमाणहो ।
पहरणपासबंधदुघारहं कुक्कुडमोरनउलमज्जारहं ।

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एम्वमाइ अन्नहमि अणिट्ठहं न करिव्वउ संगहु पाविट्ठहं ।
भोयपभोयमाणु जं किज्जइ तं तइयउ गुणवउ जाणिज्जइ ।
जे गुरुपुज्जदाणसंजमरय अणुदिणु जे करंति जीवहो दय ।
तेहिं समाणु सणेहु करिव्वउ अण्णुवि मणु मज्झत्थु धरिव्वउ ।
घत्ता । इय एमाइविहीए गुणवयइं नराहिव सिट्ठइं ।
सिक्खावयइं चयारि सुणु जेम जिणागमि दिट्ठइं ॥ ११ ॥
पहिलउ भवियणमणआणंदणु जिणहं तिकालु करिव्वउ वंदणु ।
जं बहुसंखहिं दिणु मणु खंचइ तं बीयउ सिक्खावउ वुच्चइ ।
बीयउ पुणु पोसइउववासइं बहुवयसंजमनियमपयासइं ।
तइयउ सिक्खावउ जो पालइ दाराविक्खणु जइहु निहालइ ।
चउथउ पुणु सल्लेहण भावइ सो परलोइ सुरत्तणु पावइ ।
अहो इहपरलोयहो परमसिक्ख इय बारहविह सावयहं दिक्ख ।
आहारि विगइफासुयपवित्ति दिणमेहुणिनिसिभोयणनिवित्ति ।
सणनिंबपमुहकुसुमाइं जाइं नउ असइ कयाइवि फासुआइं ।
गुरुवच्छलु परपेसलसहाउ साहम्मियसत्थु महाणुभाउ ।
जणि मंदकसाउ विसुद्धलेसु भुंजइ भोयणु मुणिभुत्तसेसु ।
अरहंतु देउ गुरु परमसाहु निग्गंथ मोक्खमग्गहु पवाहु ।
पडिवज्जइ अथिरु असारु सव्वु इय एहउ मणि आसन्नभव्वु ।
जो पुणु मइदुग्गहु दूरभव्वु सो मन्नइं मणि विवरीउ सव्वु ।
तो वियसियसियवयणारविंदु मणवेयहु मुहुं जोवइ नरिंदु ।
घत्ता । धम्मक्खाणु सुणेवि मइएविहिं मणु आमोइउ ।
धणवइअंगरुहेण करसंपुडु सिरि संजोइउं ॥ १२ ॥

षोडशः सन्धिः ।

पंकयसिरिसुएण मुणिवरु परमागमसारु ।
परिपुच्छिउ पुणुवि मणवेयहो भवसंचारु ॥
सलहिवि मुणिवरिंदु नरनाहिं पुच्छिउ सविणयवयणपवाहिं ।
परमेसर सियलच्छमहावरु एहु मणवेउ नाम विज्जाहरु ।

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१ C adds इय भविसत्तकहाए धम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसयत्ततिलयपुरि धम्मक्खाणसवणो णाम सोलहमो संधी परिच्छेओ सम्मत्तो ।

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मरुवेयहो नंदणु सुपहाणउं गिरिवेयड्डसिहरि पुरि राणउं।
जम्माउव्वु अहव 'गुणवच्छलु किं कज्जें महु जाउ सवच्छलु।
भणइं मुणिंदु नरहं उवसंतहं वच्छलु को न होइ गुणवंतहं।
अहो नरवइ विणु चिरसवंधिं न नवइ कहुवि कोवि अणुबंधिं।
अन्नहिं जम्मि जेण जो दिट्ठउ इहलोइवि संतोसु मणिट्ठउ।
अह इत्थुइ सणेहसाहारणु अच्छि पुव्वजम्मंतरकारणु।
घत्ता। तं निसुणेविणु कोऊहलभरियसरेण।
अइअसगाहेण परिपुच्छिउ पुणुवि नरेण॥ १॥
तो दरिसियजिणधम्माणंदिं तं कहणहं आढत्तु मुणिंदिं।
अत्थि देसि पल्लवि सुपसिद्धी पुरि कंपिल्ल नाम जणरिद्धी।
तित्थु आसि मंडलवइ राणउं इंद्वाउ नामेण पहाणउं।
तह महएवि नाम गुणमंजरि विमलु मंति वावरइ वसुंधरि।
तासु तित्थु कंपिल्लनरिंदहो रज्जु करंतहो ससुहडविंदहो।
वासवदत्तु नाम सुपहाणउं दियवरु जाइ समुन्नयमाणउं।
तासु विमलमंतिहिं असहंतहो करइ सेव सुपरिट्ठियमंतहो।
जा सुकेस तहो पाणपियारी गुणमंजरिहिं साविं दिहिगारी।
जा तहो धीय तिवेइय वुचइ सावि ताहिं महएविहिं रुचइ।
जे तहो वासवदत्तहो नंदण जणणिसुकेसहिं नयणाणंदण।
नाउ सुवक्क दुवक्क महाइय तेवि नरवइहिं चित्ति सम्माइय।
घत्ता। पहुसम्माणेण पुरि परिभमंति पहुपत्तिहिं।
मत्थासूलु तहो विमलमहामइमंतिहिं॥ २॥
एक्कदियहिं कंपिल्लहिं राएं वासवदत्तु वुत्तु अणुराएं।
सिंहलदीवि महानरविंदहो पाहुडु लेविणु भीमनरिंदहो।
पेसहि दिक्खिवि कोवि पसत्थउ जो इयकज्जहो करणसमत्थउ।
तेणवि कोक्किवि नियजामाइउ वइसारिउ पहुपुरउ महाइउ।
तासु राउसंदेसउ अक्खइ विमलमंति बुद्धिए उवलक्खइ।
अहु पहु अन्नु कोवि तहिं पेसहि अप्पुणु सइं परिवारु गवेसहि।
एत्तिउ कह कुसलत्तणु आयहो जं देसइ पडिउत्तरु रायहो।
अहो महरायसहहिं जंपंतहं तणु थरहरइ मंदमइवंतहं।

१ B अहो

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घत्ता । सिरु धिहुणेविणु तो वासवदत्तें वुच्चइ ।
पहु तउ मंतीहि अइदप्पें कोवि न रुच्चइ ॥ ३ ॥
तं निसुणेवि मंति आहल्लिउ थिउ अहिमाणवियप्पें सल्लिउ ।
चिंतइ अंतरि गरुअकसाएं खलु अंतरिउ केम उम्माएं ।
ताम न देमि मंतु महरायहो जाम्व न फेडिउ जीवणु आयहो ।
राउवि तं तहो वयणु सुणेप्पिणु थिउ सवियप्पु वयणि करु देप्पिणु ।
एत्तहिं विमलमंति आसंघइ इत्तहि वासववयणु न लंघइ ।
पेसिउ अग्गिमित्तु अवलोइवि बहुपाहुडइं नवल्लइ होइवि ।
ताहि तिवेयहि तहो अणुराएं जीवणु दिण्णु विसेसिं राएं ।
वासवदत्तु न नमिउं पमाएं विमलुमंति थिउ बद्ध कसाएं ।
घत्ता । बहुविं कालेण पहुविरहमराहु स्वेपिय ।
धीय सुकेसहिं उव्वाहुलु करइ तिवेइय ॥ ४ ॥
सावि सुकेसआस नउ पूरइ वासवदत्तहो पुरउ विसूरइ ।
पइं बइसारिवि पुरउ नरेसहो घल्लिउ आमाइउ परएसहो ।
तहो विओइ तउ दुहिय तिवेइय अच्छइ कणुकणंति दुहवेइय ।
चवइ सुवक्कु दुवक्कु वि जंपइ सुहियइं पारियच्छि ण वियप्पइ ।
अइ नरवइहिं कज्जु नउ किज्जइ तो तं जीवणु अम्हहो दिज्जइ ।
एवहिं राउलु अंगहो आयउ जीवणु पुरुवि अम्ह संपाइउ ।
तो अक्खिज्जदियहो नरविंदहो जाय गोट्ठ अत्थाणि नरिंदहो ।
अज्जवि अग्गिमित्तु नउ आवइ किं कारणु जं सुइरु चिरावइ ।
किं पाहुडु न लयउ अणुराएं भीमिं सिंहलदीवहो राएं ।
किं अंतरि चरडहिं विब्भाडिउ किं मारिउ किं दूरहो घाडिउ ।
घत्ता । वुत्तु दुवक्केणं नवनाडिनिरोहु करेप्पिणु ।
विहिं तिहिं दियहेहिं सो एसइ पाहुडु लेप्पिणु ॥ ५ ॥
सुमरिवि वइरु लयउ वायाच्छलु विमलु मंति उल्लवइ अवच्छलु ।
सहमंडवि फुडुवयणहिं तज्जइ अहो राउलि एहउ न चविज्जइ ।
तहु तुरियउ आगमणु नं दीसइ अज्जुमि अक्कुसलु किंपि सिलीसइ ।
तं निसुणेवि दुवक्कें जंपिउ बहुगीढावराहु नउ जंपिउ ।
तुम्हइं करहु मंतु बहुभेयहिं आगमसत्थपुराणहिं वेयहिं ।
अम्हहिं जं जंपिउ तं होसइ पुणरवि विमलुमंति उग्घोसइ ।

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अहो दुवक्क किं बहुवित्थारिं हउं जाणमि नियमइअणुसारिं।
सो तिहुं दिणहं मज्झि नउ आवइ अज्जवि दियहा केवि चिरावइ।
किं अलियउ वेयारहि राणउं णाणहो पच्चउ होइ पहाणउं।
तुहुं धिट्ठत्तणेण पहु जंपहि सुवियक्खणहं मज्झि विग्गुप्पहि।
घत्ता। वुत्तु दुवक्केणं तुज्झुवि मज्झुवि तुडि किज्जइ।
जोवि हु अलियउ होइ तहो जीव लोइ फेडिज्जइ॥ ६॥
बेवि सरोस निवारिय राएं तुम्हहं विहिंमि काइं पडिवाइं।
पुच्छहु अन्न कोवि जो जाणइ सो तुम्हहं विवाउ पत्ताणइं।
पहुवयणेण बेवि गय तित्तहि जक्खभवणि सो खुल्लउ जेत्तहि।
पुच्छिउ बिहिंमि पणामु करेप्पिणु महुरालावहिं हियउ हरेप्पिणु।
अहो सुहि तउ दंसणि अणुराइय अम्हइं पहुआएसि आइय।
छुवउ भवीसु लोइ तुहुं जाणहिं फेडहि भंति मणहं पत्ताणहिं।
सिंहलदीविं गुरुअणुराएं पेसिउ अग्गिमित्तु जो राएं।
सो तहिं अज्जवि काइं चिरावइ कारणु काइं जेण नउ आवइ।
घत्ता। तो आएसिउ तेण सरलसहावसरूवें।
अकयवियप्पेण दक्खिन्नपरव्वसिहूवें॥ ७॥
राएं जो आएसिं पेसिउ तेण असेसु कोसु विद्धंसिउ।
अच्छइ अविणयमइउब्भंतउ जूअकीलवरवेसासत्तउ।
सामिहितणउं कज्जु अवहारिउ तं धणु तेण जूए संघारिउ।
एसइ दिणि तीसमइं असंगहो जरकप्पडणेवत्थपरिग्गहो।
तं निसुणेवि सुकेसहि नंदणु मउलियवयणकमलु थिउ दुम्मणु।
विमलुमंति पफुल्लियवत्तउ उट्ठिउ पुलयपसाहियगत्तउ।
बेवि नरिंदत्थाणु पराइय राएं अणुराएं निज्झाइय।
पुच्छिय बेवि करिवि उवलक्खणु काइं कहइ नेमित्ति वियक्खणु।
घत्ता। विमलु महामइ थिउ तुण्हि करेविणु पक्खइ।
वासवनंदणु पहुपुरउ समारिवि अक्खइ॥ ८॥
मासिं कहिउ तेण तहो आगमु अह को जाणइं तं परमागमु।
जइ तीसमइं दियहि सो एसइ तो तं तहु फलु पायडु होसइ।
जं संदेहु कहिउ तहो विप्पि राणउं तं दूसिउ दुक्खिप्पिं।
पुच्छिउ विमलमंति सुमहत्तरु तेणवि तहो वज्जरिउ सवित्थरु।

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थिउ वासरइं गणंतु महाइउ दिणि तीसमइं सोवि संपाइउ ।
निद्दणु जेम तेम उवइट्ठउ लज्जइं नउ रायउलि पइट्ठउ ।
छुडु छुडु दिट्ठु तिवेयइं आसणु जंपिउ थोउ थोउ संभासणु ।
छुडु छुडु पुलयपसाहियगत्तहो किउ अहिवायणु वासवदत्तहो ।
छुडु छुडु वयणु सुकेसहि जोइउ छुडु छुडु सुहिसालयहिं पलोइउ ।
छुडु छुडु लइय पुत्ति अणुरंगिउ छुडु छुडु तणु विलयहिं अब्भंगिउ ।

घत्ता । ताम नरिंदेण उब्भडभडभिउडि य तज्जिय ।
कुरुडमहाभड लइ लेहु भणंति विसज्जिय ॥ ९ ॥

पिक्खिवि भडपवाहु विहुणंतउ अप्पहु अग्गिमित्तु पभणंतउ ।
तं वासवकुडुंबु आहल्लिउ जामाइयपरिहविण विचल्लिउ ।
वासउ चवइ वयणविद्दाणउं अइयारिं आरोसिउ राणउं ।
दिट्ठु सुकेयहि कंतु भयावणु जाउ तिवेयहिं वयणु दयावणु ।
परिहउ लयउ दुवक्कसुवक्कहिं पइसिवि पहु पभणिउं पियवक्कहिं ।
बहुअवराहु जइवि किउ आएं तोवि खमिव्वउ अम्हहं राएं ।
तिं वयणि पहु ताहंमि कुद्धउ जो जित्थइ सो तित्थइ रुद्धउ ।
घरु भंजिवि परियणु विब्भाडिउ सकुडुंबउ वासउ निद्धाडिउ ।
अग्गिमित्तु बंधेविणु आणिउं पिट्टिवि मज्जारहिउ निमाणिउं ।
नियलइं देविणु गुत्तिहि घल्लिउ पहुपरिवारु सयलु आहल्लिउ ।
अहो वीसासु कवणु विहवंतरि राउले पिसुणपवेसिपरंपरि ।
पहुपसाइ उप्पज्जइ जं सुहु तहु अवराहु तंजि तित्तउ दुहु ।

घत्ता । मंतिविरोहेण जं वासवसुअ निम्माणिय ।
एण निमित्तेण धणवालि संधि समाणिय[1] ॥ १० ॥

सप्तदशः सन्धिः ।

जीवहो संसारि फुडु कम्मइं कम्महो कारणु ।
भउ दरिसिउ जेण विप्पहु तं जि जाउ सरणु ॥
सो दुवक्कु निम्माणिउं राएं निग्गउ तत्थहो गरुअकसाएं ।
नं तासिउ गइंदु मयराएं गउ खुल्लयहो पासि वइराएं ।

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1 C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसदत्तमणोवेगपुव्वभवसंबंधपेम्मवण्णणो णाम सत्तदहमो सन्धी परिच्छेओ सम्मत्तो ।

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बोल्लाविउ कयविणयविसेसिं तवसि तेण तहो परमाएसिं ।
पाविउ अग्गिमित्तु सुविडंवहो पलयकालु किउ अम्ह कुडुंवहो ।
तं निसुणेवि सोवि अणुकंपिउ तसिवि तस्स मिच्छामि पयंपिउ ।
अहोहो महाणुभाव अणिउत्तउ आएसिउ तं मइंमि अजुत्तउ ।
अम्हहं एउ न होइ करिव्वउ अज्जवि पायच्छित्तु चरिव्वउ ।
आएं आसि एम होइव्वउ अह इत्थु वि न विसाउ करिव्वउ ।
सुहदुक्खइं कयधम्माहम्मिं मणुअहं होंति पुराइयकम्मिं ।

घत्ता । संसारि असारि जीउ असासउ चलु विहउ ।
तं किज्जइ मित्त जं पाविज्जइ परमपउ ॥ १ ॥

पहुपरिहवदुहदुम्मियचित्तिं पिम्मच्छलवयणामयसित्तिं ।
पणविवि अब्भत्थिउ अन्नाणिं रंजिउ राउ जेण पइं जाणिं ।
तं उवएसु मइंमि जाणावहि पहुसहुं परिओसहु आणावहिं ।
खुल्लउ भणइं एउ जइ जाणहिं ता तिहुवणु परिओसहु आणहिं ।
तिण्णिमि लोय तुलिज्जहिं आएं कवणु गहणु किर इक्कें राएं ।
तं तहो वयणु तेण परियाणिवि लइ दिक्ख जिणवयणइं जाणिवि ।
परमागमजुत्तिए विहरंतउ मरिवि सुहम्मसग्गि संपत्तउ ।
सावि सुकेस जणणि तहोकेरी पहुपरिहवबहुदुक्खजणेरी ।
वासवघरिणि तिवेयहि माइय पुत्तविओयसोयदुहघाइय ।

घत्ता । जिणवयणु सुणेवि अज्जावय तउ करिवि मुअ ।
तियलिंगु हणेवि पढमइं सग्गि सुरिंदु हुअ ॥ २ ॥

जणणि सुकेस हूअ सूरप्पहु पुत्तु दुवक्कु जाउ सोमप्पहु ।
बिण्णिवि तहिं सोहम्मि वसेविणु वेसायरहं भोय भुंजेविणु ।
सो दुवक्कु सोमप्पहु सुरवरु हुउ चएवि मणवेउ मणोहरु ।
गिरिवेयड्ढसिहरि ससिकंतए पुरि आवासतिलइ सियवंतए ।
विज्जाहरमरुवेयहो नंदणु एहु सुतउ मणनयणाणंदणु ।
जणणिहि पुव्वगुणिहिं अग्घाइउ संजमधरु मुणि पुच्छिवि आयउ ।
सा सुकेस जा जाय रविप्पहु सा होसइ तइ तउ नंदणु सुप्पहु ।
अच्छइ तउ घरिणिहि गब्भंतरि तहोतणु विज्जावच्चु परंपरि ।
तेण एहु दोहलउ न भंजइ तुम्हहं सेव करइ मणु रंजइ ।

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घत्ता। तं सुणिवि तियाहि अंगग्गइं रोमंचियइं।
सुमरेवि कयाइं पुव्वभवंतरसंचियइं ॥ ३ ॥
तो कयविणयविहूइसणाहिं पुच्छिउ पुणुवि नाहु नरनाहिं।
परमेसर तहो काइं विहायउ जो पाहुडइं विणासिवि आयउ।
हुउ मणवेउ दुवक्कु महंतउ सोवि सुवक्कु कवणगइ पत्तउ।
जा सविसुद्धचरित्त महासइ सावि तिवेइय काइं करेसइ।
भणइं मुणिंदु सुवक्कु विओएं दुग्गहगमणि पडिउ सुहिसोएं।
बहुभवगहणु भमेविणु आइउ अजगरु मेरुकडइ संजायउ।
वासवसुइण सुदम्मणवंतए इट्ठविओयसोयसंतत्तइ।
दिट्ठु गंपि कंपिल्लहि राणउं तुह्नु चिर सामि अम्ह पिउराणउं।
अह भत्तारु मज्झु मिल्लावहि अह गयवरदंतहिं पिल्लावहि।
घत्ता। तं निसुणेविणु ताहिं अहरु फुरंतउ दिढवयणु।
मिल्लाविउ विप्पु दरिसिउ बहुसम्माणघणु ॥ ४ ॥
तेणवि तं चिरु वलिवि न जोइउ नियमणु मरणमहन्न विढोइउ।
करयलि धरिवि तिवेय खमाविय जामि कंति चिरु मइं संताविय।
तं निसुणेवि जलोल्लियनित्तइं पइ पभणिउं विहलंघलगत्तए।
बहुकालहो परएसहो आयउ पुणु राएं गुत्तिहिं संपाइउ।
एत्तियकालहो जाउ समागउ एवहिं मरहिं निरारिउ चंगउ।
हउं पर पइं जम्मु वि अवगण्णिय विविहनवल्लजुवइ पइं मण्णिय।
एवहिं लद्धु नाह आवग्गउ हउंमि करमि जं गोत्तहो चंगउ।
तिं साहसिण सोवि आणंदिउ तं जुअलउ पुरलोएं वंदिउ।
घत्ता। कड्ढाविय कट्ठ चउपासहिं सुहिसयण हुअ।
गलि लग्गिवि तासु अप्पउ हुअवहि डहिवि मुअ ॥ ५ ॥
साहुकारु करंति लोएं निग्गउ जीउ ताहं अणिओएं।
सलहइ जणु सकियत्थइं एयइं बेण्णिवि नवर हुअइं वणि केयइं।
पुणु तहिं मरिवि अयाणियसन्नइं वणि तावसइं बेवि उप्पन्नइं।
बिण्णि भवंतर भुंजिवि भोयइं पुणु विहडियइं अदिट्ठविओयइं।
जो चिरु अग्गिमित्तु दिउ होंतउ सो इउ तिलयदीउ संपत्तउ।
हुउ माणेसरु जक्खु महाइउ तुहु सविमाणु जेण उच्चायउ।
जा मुअ तेण समाणु निवेइय तिन्नि भवंतर भमिय तिवेइय।

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कालंतरिण सावि ससिरोहिणि नहि उडुयणहं मज्झि हुअ रोहिणि ।
घत्ता । बहुकालिं सावि तं विमाणु मिल्लेवि चुअ ।
नामेण सुतार होसइ तुम्हहं तणिय सुअ ॥ ६ ॥
तं निसुणिवि गंजोल्लियगत्तउ मुणिचलणइं वंदिवि सकलत्तउ ।
पुणरवि तिं पएस परिसक्कइ धणु आहरण लेवि जं सक्कइ ।
तहिं वणकील करिवि बहुभोग्गइं सविमाणइं आयासि वलग्गइं ।
गयउरि अवइन्नइं सुपहिट्ठइं साणंदिं पुरलोएं दिट्ठइं ।
पट्टणि आवणसोह कराविय नरवरिंद विहडप्फड धाविय ।
कयपेसणहिं ससुन्नयमाणहिं पुरउ निरुद्ध जाणजंपाणहिं ।
सुहिसयणहिं बहुतूरनिनद्दिं पुरि पइसारिय जयजयसद्दिं ।
सम्माणिउं मणवेउ विचित्तहिं कंकणकडयमउडकडिसुत्तहिं ।
संपेसिय पियवयणइं जंपिवि सुणिवरवयणाएसु वियप्पिवि ।
गिरिवरकडय सोवि संपाइउ उरउ सुवक्कु धम्मपहि लायउ ।
घत्ता । गउ घरु मणवेउ नियवित्तंतु जणहो कहिउ ।
भविसुवि नियगेहि हरिसिं रज्जु करंतु थिउ ॥ ७ ॥
तहो तहिं रायलच्छि माणंतहो सुरलीलइं बहुकालु गमंतहो ।
तहिं भविसाणुरूअमहएविहि पुत्त चयारि हूअ सुहसेविहि ।
सुप्पह कणयप्पह सूरप्पह चंदरासि समरंगणि दूसह ।
तार सुतार नाम बे दुहियउ पुन्निमइंदरुंदससिमुहियउ ।
एक्कु पुत्तु धरणिंदु सुमित्तहि जाउ रूवगुणसीलविउत्तहि ।
ताहिंवि दुहिय तार उप्पन्नी सयलकलाकलावसंपुन्नी ।
घत्ता । वणिउत्तहं देवि कन्नहिं दिन्नइं मंडलइं ।
अणुहूअसुहाइं सयण पणच्चिय गुंदलइं ॥ ८ ॥
एम तासु बहुकालु गमंतहो गयउरि विविहविलास करंतहो ।
पवरुज्जाणि आउ हयतमनिसि विमलबुद्धि नामेण महारिसि ।
तहो पुरखोहु करिवि गुरुभत्तिए भविसयत्तु गउ वंदण हत्तिए ।
वरकरितुरयथडय चउपासिहिं परिवेढिउ सामंतसहासिहिं ।
भविससुमित्तपमुहसुहसेविहिं चलिउ समाणु सहिउ महएविहिं ।
हरियत्तुवि समाणु नियलच्छिए धणवइ कमलइं कमलदलच्छिए ।
भूवालुवि कुवलयदलनित्तइं पियसुंदरिए समउ पियवंत्तए ।

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सुप्पह सूरप्पह सोमप्पह कणयकंति धरणिंदसमप्पह ।
निग्गउ नरवरिंदु परिओसिं जयमंगलजयतूरनिघोसिं ।
तारसुतार वसुंधरि जायउ नियनियपइपरिवारसहायउ ।
नायरलोउ पयट्टु पइहिट्ठउ नं मुणिवरु तवतेयाहिट्ठउ ।
घत्ता । भविसत्तनरिंदु कडयमउडकुंडलधरहिं ।
सुरलोयहु जंतु नं संपेसिउ सुरवइहिं ॥ ९ ॥
वेढिउ पवरुज्जाणु असेसहिं नरनायरणरवइहिं सुवेसहिं ।
सोहइ अहिणवसिरिसंपुन्नउं देवागमणु नाइं अवइन्नउं ।
चउपासिहिं उवसोह भमाडिय मेइणि वरवत्थहिं उच्छाडिय ।
पिक्खिवि साहु सयलु आणंदिउ सवणसंघु परिवाडिए वंदिउ ।
जयमंगलजयतूरनिनद्दइं नियडंतरि कियाइं नीसद्दइं ।
तं तित्तिउ समूहु जणविंदहो सो असंखु परिवारु नरिंदहो ।
जंपइ कोवि नाहिं अणिउत्तउ निज्झुणु अडरत्ति नं सुत्तउ ।
नरनाहिं निउत्तपरिवारिं कुंदसमुज्जलेण भिंगारिं ।
सियकचोलि लेवि हरियंदणु मुक्क तिवारधार किउ वंदणु ।
घत्ता । सियकुसुमइं लेवि किउ पुप्फच्चणु गुरुपयहिं ।
बलि दीवंगारि धूवइ देवि फलक्खयइं ॥ १० ॥
वंदिय गुरु गुरुभत्ति करेविणु मणवयकायनिरोहु करेविणु ।
जिम तिं तिम सव्विहिं सामंतिहिं कयकरमउलिं नमोत्थु भणंतिहिं ।
पुरउ निविट्ठु राउ पणविप्पिणु धम्मसरीरहो कुसलु भणेप्पिणु ।
भणइं मुणिंदु पाणिं आकुंचिवि सविणय विणयतोसु मणि खंचिवि ।
नरवइ तुज्झु विणयसविसेसहो होउ छेउ संसारकिलेसहो ।
तं निसुणिवि नरिंदु आहल्लिउ मुहि वत्थंचलु देविणु बुल्लिउ ।
मइं किलेसु पालत्तणि पिल्लिउ दाइयबंधुयत्ति जहिं घल्लिउ ।
जहिं मयणायदीवि चिरु अच्छिउ जहिं विओउ वल्लहइं नियच्छिउ ।
एव्वहिं रिद्धि विद्धि दिहि मंगलु वट्टइ वसविहेउ कुरुजंगलु ।
इय धरवलइ सक्कसामंतहिं जयजसपसरपसाहियगत्तहिं ।
महु अविहेउ कोवि नउ छुट्टइ जो नउ आण करइ सो फिट्टइ ।
घत्ता । तो भणइं मुणिंदु जहिं निक्खेवउ जमकरणि ।
तहिं माणुसजम्मि निव्वुइ किं चिरु कालु जणि ॥ ११ ॥

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चिरु पुर एउ पढमु जिणु होंतउ लोउ कोडि पुव्वहं जीवंतउ ।
एमहिं तासुवि दहमइ भाविं कवणु भोउ भुंजिज्जइ आएं ।
दसलक्खइं पुव्वइं जीविज्जइ एक्कु लक्खु बालत्तणि हिज्जइ ।
बीयइ लक्खि पवड्ढियअंगउ तरुणितरललोयणसुहिसंगउ ।
तिहिं जोव्वणवियारु परियत्तइ चउहिं महामइपसरु नियत्तइ ।
पंचमि सुट्ठुवि थिरु गंभीरहो चलइ तेउ लायन्नु सरीरहो ।
नरवइ छट्ठइ लक्खि जियंतहो गलइ चक्खु लोयणइं नियंतहो ।
सत्तमि कन्नहं सुणिवि न तिप्पइ अट्ठमि मयणग्गिवि न पलिप्पइ ।
नवमइं दंतपंति आहल्लइ खलइ जीह मुहवयणु वियल्लइ ।
दहमइं जइवि न नासइ अंगउ तो जर भंजिवि करइ अयंगउ ।
घत्ता । संखिप्पइ आउ दियहिं दियहिं कुसरीरु जहिं ।
सुट्ठुवि सुहिसंगि निव्वुइ किज्जइ काइं तहिं ॥ १२ ॥
अहो नरिंद संसारि असारइ तक्खणि दिट्ठपणट्ठवियारइ ।
पाइवि मणुअजम्मु जणवल्लहु बहुभवकोडिसहासिं दुल्लहु ।
जो अणुबंधु करइ रइलंपडु तहो परलोए पुणुवि गउ संकडु ।
जइ वल्लहविओउ नउ दीसइ जइ जोव्वणु जराए न विणासइ ।
जइ ऊसरइ कयावि न संपय पिम्मविलास होंति जइ सासय ।
तो मिल्लिवि सुवन्नमणिरयणइं मुणिवर किं चरंति तवचरणइं ।
एम एउ परियाणिवि बुज्झहि जाणंतोवि तोवि मं मुज्झहि ।
घत्ता । मुणिवरवयणेहिं सिरिरामालिंगियभुअहो ।
निव्वेउ सरीरि उपज्जइ धणवइसुअहो[1] ॥ १३ ॥

अष्टादशः सन्धिः

मुणिवयण सुणेवि नरवइ संक समुव्वहइ ।
सच्चउ संसारि जीवहंतणिय विचित्तगइ ।
मुणिवयणें परिचत्तपमाएं तं सयलुवि परिपुच्छिउ राएं ।
अवरुवि धम्माहम्मविसेसणु पुच्छिउ मुणिवरिंदु सुहदंसणु ।
पुणु पुच्छिउ नियपुव्वभवंतरु कुडिलसुहासुहकम्मनिरंतरु ।

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसयत्तवेरग्गवण्णणो णाम अट्ठदहमो संधी परिच्छेओ सम्मत्तो ॥

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काइं आसि हउं अन्नभवंतरि होसमि काइं विचित्तनिरंतरि ।
अण्णुवि नियनयविणयनिउत्तहं घरि अवयरिवि नाह वणिउत्तहं ।
कवण पुव्वि भावण मइं भाविय जेण रायसंपय संभाविय ।
अन्नुमि इक्कदुव्वसुहसेविहु अहिउ सणेहु विहिंमि महएविहु ।
बहुभिच्चहं विलहंति वसुंधर तं कम्मेण केण परमेसर ।
घत्ता । महु जणणिए नाह पाविवि संपइ विहउ थिरु ।
किं कारणु जेण विसहिउ इट्ठविओउ चिरु ॥ १ ॥
अण्णुमि नाह दुलंघि दुसंचरि हउं चिरु भमिउ तिलयदीवंतरि ।
तइयहं सुप्पहजणणि कुमारी नवजोव्वणगुणरूविं सारी ।
कहिय सुरिंदिं अक्खरबंधिं तं किर केण पुव्वसंबंधिं ।
भणइं महामुणि सुअणसमिद्धउ अइरावइ अरिनयरु पसिद्धउ ।
तहिं नरवइ मरुनामु महोयरु घर महएवि मंति वज्जोयरु ।
वज्जोयर तहो पियकमलक्खण कित्तिसेण तहिं दुहिय वियक्खण ।
ताहि कंतु असरिसु अवियक्खणु चोरु जारु जूआरु अलक्खणु ।
दुव्वियड्ढ परिवज्जियसुत्तउ भमइं नयरि दुव्वसणिं भुत्तउ ।
वत्थाहरणुवि ताहि न मिल्लइ सोच्छुहेवि जूअप्फडि खेल्लइ ।
चच्चरि वेसायणि रइ माणइं सुललिय गब्भेसरि अवगन्नइं ।
घत्ता । कुलविहविं सार रइरसपसरुब्भिन्नभुअ ।
दुप्पयघरवासि झूरइ मंतिहितणिय सुअ ॥ २ ॥
सा वरजुवइनिरारिउ लज्जइ घणु विहोउ निप्फलु पडिवज्जइ ।
कोसियतावसनिलइ विहावइ तहो वयणिं वइराएं भावइ ।
अण्णुमि जणमणनयणाणंदणु धणयलच्छि धणयत्तहो नंदणु ।
वणि धनमित्तु नामु तहिं आवइ सोवि ताहि लोयणहं सुहावइ ।
बालकुमारहो समुहुं पलोअई अणिमिसनयण वयणु अवलोयई ।
ताह विहिंमि अहिलसियइं चित्तइं विहिंमि गयइं संदेहचरित्तइं ।
नवर ताहि वज्जोअरधीयहि गुणवंतहि जणणहं सुविणीयहि ।
वम्महसरहं विरोलिउ अंगउ चिंततिहि तहि सुरयपसंगउ ।
एक्कइ बाल सुरूविं सोहइ तणु इज्जंति निरारिउ मोहइ ।
दूसहु मयणावेसु विडंबइ गलि लाइवि डिंभउ परिउंबइ ।
मोहअंगु वियारहिं भज्जइ पहुपंगणि पइसंति विलज्जइ ।

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सहि गुणमाल नाम तहि पक्खिय ताए वियक्खणाइं उवलक्खिय ।
घत्ता । पिक्खेविणु ताहि अंगइं मयणायल्लियइं ।
अविसुद्धमणाइं विविहवियप्पइं वोल्लियइं ॥ ३ ॥
गुणमालए घणमित्तहो कंतइं परिपुच्छिय परिहासपवित्तइं ।
सहियरि निरु विवणम्मण दीसहि किं उज्जवणउं किंपि सिलीसहि ।
दुप्पइदुग्घरवासपियम्मइं घरि सिक्खविय किंपि किं अम्मइं ।
किं सो कमठु कहिमि संपाइउ तेण अवक्खु किंपि उप्पायउ ।
किसियइं तुज्झु मुद्धि बाहुलयइं सिढिलइ परिभमंति मणिवलयइं ।
केसकलाउ खंधि ओणल्लइ परिमोक्कलु नियंबि आयल्लइ ।
फुट्टइ अहरु सुसइ मुहपंकउ नयणइं नउ जोयंति असंकउ ।
हलि सहि अन्न भंति मज्झु दिज्जइ विणु विरहिं नउ पंचसु गिज्जइ ।
सहि म रूसिज्ज भणमि पइं भत्ति किं अवलोइय केणवि धुत्ति ।
घत्ता । जं चालिउ मम्मु बालइं तं अवहेरि किय ।
घणमित्तहो पत्ति पुच्छइ गाढु करेवि तिय ॥ ४ ॥
आसंघइ करु करिण धरेप्पिणु पुच्छिय जं असगाहु करेप्पिणु ।
तं दिसि पासु निइवि परियच्छइं वुच्चइ मंतिसुअइं मइंदच्छइं ।
सहि म रूसिज्ज तुज्झु फुडु अक्खमि तिलमित्तुवि तउ गुज्झु न रक्खमि ।
तेण तरुणिमणमोहणचित्ति हउं अवलोइय तउ वरइत्ति ।
अच्छइ तासु पासि मणु मे रउ सुन्नउं भमइं कलेवरु सेरउ ।
तं निसुणिवि घणमित्तहो पत्तिए जंपिउ दरसविलक्खु हसंतिए ।
एक्कुवि तुहुं मज्झु पाणसमिद्धी अण्णुवि हुअ वरइत्तहो निद्धी ।
एवहिं करहि किंपि जिं जाणहिं इच्छइं जिम्व सक्कइ तिम माणहिं ।
तुहुं मंतिणहो धीय महरायहो जो परमेसरु नयरहो आयहो ।
मज्झु पइ पुणु वणिवरु एक्कंगउ अण्णुवि जं तउ भाउवि चंगउ ।
जइ सो तुज्झु निरारिउ रुच्चइ तो कहि मज्झु जं जाएवि वुच्चइ ।
घत्ता । तो मंतिसुआइं थुत्थुक्कारिउ तं वयणु ।
मइ पियसहि तुज्झ अक्खिउ नियसरूवगुणु ॥ ५ ॥
जइ सुंदरि हउं एहउ करेमि तो अप्पउ भूअहं बलि करेमि ।
मज्झु सहिए ताउ रायाहिरम्मु सुविसुद्धइ कुलि निम्मलए जंमु ।

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जइ एहउ विच्चइ महु सरीरि तो झंप देमि जलरवगहीरि ।
जंपणउं चडइ जइ कुलि मलिक्ति तो देहु दहमि हुअवहि पलित्ति ।
नयणिहिं जोइज्जइ को न लोइ सप्पुरिसि कहो न अणुराउ होइ ।
सहिं दीसइ जो जो गुणविचित्तु किं तहो तहो खंडिव्वउ चरित्तु ।
कसणेहिं चलधवलिहिं लोयणेहिं अहिलसिउ जइवि खललोयणेहिं ।
सो इत्थु जम्मि महु तो विभाइ जइ माइ जइवि हियवइ न माइ ।

घत्ता । अणुहुंजहि नाहु जो पुव्वज्जिउ पइं सुहवि ।
महु विसयसुहेण सहि पज्जत्तउ इत्थु भवि ॥ ६ ॥

अहिणवरंभगब्भसोमालहिं धणमित्तहो पत्तिहिं गुणमालहिं ।
फिट्ट भंति अवलेउ विसज्जिउ अहिउ सणेहु पुणुवि पडिवज्जिउ ।
ताइंवि ताए बेवि अब्भहियइं पडिउवयारसयहिं संगहियइं ।
बिन्निवि नियतायहो दक्खवियइं तेणवि पहुपरियणि सम्मवियइं ।
वज्जोयरिण सणेहिं धीयहिं सयलकलाकलावसुविणीयहिं ।
फेडिउ अन्नहो पउरि पहुत्तणु अप्पिउ धणमित्तहो सिट्ठित्तणु ।
सपउरु पुरु विहडप्फडु धावइ धणमित्तहो मंदिरु संभावइ ।
वज्जोयरदुहियइं मणमोहिं एक्कहो तहो धणमित्तहो नेहिं ।
तं घरु सपरिवारु सम्माणिउं सपउरि पहुपरिवारिं जाणिउं ।

घत्ता । तहिं बिन्निवि ताइं मिच्छामोहमहावसेण ।
कोसियवयणाइं परिभावंति समंजसिण ॥ ७ ॥

तावसनिलइ ताहं पइसंतहं मिच्छानियमसीलसंजुत्तहं ।
अवरुप्परुसमिद्धसमवायहं बिहिंमि इक्कुगुरुवयणविहेयहं ।
बिहिंमि ताइं कोसिउ गुरु जायउ पयडउ पट्टणि पुरि विक्खायउ ।
कित्तिसेणहो परियणि रुच्चइ धम्मबहिणि धणमित्तहो वुच्चइ ।

घत्ता । अण्णिक्कु जुवाणु नंदिमित्तु थिरथोरभुउ ।
धणमित्तहो मित्तु जाउ नंदिवद्धणक्हो सुउ ॥ ८ ॥

नंदिमित्तु निजसासणि भत्तउ अणुदिणु आराहइ रयणत्तउ ।
निययकज्जकारणसंबंधिं घरु सिट्ठिहि सेवइ अणुबंधिं ।
धणमित्तुवि तुरंग परिवाहइ सारासारपरिक्खण चाहइ ।
पट्टणि सुत्तविसुत्तइं जाणइं दुट्ठइं दुव्विणीय अवमाणइं ।
अप्पमत्तु कोसिउ अणुअत्तइं कित्तिसेण अणुमग्गि पवत्तइ ।

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तहो कोसियहो अमग्गि चरंतहो मिच्छाभावि लोउ लायंतहो ।
पट्टणु खुहिउ समउ नरनाहिं पणवइ सयलु लोउ असगाहिं ।
इत्थंतरि जिणगुणअणुराइउ नाउं समाहिगुत्तु मुणि आयउ ।
तासु परिक्खणहेउ विहत्तिए गउ वज्जोयरु वंदण भत्तिए ।
तेण सयलु परमागमु जाणिवि निउ राणउं बहुगुण परियाणिवि ।
तहो अणुमग्गि वाउ नरिंदहो सयलु वि वलिउ समाहिमुणिंदहो ।
घत्ता । वज्जोयरु मंति नियडि निवेसिवि मुणिवरहो ।
सपुरु सपरिवारु निसुणइं धम्मक्खाणु पहो ॥ ९ ॥
साहु समाहिगुत्तु सुवियक्खणु सयलहं कहइ धम्मु दहलक्खणु ।
अहो जण भवसंसारु असारउ चउगइगहणि असंतु अपारउ ।
ताउ चयारिवि धम्माहम्मि हिंडइ जीउ सुहासुहकम्मि ।
कहिंमि नरइ मारइयहिं दम्मइं डज्झइ बज्झइ हम्मइं खम्मइं ।
सहइ दुहइं दूसहइं रउद्दइं जाम ताम तेतीस समुद्दइं ।
कहिंमि तिरिक्खगइहिं उप्पज्जइ पाहणु पवणु सलिलु आवज्जइ ।
इंधणु दहइ कहिंमि सिहि जोइवि खेवइ कालु कहिंमि तरु होएवि ।
तहिंमि सुणिज्जहि जीव अणंता जे न कयावि तसत्तणु पत्ता ।
कहिंमि कयावि तसत्तणु पावइ तहिंमि किलीणकाय संदावइ ।
उप्पज्जइ किमिकीडपयंगहिं दंसमसयमच्छरकुलसंगहिं ।
कच्छमच्छविसमेसमइंदहिं वग्घरिंच्छखरतुरयगइंदहिं ।
घत्ता । तिरियत्तणि होवि लिंतु मुअंतु कलेवरइं ।
हम्मंतु हणंतु विसहइ दुक्खपरंपरइं ॥ १० ॥
कहव कहव मणुअत्तणु आवइ सुकुलु सुगुत्तु तहिंमि नउ पावइ ।
होइ अणुज्जु अणज्जवखंडिहिं बब्बरसमरपुलिंदपयंडिहिं ।
सुकुलि सुखित्ति जम्मु जइ पाविइ तहवि न परमधम्मु संभावइ ।
तं पर लहइ महागुरुभत्तिए अह सावयकुडुंवि उप्पत्तिए ।
वरि चेडउ वि जाउ सावयकुलि मं नरवइवि पावमइसंकुलि ।
इय इत्तियपयारसंजोएं मणुअजम्मु को लहइ निओएं ।
जो तं लहिवि सिढिलु जिणसासणि सो अंधलउ जाउ निहिदंसणि ।
जो तहो दिणुवि जाउ विणु धम्मि तं केणवि पुव्वक्कियकम्मि ।

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घत्ता । तो भणइ नरिंदु जीवहो जं परलोयहिउ ।
कहि अम्ह मुणिंद परम धम्मु सो केम थिउ ॥ ११ ॥
पहु पुच्छइ पुलयविसट्टदेहु जाणमि संसारु असारु एहु ।
जाणमि चउगइभवभमणदुक्खु जाणमि माणुसुवि हवेइ रुक्खु ।
जाणमि संजोयहो फुडु विओउ जाणमि अणिच्चु संपयविहोउ ।
जाणमि जरमरणावत्थ एम तं कहि न पडिज्जइ तेत्थु जेम ।
तं निसुणिवि वुच्चइ मुणिवरेण अहो नरवइ किं बहुवित्थरेण ।
वयदंसणिनाणिचरित्तरंमु जो करइ अहिंसापरमधम्मु ।
पडिवन्नवयणु निग्गंथरूवि सो न पडइ तहिं संसारकूवि ।
अह कहमि धम्मु जं जेम होइ परु दीसइ अप्पसमाणु लोइ ।
अप्पणु संपज्जइ पीड जेण तं परहु न किज्जइ निच्छएण ।
घत्ता । नउ हम्मइं जीउ नउ बोल्लिज्जइ अलिउ जणि ।
तह लोइविरुद्धु लोहु न किज्जइ परहो धणि ॥ १२ ॥
परतियपरिहरणि महंतु,धम्मु अहिलासु करइ तं तहो अहम्मु ।
जो लेइ परिग्गहु अप्पमाणु अविणासु अणासु अदिन्नदाणु ।
पर संचइ संचइ एम अत्थु इहरत्ति परत्तिवि तहो अणत्थु ।
जो पुणु संतोसहु नियमु लेइ तहो तं जि धम्मकारणु निएइ ।
जो मज्जु मांसु महु परिहरेइ अण्णुवि निसिभोयणु नउ गसेइ ।
जइ पालइ तो तहो तं जि धम्मु अह सिढिलउ तो अकयत्थु जंमु ।
जइ पयहिं पयत्थहिं सद्दहाणु तो तं जि धंमु धम्महो पहाणु ।
अह मन्नइं मणि विवरीउ भाउ तो तं जि तासु परिणवइ पाउ ।
विणिवारइ जइ दिज्जंतु दाणु तो अंतराउ वड्ढावमाणु ।
अह देइ दियावइ सिढिलकम्मु नउ देइ जइ वि तो तासु धम्मु ।
जिणपडिम हरइ उवहसइ साहु तो तासु नरयपंथावराहु ।
जिणभवणु करावइ जो पसत्थु तहो धम्मु वित्थयारहो अणत्थु ।
घत्ता । तो पभणइं मंति किं जंपहि मज्झत्थमणु ।
उवसंतहं नाह कहिं जिणसमयसमायरणु ॥ १३ ॥
तो मंतिहि वयणि कियायराहं पुच्छंतहं सयलहं नायराहं ।
पायडिवि समयसंकेउ रम्मु वज्जरिउ मुणिंदिं परमधम्मु ।

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जिम जिणमइ पंचमहावयाइं अणुवयगुणवयसिक्खावयाइं।
सायारमणायारिविणिओइ तउ कहिउ दुविहु बारसविहोइ।
इहरत्ति परत्तिवि बहुपमाय जिम ते सोलहविह चउकसाय।
जह तिण्णिवि लेसउ तिन्नि वेय बंभत्तणु तिउणियसट्ठिभेय।
पंचिंदिय पंचपयारु जाणु पंचाणुत्तरु पंचविहु नाणु।
पंचासय पंचपयारचक्क आवासदव्व जीवहं तिछक्क।
घत्ता। छक्खंड विसेस छक्कालाण सारसमय।
दस धम्मवियप्प अट्ठ महामय सत्त भय॥ १४॥
अट्ठविहकम्मसंकेउ होइ सउ अट्ठयालपयडिहिं समेइ।
तह सत्ततत्तकारणकयत्थ नव नोकसाय नव नयपयत्थ।
थिउ जेम अणाइ अणंतु कालु अवसप्पिणिउवसप्पिणिविसालु।
जिम तित्थु तिसट्ठि महाचरित्त चउगइभवसंगमगइविचित्त।
अट्ठाइयदीवोवहिपमाणु नारइयतिरियदेवाउमाणु।
पन्नारसकम्मधरा पएस तेरस चरित्त किरियाविसेस।
एमाइमुणिंदिं कयपयास पायडिय जिणागमि समयभास।
इउ पढइ सुणइं जो कयपयासु कम्मक्खउ बोहि समाहि तासु।
जिणधम्मसवणु निसुणिवि पवित्तु मुनिवयणि वलिउ नायरहं चित्तु।
घत्ता। मुणिवयणवियारि सरसवियप्पदिन्नमइहिं।
अवलोइउ मंतिवयणु सुविब्भमु नरवइहिं॥ १५॥
मुणिवयणु सुणिवि मणगोयरेण नरनाह वुत्तु वज्जोयरेण।
अहो देवदेव मुणिवयणु चारु सचउ गउ सुअसायरहो पारु।
निरविक्खु देक्खु परलोयभीरु वयनियमसीलसंजमसरीरु।
उवसंतकसायहं नरह रम्मु जो एण दिट्ठु सो परमधम्मु।
कोसिउ तावसु अन्नाणु मुक्खु असुणियपरमागमु जडु अवक्खु।
तणु तवइ जइवि वद्धेकगाहु अन्नाणु तोवि जुत्तिए अणाहु।
गुरु कज्जइ जो विहुं गुणपवित्तु जसुतणउं वयणु बहुमइविचित्तु।
जो पुणु अप्पुणु अवियड्ढु देव सो परहो करइ अवबोहु केम।
तं मंतिवयणु परलोयहट्ठु नायरहं नवर हियवइ पइट्ठु।

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घत्ता । कोसियहो विरत्त धम्मसवण निसुणेवि नर ।
तहो आसमि जंति कित्तिसेण धणमित्तु पर[1] ॥ १६ ॥

एकोनविंशतितमः सन्धिः ।

तहो आसमि ताइं दिढचारित्तवियक्खणइं ।
अणुरत्तमणाइं तोवि अहिंसालक्खणइं ॥
तेहिं बिहिंमि पियदंसणलुद्धहिं अमुणियपरमागमि अविलुद्धहिं ।
कोसियनिलइ गमणु न पमायउ चिरपडिवन्नगुणिहिं निज्झायउ ।
सोवि ताहं उवरोहपरंपर हुउ सणेहु सब्भावनिरंतरु ।
एक्कहिं दिणि वियालि कीलंति वुच्चइ नंदिमित्तु धणमित्ति ।
अहो गुणमाल बहुग्गुणभरियहो मणि अच्चरिउ वहइ तउ चरियहो ।
अज्जु गेहि सामग्गु नियच्छइ जाइवि कहहि किंपि जं पुच्छइ ।
घत्ता । तो नंदिसुएण जंपिउ सरलसणेहउ ।
अत्थमियइं सूरि तउ घरि मित्त न जामि हउं ॥ १ ॥
तो धणमित्तु झत्ति उरि कंपिउ सच्चउ मित्त एउ पइं जंपिउ ।
दियह मुएवि जा नयणाणंदिरि निसिहि न जाहि कहिंमि महु मंदिरि ।
एत्तिउ कालु मित्त नउ लक्खिउ ताम न मुअमि जाम न विअक्खिउ ।
मंछुडु अत्थि कावि तउ निद्धी पणइणि पणयसणेहसमिद्धी ।
रयणिहिं आण ताहि नउ भंजहि सरसपियम्मगुणिहिं मणु रंजहि ।
पभणइं नंदिमित्तु बहुजाणउं रायसिट्ठि तुहुं पउरि पहाणउं ।
तउ पुच्छंतहो गुज्झु न रक्खमि निसिहिं न जेण जामि तं अक्खमि ।
भोयणवार तुम्ह जा सारी निसि पओसि सज्जणहं पियारी ।
तित्थु पवित्ति मज्झु नउ जुज्जइ रूसहि तुहुं जइ तहवि न भुज्जइ ।
अन्नुमि तं देखणहं न सक्कमि निसिहिं पओसि तेण नउ ढुक्कमि ।
घत्ता । पभणइं धणमित्तु महु अच्चरिउ जाउ मणहो ।
पइवज्जिउ जेण कवणु दोसु निसिभोयणहो ॥ २ ॥
भणइं सुमित्तु नंदिगुणवंतउ निसिभोयणदोसहिं पज्जत्तउ ।
वरि पिउ मज्जु मंसु महु भक्खिउ वरि परतियमुहकमलु निरिक्खिउ ।

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[1] C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए धणमित्तकित्तिसेणसंबंधवण्णणो णाम एकूणविंसतिमो संधी सम्मत्तो ॥

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वरि पंचुंबराइ अहिलसियइं वरि अन्नइंमि अभक्खइं असियइं ।
वरि जंपिउ अलिउ अलज्जिउ मं रयणिहिं भोयणु पडिवज्जिउ ।
होउ मित्त महु तेण निओएं जं जिम्मइं दीवयउज्जोएं ।
जहिं पडंति किमिकीडपयंगइं तहो छाहइं बहुपेयपसंगइं ।
ता वेलइं जो भोयणु भुंजइ तं जिणसमइ समाहि न जुज्जइ ।
तं निसुणिवि धणमित्ति वुच्चइ तउ इक्कहो पर एउ न रुच्चइ ।
खंधावारि पहंजणरायहो अंतेउरपरिवारसहायहो ।
सो न अत्थि जो निसिहिं न भुंजइ तोवि ताहं सुअणत्तणु जुज्जइ ।
घत्ता । अह एणवि काइं एवड्डुंतरु दिट्ठु पइं ।
तं अज्जु पवित्ति निसिभोयणु परिहरिउ मइं ॥ ३ ॥
निसिभोयणु जं परिहरिउ तेण तं नंदिमित्तु तोसिउ मणेण ।
आसंघिउ जाणिवि सिढिलकम्मु नियसंगइं अक्खिउ परमधम्मु ।
तेणवि पडिवज्जिउ तहो पहाउ संजयगुणु सम्माइट्ठि जाउ ।
जिम सो तिम तहो पिय परमरम्मि धणमित्त सुदिढु किउ अरुहधम्मि ।
अणुसंगिं ताहं महाविणीय अणुमोइय वज्जोयरहो धीय ।
भवियण जंपइ वच्छलसहाउ जिणसासणि दरिसइ पक्खवाउ ।
जिणु पुज्जावइ अन्नहं सएहिं धणु देइं दाणु महिमोच्छवेहिं ।
घत्ता । वयनियमगुणेहिं करइ करंतहं सद्दहणु ।
अप्पुणु न करेइ पर पडिवज्जइ देउ जिणु ॥ ४ ॥
कुपहकुतित्थइं जइवि न झायइ तो कोसियहो विलउ न पमायइ ।
जिम सा तिम धणमित्तु वि वच्चइ इक्कवार तहिं गमणु न खंचइ ।
सो तावसु तवेण विक्खायउ तहि पुरवरि अपुज्जु संजायउ ।
जं परिहरिउ नयरसंघाएं जं अवगण्णिउं अरि पुरराएं ।
तं जि कसाउ तेण मणि भाविउ वज्जोयरमंतिहि संभाविउ ।
जइ फलु अत्थि किंपि तवतेयहो तो हवं हुज्जु विणासणु एयहो ।
एम कसाएं घोरिं लइयउ कालंतरिण मरिवि पव्वइयउ ।
हुउ तहि तिलयदीवि भयभासुरु असणिवेउ नामेण महासुरु ।
घत्ता । वज्जोयरु मंति सहु राएं खंधारि गउ ।
न नमिउं पहुकज्जे परबलि भिडिउ पणट्ठ मउ ॥ ५ ॥

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तहो घरि किउ लोयाचारु जाम हुअ कित्तिसेण निज्जीव ताम ।
जणणिए छड्डिउ भत्तारसोउ ओलग्गु ताहि घरसयलुलोउ ।
नउ रुअइ न कंदइ अचलदिट्ठि गउ सपरिवारु घणमित्तु सिट्ठि ।
किउ पवणसित्तु चंदणरसेण पाविय वयण सहुं सज्झसेण ।
जोइउ धणमित्तहो वयणु इट्ठु ओसरिउ कलुणु कंदिउ अणिट्ठु ।
हा भाइ पडिउ दुव्विसहु घाउ अंधारिउ जगु अत्थमिउं ताउ ।
पसरिउ वामोहतमोहजालु असरणु दुत्तरु पडिवन्नु कालु ।
पालिज्ज विहिंमि जणणिहुं सणेहु हउं एवहिं उवसंघरमि देहु ।

घत्ता । कुलगोंदलि तासु वसिवि सणेहपरंपरइं ।
अणुहूयइं जाइं ताइंमि हुअइं भयंकरइं ॥ ६ ॥

तहो सरलसणेहि सुहाइं जाइं विलसियइं आसि वियसियमुहाइं ।
हसियइं रमियइं सुहकीलियाइं उच्छंगसंगसुहपीलियाइं ।
परिहासइं भिउडिपलोयणाइं लीलइं अद्धासणभोयणाइं ।
आहरणवत्थमुहमंडणाइं पेसणकवोलमुहचुंवणाइं ।
मुहससिदप्पणपडिबिंबियाइं कुंचियकुरुलइं सिरि कुंचियाइं ।
दुल्ललियइं ललियइं लड्डियाइं दुज्जणजणमाणइं खंडियाइं ।
उज्जाणपवरकीलासुहाइं थुइवयणविंदि विलयासुहाइं ।
नरवइमंदिरि गउरवसयाइं एत्तियइं जेण जंतिं गयाइं ।

घत्ता । जं दरिसिउ जम्मु जाणिवि जणसंसारफलु ।
अवसाणिं तासु जं जीविज्जइ तं विहलु ॥ ७ ॥

तो भणइं नवर धणयत्तजाउ लोयण फुसेवि गलिअंसुवाउ ।
सच्चउ पइं जंपिउ एउ माइ उवयारसारसज्जणपमाउ ।
सुमरंतहं गुणवल्लहविओइ विणु मरणिं मणि निव्वुइ न होइ ।
अह तं पि सुअणि साहसु न होइ अणुमरणु करणु कायरहं लोइ ।
सो सुअणु सुअणवल्लहपसंगि उप्पन्न तुहुंमि तहुतणइं अंगि ।
तउ चरिउ वियक्खणु गुणनिउत्तु जं चवहि दीणु तं निरु अजुत्तु ।
जाणिज्जइ भड्डु भंडणि भिडंतु परनरपसंगि महसइचरित्तु ।
धीरिम जाणिज्जइ मणुअलोइ अह मरणकालि अह सुअविओइ ।

घत्ता । वज्जोयरधीय धणमित्तहो वयणइं सरिवि ।
परिहरिवि विसाउ थिय जणेरु हियवइं धरिवि ॥ ८ ॥

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वज्जोअरु मरिवि महाणुभाउ हुउ तिलइ जसोहणु नामि राउ।
बहुसोउ करिवि तासइं समीवि दलु घल्लिउ ताइंवि तिलयदीवि।
परिखिवइ आउ सुहिसयणविंदि अत्थमिए पवरवल्लहनरिंदिं।
अणुदिणु सेवइ घणमित्तगेहु नउ मुअइ सोवि सज्जणसणेहु।
कित्तिसेण घणमित्तहो चित्तिं गमइं कालु सुविसुद्धचरित्तिं।
नंदिमित्तु मित्तत्तणु दाविवि नियसुहि जिणवरधम्मु कराविवि।
अप्पुणु पुणु तवचरणु चरिप्पिणु अणसणि पंडियमरणि मरिप्पिणु।
दिवि सोलहमइं पुन्नायामिं हुउ सुरवइ विज्जुप्पहु नामिं।

घत्ता। चम्मट्ठि सरीरु निवडिं जाइ मसाणि खउ।
अह नियमगुणेहिं तेण जि लब्भइ परमपउ॥ ९॥

जो तित्थु आसि झीणाउमाणु सो चयवि ढुक्कु तहो तं विमाणु।
उक्कस्स निबद्ध परिप्पमाणु लक्खणचच्चंकिउ नवजुवाणु।
सोलहआहरणविहूसियंगु सहसत्ति समुट्ठिउ विहुणियंगु।
चउपासहिं करइ दिसावलोउ पिक्खइ रमणीउ सु देवलोउ।
विंभिउ परिचिंतइ मणि कयत्थु को हउं कहिं आयउ आसि कित्थु।
नियडइ ठिउ विवरइ अवहिणाणु इउ देवलोउ देवहं पहाणु।
अइरावइ अरिपुरि गुणपवित्तु वाणियउं आसि हउं नंदिमित्तु।
तउ करिवि मरिवि अणसणि अहीरु आइयउ इत्थु मिल्लिवि सरीरु।
इउ जाणिवि पसरिय परमनेहु अवयरिवि खमावइ निययदेहु।

घत्ता। रुहुरुहउ करेवि पुज्जिउ नियसरीरडउ।
खंतव्वु वयंसि पइंसहुं दंसणु इत्तडउ॥ १०॥

एत्थंतरि घणमित्तहो मंदिरि पउरमहायणनयणाणंदिरि।
दाणु चउव्विहसंघहो दिज्जइ साहम्मियवच्छल्लु वइज्जइ।
तो घणमित्तु पडिच्छियपेसणु अणुदिणु उज्जोअइ जिणसासणु।
घणयलच्छि घणयत्तहो गेहिणि घणमित्तहो जणेरि सुवि रोहिणि।
जिणवरधम्मु करइ पडिवज्जइ अह मलमलिणमुणिंदहो लज्जइ।
उवहासइ अमुणियमाहप्पि विहवरूवजोव्वणगुणदप्पें।
सावि समाहिमुणिंदहो वयणहिं दुज्जयदुसहपरज्जियमयणहिं।
जाइजरामरणत्तविणासणि अविचल जाय जिणिंदहो सासणि।

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सुवपंचमिविहि करिवि सुवासिय सत्तसट्ठि वासर उववासिय ।
पुणु पंचविहु अणेयपयारिहिं किउ उज्जवणु विहवअणुसारिहिं ।
घत्ता । तो मंतिसुआइं अणुमोइउ तिविहंतरिण ।
हुअ तउ महएवि तेण फलेण महंतरिण ॥ ११ ॥
जेम ताए तिम पइंमि विहाविउ अणुमोयणफलेण इउ पाविउ ।
धणयलच्छि धणयत्तु सउन्नउं बहुकालिं पंचत्तु पवन्नउं ।
बिन्निवि हत्थिणायपुरि जायइं मिहुणइं परिवड्ढियअणुरायइं ।
सोवि ताहं नंदणु अवसप्पिउ गोडंगणि विज्जुलइं झडप्पिउ ।
संचुण्णिय करोडि सहुं गत्तिं विहलंघलि हूई घुम्मंतिं ।
घोरंधारु जाउ चउपासिं हियवइ धुक्कु धुअंतिं सासिं ।
सुमरिउ ताणं परमजिणाणं घोसिउ नमु नमु अरहंताणं ।
ता वेलइं तं संबलु लेप्पिणु निग्गउ जीउ सरीरु मुएप्पिणु ।
ताहंमि तणउं पुणुवि संजायउ सो धणमित्तु मरिवि तुहुं जायउ ।
घत्ता । जो जम्मब्भासु आसि पडंतुट्ठंतहो वि ।
सिरि वज्ज हएवि नउ वीसरइ मरंतहो वि ॥ १२ ॥
जा तहो धणमित्तहोतणिय पत्ति गुणमाल नाम तडितेयकंति ।
जा सयलवि जुवईयणि वरिट्ठ वज्जोयरधीयहो मणहो इट्ठ ।
सा मिलिवि असेसहिं सज्जणेहिं छड्डाविय जलु दुम्मणमणेहिं ।
विलवंति पराइय कित्तिसेण उट्ठंति पडंति लहंति चेण ।
आवीलिउ गुणमालयसमाणु हा काइं एउ खलविहिविहाणु ।
हा पइं विहि हउं विनडिय निरुत्तु हा सुहय तुज्झु किं एउ जुत्तु ।
हा सुंदर पाविट्ठइं चलाइं कहिं पाविओसि विज्जुलखलाए ।
कंदंतिहिं दारुणु कलुण सद्दु उट्ठिउ हाहारउ अइरउद्दु ।
पिक्खहु सो कहिं पभणंतियाउ सरवरहो तीरि बिन्निवि गयाउ ।
धोवंतिए कुंकुमकज्जलाइं दिन्नइं नाहहो तिन्निमि जलाइं ।
भग्गइं वलयइं अवलक्खणाइं मुक्कइं केऊरइं कंकणाइं ।
अवहरिवि सयलु उवभोयभोउ संचारिउ विहवत्तणविहोउ ।
घत्ता । करणियइं करेवि सुहिसयणइं जिणहरि गयइं ।
अवलोइवि जम्मु गुणमालइं लइयइं वयइं ॥ १३ ॥
कित्तिसेण तउतणइं विओएं मुअ सोसिवि अप्पाणउं सोएं ।

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जाइवि तिलयदीवि उप्पन्नी भविसत्तहो गेहिणि निव्वन्नी ।
जं अहिलसिउ आसि तउ अंगउ रक्खिउ सीलु चरित्तु अभंगउ ।
वउकरणिं पुन्नप्फलु पाविउ तउ घरवासु तेण संभाविउ ।
सा गुणमाल गएं बहुकालें उच्छन्नें सुहिसयणवमालिं ।
तउ गुणसरिवि मरेवि मइविब्भम हुअ भूवालहो तणिय तणुब्भम ।
जिम तहि बिहिंमि सणेहु वहंती तिम एवहिंवि जाय गुणवंती ।
अन्नुमि अरिउरनयरि वसंतहो अवमाणिं परिहउ चिंतंतहो ।
जं तावसहो तुम्हि पिउ जंपिउ तेण बिहिंमि धणु धन्नु समप्पिउ ।

घत्ता । जं वज्जोअरिण तहो विद्देसिउ सयलु जणु ।
तिं वयरिं सोवि खद्धु सपउरु सबंधुजणु ॥ १४ ॥

तउ जणणिए जा चिन्न महाविहि पाविय तेणेवड्ड महादिहि ।
जं जइवर अणिओएं जोइय दियहा केवि तेण विच्छोइय ।
जं किउ विज्जावच्चु महंतरु पाविउ तुम्हि तेण इउ वित्थरु ।
जिंत्तिउ नहिं उज्जवणविहोएं तित्तिउ पइंमि लद्धु अणुमोएं ।
तिं कज्जि सुअपंचमि लोयहो चिंतिय सुहइं देइ परलोयहो ।
जो अन्नहोवि करंतहो भावइ तुम्हइं जेम सोवि फलु पावइ ।
नंदिमित्तु जो करिवि महातउ अच्चुअसग्गे सुरत्तणु पत्तउ ।
तेण पुव्वसंबंधसणेहिं अक्खरपंति लिहिय बहुनेहिं ।
एम सुणिउं जं पुव्वभवंतरु तं निव्वेयहो चडिउ महानरु ।

घत्ता । सन्नद्धु नरिंदु पुव्वजम्मसंभवभविण ।
धणवालिं कव्वि संधि समाणिय विंस एणे ॥ १५ ॥[1]

विंशतितमः सन्धिः

वसु वसुमइरज्जु मुणिवरवयणसमाहविण ।
तिणसमउ गणेवि मुक्की भविसनराहिविण ॥
निसुणेवि पुव्वभवगहणजम्मु अण्णुवि जिणसासणि परमधम्मु ।
विंभिउ नरवइ हियवइ न माइ थिउ निच्चलु किउ कट्ठमउं नाइं ।
परिचिंतइ भउ भविसाणुरूअ जोवइ सुमित्त अच्चरियभूअ ।

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1 C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाएं पंचमिफलत्रण्णणाए भविसत्तभवांतरवण्णणो णाम विंसतिमो संधी परिच्छेओ सम्मत्तो ।

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घणवइ अवलोयइ निययजाउ पंकयसिरि चिंतइ चिरपमाउ।
थिउ राउ परमकारणवियप्पु परिगलियविहवमाहप्पुदप्पु।
भाविवि अणिच्चु चंचलविहोउ तक्खणि ओसारिउ सयलु लोउ।
पय धरिवि नवर विन्नवइ साहु मइं पत्तु भडारा परमलाहु।
सकियत्थु एक्कु पर नंदिमित्तु तउ करेवि सुरालउ जेण पत्तु।
जइ हउंमि तेण सहुं तउ करंतु तो किं असमाहिए सहुं मरंतु।
लइ अज्जुवि किज्जइ अंतसट्टु जं वलिवि लईज्जइ तं न नट्ठु।
अपरिग्गहु परिवज्जियपमाउ करि सामिय महु दिक्खापसाउ।
घत्ता। उद्धरहि पडंतु एवहिं तुम्ह पायसरणु।
घणमित्तहो जेम जाम न ढुक्कइ तं मरणु॥ १॥
अह एउ जि निच्छउ कयपयत्थु लइ जामि निहेलणु गुरु नमोत्थु।
विहरिव्वउ नउ तुम्हहमि ताम हउं सुअहं समप्पणु करमि जाम।
नीसेसु परिग्गहु परिहरेमि जं जासु जोग्गु तं तासु देमि।
आसीस देवि पडिवन्नु तेहिं उट्ठिउ उट्ठंतहं भडसएहिं।
जोइउ सामंतिहिं वरभडेहिं मंतणउं जाउ नियनियथडेहिं।
अहो वट्टइ खणु परियत्तु कालु पावज्जपमुहुं थिउ पिहिमिपालु।
राणउं गयउरि सुप्पहु कुमारु होसइ नवल्लु परिवारचारु।
अन्नेक्कु भणइं धरणिंदु राउ दुद्धर दुसीलु दूसहसहाउ।
सुप्पहु राणउं अच्छइ न ताम रणि हिंडिवि कुलखउ किउ न जाम
घत्ता। अन्निक्कि वुत्तु सुप्पहु समसंजायबलि।
को चवइ विसुत्तु तिन्नि सहोयर जासु तलि॥ २॥
को जोहइ रणि सुप्पहु कुमारु अप्पणउं जासु परिवारु चारु।
सोमप्पहु जासु महाविहेउ सूरप्पहु सूरसमाणतेउ।
कणयप्पहु दूसहु कणयदंडु जसु सालयसाहणु रणि पयंडु।
तिं सहुं दरिसंतहं भडवमालु पर होइ सवक्खहो पलयकालु।
अवरुप्परु सुहड चवंति जाम नरवइ मंदिरि संपत्तु ताम।
थोअंतरि सुहसंजमनिओउ थिउ दाराविक्खणि भवियलोउ।
मुणि विमलबुद्धिचरियइं पइट्ठु सुसमाहिए भवियायणिण दिट्ठु।
नरनाहु निहालइ नियदुवारु उवसंतु निराउहु सपरिवारु।
जे थिय ते राउ पइट्ठु लेवि अन्नेक्क ठंति अन्नहं भमेवि।

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किवि घरणिंदिं किवि सुप्पहेण किवि कणएं किवि सोमप्पहेण।
किवि केणवि नउ सक्किय घरेवि अनुणियणिओय निग्गय वलेवि।
पारणउं कराविवि एम साहु पुणु अप्पुणु भुंजइ तिलयनाहु।
घत्ता। सुहिसयणसमाणु भोयणु करिवि समालहिवि।
पुणु अम्माएवि पणविय पियसुमहुरु चविवि॥ ३॥
महएविउ बेवि करेवि पासि विन्नत्त जणणि एक्कंतवासि।
तुम्हइंमि सुणिउं तं कहमि तेम अरिउरि अइरावइ वसिउ जेम
कोसिएण वहेवि कसाउ सुट्ठु पाविउ असुरत्तणु जणि अणिट्ठु।
वज्जोयरु मंति महाणुभाउ विद्दाविउ किम वच्छलसहाउ।
हुअ कित्तिसेण सुप्पहहु माय गुणमाल मरेवि सुमित्त जाय।
तुहुं अन्नभवंतरि धणयलच्छि अरिउरि तायहो सा पारियच्छि।
महु सुमरिवि तं विज्जुलहो मरणु जो सक्कइ तहो पावज्ज सरणु।
पंकयसिरि जंपइ निरु पहाणु जं तउ तुहुं तं अम्हहं पवाणु।
अणुहुअभोय चिंतियपयास माणेवि थडसंपयविलास।
निव्वाहिय सइं सच्छंदलील विलसिय विचित्त उज्जाणकील।
मंडलियहं बहुमंडलसयाइं तूसिवि दिन्नइं रूसिवि हयाइं।
घत्ता। अहिसिंचिवि पट्टि सुप्पहु करइ नराहिवइ।
भुंजउ चिरयाल पुत्त रज्जु भविसाणुमइ॥ ४॥
तं सुणिवि भणइं भविसाणुरूअ तुहं जाम ताम हउं सारभूअ।
तुम्हहिं जंतहिं जइ खणुवि थामि तो माए मज्झु जिणवरु न सामि।
मइं तुम्ह पसाएं आसमुद्द महि भुंजिवि लाइय कडयमुद्द।
पुरगामदेस महराउ देइ महु मुद्दइं विणु कोइवि न लेइ।
जसु अभयवयणु मइं किउ पसत्थु तहो कोवि न भउ करणहं समत्थु।
अवगन्नइं जो महुतणिय आण निंदंति तासु जे रणि पहाण।
एवहिं सम्माणिवि गुणनिउत्तु जं करइ सामि तं महुमि जुत्तु।
जं पुणु थक्कमि पवसंति राए तं थुत्थुक्कारिउ वयणु माए।
अहिसेयपट्टु संपय विचित्त पहुपुत्त रज्जु भुंजउ सुमित्त।
तो वुच्चइ भूवालहो सुआइं मालइमालाकोमलभुआइं।
गणमाल हउंमि अरिनयरि आसि बे भव निवसिय तुम्हहंमि पासि।

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एव्वहिं मइं मिल्लिवि पुत्तरज्जे तुम्हइं लग्गहो परलोयकज्जे।
अच्छमि रणरणउं समुव्वहंति महु एहउ नवि कन्नइं सुणंति ।
घत्ता। तो भणइं नरिंदु जइ सामन्नहिं पुव्वकिय।
तो अरिनयरेवि तुहुं सव्वहं अवसाणि थिय ॥ ५ ॥
तं निसुणिवि तहि रणरणउं जाउ मउलियमुहुं दरिसिउ अंसुवाउ।
तो नवर नरिंदिं दुन्निवार कोक्काविय पंचवि नरकुमार ।
तिन्निवि दुहियउ सुवियक्खणाउ सहुं जामायहिं दुम्मणमणाउ।
तिण्णिवि सुमहत्तर सच्छवाय धणवइहरिबलभूवालराय ।
पियसुंदरि जुअराएं सहाय एमाइ सयल अन्नेवि आय।
निसुणंतहं सव्वहं मइवियारु करि धरिवि वुत्तु सुप्पहु कुमारु ।
आएं जोइज्जइ पुत्तजम्मु जाएं किज्जइ सोहलउ रम्मु ।
विलसिज्जइ दिज्जइ विहउ तेण संताणि धुरंधरु होइ जेण।
एह संपय इउ बइसणउं रज्जु परिचिंतिउ मइं परलोयकज्जु ।
पालिज्जहि संपयपय विचित्त तउ जणणि वच्छ एवहिं सुमित्त ।
घत्ता। करि धरिवि सपुत्त निक्खेवउ अल्लविउ सइं ।
धरणिंदु कुमारु पइं दिक्खिव्वउ समउ मइं ॥ ६ ॥
जं वुत्तु एम सुप्पहु कुमारु तं धुणिवि सीसु थिउ दुन्निवारु ।
एउ वयणु काइं पइं ताय वुत्तु जइ जुत्तु तोवि तउ निरु अजुत्तु ।
जो भुंजइ वसुमइ एयछत्त ! सुविहेय उवहिपरिआससंत ।
जसु चंडमंडलाहिव सवंति सेवंति चारु अवसरु नियंति ।
किन्नरविज्जाहररक्खजक्ख जसु करहिं कज्जु होइवि समक्ख ।
सो नरवइ जं पावज्ज लेइ एहउ न दिट्ठु मइं मच्चलोइ ।
पावज्ज तुम्ह एह जि वसिट्ठ जं पालहि सुअण विसिट्ठ इट्ठ ।
जं रिद्धि विद्धि सुहु भविय लोइ जं चोरु जारु नंदइ न कोइ ।
जं निरुवसग्गु तउ करहिं साहु जं जिउ न निहम्मइं निरवराहु ।
जं जणु अपाउ उवसंतु संतु जं जिणसासणि उच्छउ महंतु ।
पावज्ज लेइ सो करइ कट्ठु जोअणि लउ अह वइरायभट्ठु ।
जो दाणु न देइ न करइ धम्मु पावज्ज लेइ सो खवइ कम्मु ।
घत्ता। पहु भणइं हसंतु तउ पासिउ महु मइ पउर ।

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नवि किज्जइं विग्घु आएं अविणउ होइ पर ॥ ७ ॥
अहियइं अणिओयनिवत्तियाइं किंबहुअएउत्तपडुत्तियाइं।
तउ पट्टबंधु सुहसंपउत्त पावज्ज तिहिंमि अम्हहं निरुत्तु।
परिचिंतिउ जं णिच्छयपयत्थु तं अलियउ को करणहं समत्थु।
निच्छउ जाणेप्पिणु सुप्पहेण धरणिंदु वुत्तु मउलियमुहेण।
ताएं परिचत्तु सणेहु भाइ किं वुच्चइ जो वयणिं न ठाइ।
परिचिंतइं तवसिरि वहुअ सच्छ तुहुं धरहि महाभडभारु वच्छ।
अहिसेउ तुम्ह बइसणइं रज्जे मा होउ विग्घु रायहो सकज्जि।
महु ताएं दिन्नु कुलक्कमेण मइं तुज्झु समप्पिउ विक्कमेण।
हउं मंतिसमउ तिहिं भायरेहिं सब्भावसणेहकयायरेहिं।
पडिवन्नु एम जं सुप्पहेण तं वुत्तु सुमित्तावल्लहेण।
तउतणइं पहावें अम्ह संति जं लेहि देहि तं निरु महंति।
तुहुं अम्हहं सइं पचक्खु ताउ इच्छहं परमत्थें तउ पसाउ।
घत्ता। सिय संपय रज्जु गयउरु सोहइ तुम्ह पहु।
अच्छउ अहिसेउ कन्नहु वयणुवि दुव्विसहु ॥ ८ ॥
अणुहुंजि लच्छि णियविक्कमेण आइय जा तुम्ह कुलक्कमेण।
जो तुम्हहं न वहइ कोसु कप्पु तहो अम्ह निहोडिवि दलहं दप्पु।
सुप्पहिण दिन्नु उत्तरु न जाम अणुसंधिवि भणइं सुमित्त ताम।
अहो पुत्तहो सुंदरु गुणमहग्घु नरवइहिं वयणु सव्वहं अलंघु।
छड्डुवि पिहु जम्मंतरहु नेहु रणरणइ छुहिवि महुतणउं देहु।
अप्पुणु चलियइं हउं धरिय जेण पडिवज्जिउ तं किं मइं सुहेण।
सव्वहं संपय बइसणउं रज्जु लइ करहु सामि अप्पणउं कज्जु।
एउ जंपिवि अहरफुरंतियाए आएसिउ अंसु मुअंतियाइं।
धाइउ विहडप्फुडु विलयसत्थु सारविय वसुह दरिसिउ पसत्थु।
जयमंगलतूरइं ताडियाइं परिवारमणइं विब्भाडियाइं।
घत्ता। धरणिंदिं लेवि सुप्पहु पट्टि परिट्ठविउ।
जयतूररवेण सामंतिहिं अहिसेउ किउ ॥ ९ ॥
अहिसिंचिवि पए सुप्पहु कुमारु आउच्छिउ नियपरिवारु चारु।
धणवइ हरियत्त महाणुभाउ पियसुंदरि पहु भूवालुराउ।
एमाइमहत्तर गुणवरिट्ठ अन्नवि जे सुअण विसिट्ठ इट्ठ।

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अन्नेवि खमाविय सइं खमेवि जं जासु जोग्गु तं तासु देवि ।
जिम तेण तेम पंकयसिरीए पच्छइं भविसइं पियजंपिरीए ।
जणु अंसुजलोल्लियलोयणेहिं रुणुरुणइं झुणइं दुम्मणमणेहिं ।
सहुं सयणिं नयणाणंदिरासु नीसरियइं सरियइं मंदिरासु ।
जिणहरि जिणहरि पुज्जउ करेवि जिणहरि जिणहरि महदाण देवि ।

घत्ता । रुहुरुहउ करेवि लोयहिं निरु निज्झाइयइं ।
सहुं सयणजणेण पवरुज्जाणु पराइयइं ॥ १० ॥

तहिंमि पउरउवसोह समारिय छडतोरणमंडव वित्थारिय ।
पुज्जिवि जिणपडिमउं संजवियउ मंडउ जालगवक्खहिं ठवियउ ।
पूरिउ रंगावलिउ विचित्तउ वियसियकुसुमंजलिउ पवित्तउ ।
किउ नीसल्लु सयलु संभालिवि अंगविलेवणाइं पक्खालिवि ।
तिण्णिवि जिणु सुमरिवि सुपहिट्ठइं अवलोइवि गुरुपुरउ निविट्ठइं ।
उत्तारिय कडयइं कडिसुत्तइं मउडइं मणिमऊहपजलंतइं ।
पंचमुट्ठि सिरि लोउ समारिवि दुद्धर पंचमहव्वय धारिवि ।
धीरवीरसाहसिण विचित्तइं तिन्निमि गुरुहुं पासि निक्खित्तइं ।

घत्ता । सुहिसयणसएहिं दिक्खिवि ताइं न सक्कियइं ।
जणु अंसु मुअंतु घणवइसुवदंसणि हुअइं ॥ ११ ॥

एकविंशतितमः सन्धिः ।

जिम लइय जिणेवि रायलच्छि सइं भुयबलिण ।
तिम मुक्क रुअंति धीरवीरविक्कमच्छलिण ॥
दिक्खंकिउ पिक्खिवि कुरुवराउ लोयहं रुहुरुहउ महंतु जाउ ।
जो जंतउ हयगयरहवरेहिं विज्जिज्जमाणु चलचामरेहिं ।
पडिहारफारसहुज्जयाहं हणहणसद्दिं नरवरसयाहं ।
सो एवहिं किम नीसंगु दिट्ठु गउ लिहक्किवि नं दिवसयरु इट्ठु ।
हुअ रयणि जाउ जगु कसणवन्नु जो जित्थइ होइ तित्थइ निसन्नु ।
परिवारु पउरु पुरनिवासु परियणु अंतेउरु पिंडवासु ।
जणु सयलु ताहं गुण संथुणंतु नीसेसरयणि थिउ रुणुरुणंतु ।

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणए. २ भविसयत्तदिक्खाकल्लाणवण्णणो नाम एकविंसमो सन्धी परिच्छेओ सम्मत्तो ॥

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जो निंद करंतउ सयणसालि वरतरुणीसहुं सिहिणंतरालि ।
सो सव्वंगइ परिवाए वाए किम सुत्तु निरंतरु भूमिभाए ।
घत्ता । घरि रयणिहिं जाउ पुत्ति चलंति तसंतियउ ।
ताउवि तहिं काले धीरवीरसाहस थियउ ॥ १ ॥
परिगलिय रयणि पसरिउ पहाउ पुणरवि रविनंदे खणहं आउ ।
एवहिं केहउ सुहराउ तासु तवचरणि पवन्नि महानरासु ।
किं जेहउ पाणिग्गहणि दीवि किं जेहउ गयउरि पहुसमीवि ।
किं जेहउ मणवेयहो विमाणि कंतादोहलए सुपुज्जमाणि ।
किं जेहउ पहुय अणंतवाले आणिय बंधेविणु पुहविपाले ।
किं जेहउ परियाणोच्छवेहिं अवरेहिंमि विविहमहोच्छवेहिं ।
जइ एहउ सुक्खुं एवहिंमि तासु तो करइ मोहतमतिमिरनासु ।
अरुणुग्गमि विहरिउ सवणतंतु विणिथक्कु लोउ धाइउ सुअंतु ।
घत्ता । गय गयउरि गंपि मिलिय सयलसयणहं सयण ।
नीसासु मुअंति सुमरिवि जम्मंतरहो गुण ॥ २ ॥
रोवइ सुमित्त वल्लहसरूवि मइं मिल्लिवि गय भविसाणुरूवि ।
हा चंचल पहु ववगयसणेह कहु मिल्लिय हउ कंटइयदेह ।
हा पंकयसिरि धम्माणुराइ पइंसहु दंसणु एत्तिउ सुमाइ ।
धणवइ विणु पत्तिए तं जि गेहु पिक्खइ पजलंतु दहंतु देहु ।
निंदइ अप्पाणउ काउं दीणु तउ करिवि न सक्कमि हउं निहीणु ।
धन्नाइं ताइं तिन्निमि जणाइं छड्डेवि लग्गइं तवचरणि जाइं ।
हरियत्तु विसूरइ रुवइ लच्छि हा कमलि कमलि कुवलयदलच्छि ।
हा भविसयत्त तं करमि तेम एवहिं छड्डिवि पव्वइउ केम ।
पियसुंदरि भूवालि समाणु रुणुरुणइं झुणइं निंदइ नियाणु ।
सुप्पहधरणीधरपमुह कुम्वर न धरंति अंसु न नियंति अवर ।
ता रोवइ तार सुतारियाउ नियवग्गहो नं ओसारियाउ ।
घत्ता । पियवयणसएहिं पइसिवि मंतिमहंतएहिं ।
दिट्ठंतइं देवि संबोहिय मइवंतएहिं ॥ ३ ॥
पंकयसिरि भविसउ सियवंतउ तेण समाणु जाउ निक्खंतउ ।
पुरुसायारुपरक्कमसत्तिउ घोरधीरु तवचरणु चरंतिउ ।
सुविणयगुणपारंपरबुद्धिए दंसणनाणचरित्तविसुद्धिए ।

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अणसणमरण मरिवि तवतत्तउ दसमइं देवलोइं संपत्तउ।
पंकयसिरि पहचूलु पवित्तिय भविसवि रयणचूलु परियत्तिय।
बिन्निवि नवजुवाणसियभूसिय बिन्निवि सोलहआहरणविहूसिय।
बिन्निवि अवलोयंति परोप्परु बिहिंमि सरिउ नियपुव्वभवंतरु।
तुहुं कमलसिरि अन्नजम्मंतरि हउं भविसाणुरूव नरवरघरि।
अन्नुवि भविसयत्तु इह एसइ तिहिंमि संगु समवाएं होसइ।
घत्ता। चिरु अम्हसमाणु सयणिहिं जेहि न लयउ तउ।
तह तेमइं तं जि मणुअजंमु अकयत्थु गउ॥ ४॥
भविसयत्तु चिरु करेवि महातउ अणसणि मरिवि विहियरयणत्तउ।
तहिं जि विमाणि पत्तु सुहदंसणु तिहिंमि सणेहिं किउ संभासणु।
नरवइभविसयत्तु तुहुं होंतउ कुरुजंगलु गयउरु भुंजंतउ।
विमलमुणिंदहो तलि णिक्खंकिउ मरिवि इत्थु देवत्तणु पत्तउ।
जंपइ सोवि आसि मणमोहणि एक्क जणणि अन्नेक्क सुगेहिणि।
तुम्हइं नवर अहिंयववसाइय जं तियलिंगु हणेविणु आइय।
अज्जवि सा सुमित्त तहिं अच्छइ सुप्पहु रज्ज करइ पहुपच्छइ।
तहिं जाइविं उप्पायहं विंभउ पिक्खहं चिरपरियणु सुहिबंधउ।
घत्ता। अवयरिवि जुआइं पिक्खिवि वयणइं सज्जणहं।
कुलि कील करेवि पच्छइ मेरुपयाहिणहं॥ ५॥
तिन्निवि करिवि पयाहिण मंदिरि लीलइं परिभमंति भुवणंतरि।
गयउरि नियसंताणु निरिक्खिवि जे जियंति तहो वयणइं पिक्खिवि।
तिलयदीवि चंदप्पह भमियइं जहिं वरनयरि आसि चिरु रमियइं।
पुणुवि तेण विवरिं नीसरियइं पुणरवि लयमंडवि संचरियइं।
तं भविसत्तहो भवणि पइट्ठइं पुणरवि ताइं नियाणइं दिट्ठइं।
जोइवि असणिवेउ पिउ जंपिउ सहुं कन्नइ पुरु जेण समप्पिउ।
पुणरवि माणिभद्दु सम्माणिउं गयउरि जेण विमाणिं आणिउं।
विज्जुप्पहु जोएविणु हरिसिय अक्खरपंति जेण चिरु दरसिय।
मणवेयहो मुहपंकउ चाहिउ सयलुवि पुव्वभवंतरु साहिउ।
परिसक्किवि अन्नइंमि सुखेत्तइं केवलजम्मणनिव्वुइमेत्तइं।
एम ताइ तहिं चिरु विलसेप्पिणु सोलह सायराइं निवसेप्पिणु।
जाम पुणुवि हिंडंति महायलि पइसहिं पुणुवि जाम कुरुजंगलि।

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घत्ता। तं गयवरि गंपि जाम निरिक्खहिं नयरछवि।
सुहिसयणसयाहं एक्कुवि तहिं संताणि नवि॥ ६॥
तं वरनयरु तंजि कुरुजंगलु सो महिविंदु तं जि महणइजलु।
ताइं पवर उज्जाणुपएसइं ताइं गिरिंदगहणउद्देसइं।
ताइं विचित्तपवरजिणभवणइं नवर ताइ दीसंति न सुअणइं।
तो सुमरिवि चिरयालविलासइं गय रुहुरुहिवि निवि चउपासहिं।
तो चवणावसाणि हुउ मूलिं मउलिय मालणितिएवि पहचूलिं।
तेयपणट्ठ विलंबियगत्ति किउ महंतु रुणुरुणउ चयंति।
हा पुणरवि नरलोए वसिव्वउ दुत्तरगब्भुवासे निवसिव्वउ।
अच्छइ देवलोइसुह रायहिं जं कीलिय मणचिंतिय रायहिं।
अच्छउ जं अणुहविउ चवंतिहिं सुरसुंदरिविलास विलसंतिहिं।
एवहिं आसु न काइंमि चंगउ पसरइ समइ मरणु आवग्गउ।
एम वियप्पु करंतु विलोणउं तक्खणि दिट्ठु पणट्ठु विलीणउं।
घत्ता। पहचूलु चएवि घरि गंधव्वनरेसरहो।
सुवसुंधरु नामु हुउ नंदणु चक्केसरहो॥ ७॥
बिण्णिवि रयणचूल हेमंगय सुवसुंधरहो पुत्त हुअ दुज्जय।
नाम नंदिवड्ढण सिरिवड्ढण बेवि सिढिलकयकम्मनिबंधण।
ताहं विहिंमि सिय रज्जु समप्पिवि सुवसुंधरु परलोउ वियप्पिवि।
चरिमदेहु नियगुणिहिं अलंकिउ सिरिहरमुणिहि पासि दिक्खंकिउ।
बहुकालि महियलु विहरेप्पिणु घोर वीरु तव चरणु चरेप्पिणु।
सुक्कज्झाणु आउरिवि निम्मलु उप्पाएवि नाणु तं केवलु।
जो चिरुजम्मि कमलसिरि होंतउ सो लोयावसाणु संपत्तउ।
तेवि नंदिवड्ढण सिरिवड्ढण णियसंताणि करिवि संवड्ढण।
एक्कहिं दियहिं चालिय वणकीलए गयवरघरणसमुब्भडलीलइ।
घत्ता। हिंडंतिहिं तेहिं लक्खिउ इक्क जुवाण मउ।
परिसेसियजूहु हरिणिहि गरुयासत्तियउ॥ ८॥
सो हरिणिए सहुं कील करंतउ वाहिं हयउ ताएं संजुत्तउ।
तं वइराउ तेवि मणि भाविवि णियणियणंदण णिवपइ थाविवि।
बिण्णिवि सुहमसुहाइं चएप्पिणु मय सिवनयरि सरीरु मुएप्पिणु।
भविसयत्तु पुणु सुरु हेमंगउ सिरिवड्ढुणु होएवि सिद्धिहिं गउ।

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सा भविसाणुरूव तणु मिल्लिवि रयणचूलु सुरलोउ समिल्लिवि।
जाउ नंदिवड्ढणु वरधारउ पुणु हुउ सासए सिद्धु भडारउ।
वसिवि घरासमि हल्लुत्तालिं विरइउ एउ चरिउ धणवालिं।
विहिखंडहिं बावीसहिं संधिहिं परिचिंतियनियहेउनिबंधिहिं।
घत्ता। धक्कडवणिवंसि माएसरहो समुब्भविण।
धणसिरिदेविसुएण विरइउ सरसइसंभविण ॥ ९ ॥
अहो लोयहो सुयपंचमिविहाणु इउ जं तं चिंतिय सुहनिहाणु।
दूरयरपणासियपावरेणु एह जा सा वुच्चइ कामधेणु।
फलु देइ जहिच्छिउ मत्तलोइ चिंतामणि वुच्चइ तेण लोइ।
एह जा सा वुच्चइ भुवणसंति अह मुक्खहो सुह सोवाणपंति।
नरनारिहि विग्घइं अवहरेइ जो जं मग्गइ तहो तं जि देइ।
निव्वाहइ जो नियसिविभरेण सो पुन्नवंतु किं वित्थरेण।
उववास करइ जो सत्तसट्ठि उज्जमणिं तहो सुहि तुट्ठि पुट्ठि।
जइ भज्जइ अंतरि विग्घु होइ तहु सद्दहाणि फलु तं जि तोइ।
घत्ता। अहो किं बहुवायावित्थरेण एक्कवि चित्ति महत्तरिण।
अणुमोएं ताहिं तिहुं संपन्न गुणंतरिण ॥ १० ॥
अरिउरि अइरावइ दीहरच्छि धणयत्तहो गेहिणि धणयलच्छि।
उज्जमिय ताएं चिरु संजुएण भाविय धणमित्तें तहिं सुएण।
तह कित्तिसेण नामुज्जयाइ अणुमोइय वज्जोयरसुआइ।
तहो फलिण ताए तिण्णिमि जणाइं चउथइ भवि सिवलोयहो गयाइं।
पहिलइ धणयत्तहो धणयदित्ति इयरइ बिन्निवि धणमित्तु कित्ति।
बिज्जइ भवि पंकयसिरि सरूअ सुउ भविसयत्तु भविसाणुरूअ।
तियलिंगु हणिवि तिन्निमि सुतेयपहचूलरयणचूलाइ देव।
तइयइ भविसत्तु वि कणयतेउ हुउ दहमइं तहिं जि विमाणि देउ।
चउथइ भवि सुवपंचमिफलेण निद्दड्ढु कम्मु झाणानलेण।
घत्ता। निसुणंतपढतहं परिचिंततहं अप्पहिय।
धणवालिं तेण पंचमि पंचपयार किय[1] ॥ ११ ॥

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए कमलसिरिभविसयत्तभविसाणुरूवमोक्खगमणो णाम बावीसमो संधी परिच्छेओ सम्मत्तो।

समत्ता भविसयत्तकहा।

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NOTES.

[N. B.—Roman figures indicate the *Kaḍavaka* in a *Sandhi* and the arabic figures the lines. Apbh = Apabhraṃśa, M = Mahārāṣṭrī, Amg. = Ardhamāgadhī, Ś = Śaurasenī. Abs. = Absolutive.]

SANDHI I.

I. *Introductory*. The author offers obeisance to Jina, who possesses the highest qualities, who is without attachment, passion, anger etc., who is the lord of lords, the adorable, endless and great one etc.; and says he is going to deal with the 'fruit' of the *Suyapañcamī*.

1. सारु–Acc. Sing. of Neuter. So also °महु in this, and °विसेसु and फलु in the next lines. The change of -म् to -उ is due to the analogy of the Nom. Sing. Masc. of अ bases, which has first affected the corresponding case of Neuter bases and then the Acc. both of Masc. and Neut.

णिद्दुअ–The cerebral nasal for the dental one, in all places in the word, is the rule in Apbh., M. and Ś. Prakrits; e. g. णीसेस, कसण, णिब्भर, णिग्गुण, etc. The dental in नउ, निसुणहुं and other words, is due to the fact that the scribe apparently was a Jain, who tried to smuggle Amg. phonology into Apbh., but has not completely succeeded. The author himself was also perhaps responsible.

2. निसुणहुं–3rd Pl. of Imp. सुयपञ्चमिहि–Gen. Sing. of Fem. base in -ई. See Apbh. grammar in the Introduction.

3. पणविप्पिणु–Abs. of नम् with प्र. This Abs. is most common in Apbh. Another one is in–वि. e. g. निसुणेवि, पिक्खिवि, धरेवि. Hc. IV 439.

4. भव्वयण०—यण, वयण and पयंग correspond to जन, वदन and पतंग. The यश्रुति of the Amg. is also brought into Apbh. e. g. कय, भरिय, उक्खय etc. below.

6. दलणेक्कमल्लु—Combination of दलण and एक्कमल्लु. The ए has asserted itself as the *Sandhi*-vowel. It is to be observed that Apbh., like other Prakrits, does not possess the Sk. vowels ऐ and औ. Note that ए is short, as it precedes a conjunct. Pischel § 84.

7. सच्छुत्तरणसेउ–Combination of सच्छुर and उत्तरणसेउ. In Sk. we expect an ओ, which here is weakened first into short ओ, then into उ; the quantity of the syllable is, however, preserved. Pischel § 84. अणावलेव—अण and अवलेव, on the analogy of अणारिय and other words where आ is regular. The lengthening seems due more to exigencies of metre.

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11. सो—This form is both Nom, and Acc. singular. Here the latter. पवर...कुलहरहो–Gen. Sing. of –अ bases. –स्सु, सु and ह are other Gen. endings in Apbh. See Introduction.

12. लोइ–Loc. Sing. of –अ base. –ए and –हिं (इं) are other Loc. endings.

II. The poet shows his diffidence. He is a man without any merit and money, which prevents him from coming by his own in the assembly of the good. Still he will try his best, for should not stars shine even if the moon is up?

1. संभालमि–like लहमि two lines below, Present 1st Pers. Sing. The vowel before the termination is weakened on the analogy the forms of the 2nd and 3rd Pers. Sing. where it is naturally short. The alternative forms for the 1st Sing. in –उं are as frequent as those in –मि, perhaps more. See Introduction.

तुम्ह–More regularly तुम्हे. Nom. and Acc. Plural of the pronoun or the second person. Hindi तुम्.

2. हउं–Nom. Sing of pronoun of the first person. Compare Guj. हुं, Koṅkaṇi हांव. See Pischel § 142. From अहकम्, where क is *svārthe*.

2. दुग्घरवारारि–Read दुहरवावारे. Loc. Sing.

3. खीणविहवप्पहाए–क्षीणविभवप्रभया. The –ए of the Instr. Sing. form is to be read short.

सोह–शोभाम्. Case terminations are often dropped in Apbh., a tendency which is accentuated in the pronouncedly analytical modern Aryan Vernaculars. It is rightly to be traced to the Apbh., their mother.

4. विणु पुण्णहिं–The Instr. Pl. form is made to serve for both the Instr. and the Abl. Translate–'Wealth is impossible without (previous) merit.' कोइ–we rather expect कोवि. There is a world of difference between कोइ, Sk. कश्चित् and कोवि, Sk. कोपि. Scribes mistake?

5. ताएं–Inst. Sing. of the Feminine of base त. Hemacandra and following him Pischel, teach only ताए, without *anusvāra*. The word refers to धणुसंपय in the previous line. Translate the line—'Although without it (wealth) I command little respect amongst people, still, how shall I surrender manly pride?'

The words कहमुवमि have to be read separately as कह for कहं-कथं and मुवमि. The latter form is to be explained as from मुच्, which in the Prakrits loses the nasal. मुअमि then ought to be the correct form, but the व has come in as a glide–sound, helped on by the labial म

6. णियमइवियासु–Acc. Sing of Masc. base in–अ, on the analogy of the–उ of the Nom. Sing.; निजमतिविकासं.

7. जित्तिउ–The sense is that of Sk. यावान्. But there is no connection between the two. जित्तिउ and तित्तिउ are formed on the analogy of एत्तिउ (also इत्तिउ) which presupposes an* अयरेय from अयत् = Sk. इयत्. See Pischel § 153.

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8. Translate–'Having seen the *Airāvata* roar, should not other elephants do the same ?'

गुलुगुलन्तु–Such reduplicated forms are common in the Prakrits. They are generally Onomatopoetic in character; e. g. गुमगुमन्त, सिमसिमन्त, कुरकुराअदि, थरथरन्त, फरफरन्त etc.

9. महकव्वकइंहु–Abl. Pl. of °कइं. ताहंतणिय–Consists of ताहं the Gen. Pl. of the pronoun and तणिय the possessive adj. suffix. The latter has become the case termination in Gujarātrī. The whole form is therefore a double Genitive. The text sometimes separates it from the Gen. form.

कवण–What indeed ? Pischel timidly compares the form with Sk. कवाग्नि, कवोष्ण, § 428. कः or का पुनः=कवण (cf. Pāli पण from पुनः) is more likely to be the right derivation. Translate the line–'Before poets of great poems, what indeed is their (lesser poets') story ?'

10. जोयंगणउ or ज्योतिर्गणः—The stars. Through जोइंगण, where the *anuswāra* replaces इ. Mark change of gender. Translate–'But should not stars shine when the moon is up.' Hc in *Deśīnāmamālā* III 50 regards it as the name of इन्द्रगोप.

III But there are wicked people, who are busy in picking holes in other's pockets, who find out faults of good poets and good women. Even one man, endowed with bad speech, can wound hundreds of good men: for, will a flesh-eater have any pity?

1. इहु–Is no doubt एहु with weakened vowel, owing to exigency of metre. Nom. Sing. of the demonstrative pronoun, Sk. एष or एतद्. Although Hc. IV 362 rules that एहु is Neuter and एहो Masc., the context is clear that इहु here is Masc.

3. कहिंमि—literally कस्मिन्नपि, but here कुत्रापि. Translate the whole line–' One who is always busy in finding out faults of others, is there anybody anywhere virtuous to him?'

4. वरकइंहि—Can only be Loc. Sing, or at best Gen. Sing. if we ignore the long ईं. The reading वरकइंहु given in the foot notes is to be preferred. It would be Gen. Pl. The same with regard to महासइंहि; read महासइंहु.

दोसइं—Acc. Pl. of Neut. This is a glaring example of how Sk. words have changed their gender in the Prakrits. Hc IV 445 therefore rightly says लिङ्गमतन्त्रम्–'Gender does not matter.'

5. एक्कोवि–Pischel § 91 says the doubling of क can not be accounted for. His rule is 'a long vowel before a single consonant is shortened and the consonant doubled, when the last syllable carried the accent; e. g. एव्वम्–एवम्, खिड्डा–क्रीडा, तिण्णम्–त्रीणाम्. तिण्णि and after it बिण्णि are formed by analogy. In एक the accent is on the first syllable. The reason lies perhaps in the fact that in the Prakrit, is a simple vowel and is also short. This fact is emphasized by

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doubling the following consonant, in order to preserve the original quantity of the Sanskrit word.

6. Translate–'He daily pours forth showers of bad odour (abuses etc).'

सउरिसहं–सत्पुरुषाणाम्. cf. Pischel § 164. This is a good case of contamination of the two forms सप्पुरिसहं and सउरिसहं.

7. देक्खिवि–Absolutive in वि, used as an Infinitive. Trans.–'He is not able to look upon the prosperity of others.'

8. Translate–'He roams, fighting all (crowds of) good men, just like a wild elephant free from the goad.'

IV But in spite of wicked people, the poet is going to tell an enchanting story, the same that was told by the Gaṇadhara Gotama to king Seṇiya. The poet Dhaṇavāla the best of merchants, has thought fit in this evil age to retell the story of *Suyapañcamī*, which shows to people the path (of righteousness).

1. अत्थइ—read अच्छइ, which represents Sk. अस्—to be, in many of the Prakrits. Of all the derivations of this form, given by Pischel § 480, only two are worth considering: Kuhn's derivation from अस् with the inchoative च्छ and Pischel's from ऋच्छ, which would give अच्छ् in Prakrit. The former seems preferable, as (1) it has already been recoginsed by Hemacandra IV 205 and Kramadīśvara IV 10, (2) such roots exist in Prakrits, (3) and the sense requires this derivation. Pischel's derivation is phonologically flawless, but unsuitable so far as the sense goes.

ताम—Through ताम्व (or ताव) from तावत्. Pischel § 261, following Hc's examples to IV 395 etc. कह–कथाम्. The terminations are often dropped in Apbh. See सोह in II 3. गणहरिण–Instr. Sing.

2. पुच्छंतहो, सेणियहो–Genitives. See Introduction.

3. किय॰ संचयएहिं—Instr. Pl. The य in the last word appears to be redundant. Metre also does not want it. It should be dropped.

तत्थहो—Separate the words into तत्थ and हो and take हो as expletive.

4. वट्टंतए and पसरंतए—Both Locatives. The regular ending is इ, e. g. कालि. Even with ए, the forms would be वट्टन्ते and पसरन्ते. But the syllable is protracted for the sake of metre. एव्वहि–Sk. इदानीम्. He. lays down an एवँहि which is sometimes written एम्वहि and might have been mispronounced or miswritten as एव्वहि. Pischel § 261 connects it with Vedic एवैः, which is doubtful.

दुसमकालि–the Jainas divide Time into the two cycles अवसर्पिणी and उत्सर्पिणी. Each one is supposed to have six spokes, called सुषमा and दुःषमा with combinations. (e. g. एकान्तसुषमा, सुषमा, सुषमदुःषमा, दुःषमसुषमा, दुःषमा and एकान्तदुःषमा.) The last contains twenty one thousand years. अवसर्पिणी is the reverse of उत्सर्पिणी The whole cycle, the regular motion and its reverse, contains twenty koṭis of koṭi of Sāgaropama years. cf. *Abhidhānacintāmaṇi* II 414.

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5. धणवालिं, वणिवरेण and गणहरिण (l. 2) are all usual Apbh. Instrumentals. The first form is common to the Locative also. See Introduction.

The poet mentions his name and caste here and says that he has got a great boon from Sarasvatī. He occasionally mentions his name at the end of a Sandhi, e. g. last Kaḍavaka of this and 2nd, 11th, 17th, 20th Sandhis. In the 9th Kaḍavaka of the last Sandhi, he says that he is born in the धक्कडवणिवंस and that his father's name is माएसर and mother's धणसिरि.

6. Read वड्ढमाणु instead of वडमाणु of the text. समवसरणु—The root सृ with the prepositions सम् and अव is often used in Jain scriptures with regard to the appearance of Mahāvīra at any particular place of assembly; e. g. समणे भयवं महावीरे समोसरिए. समवसरण would therefore mean 'stride' or 'assembly'.

7. गणहरु—The Gaṇadharas were immediate disciples of महावीर. They were eleven in number. गोयम, सुहम्म are the two most prominent among them. The latter succeeded महावीर as head of the Jaina sect. See Hemacandra, *Abhidhānacintāmaṇi* I, 31 and 32.

8. सुयपंचमी—The 5th of Kārtika, held sacred by the Jainas. Also called ज्ञानपंचमी. It has been the subject of several Prakrit poems by Jaina monks; e. g. पञ्चमीकथा of महेश्वर in the Baroda Central Library.

10. नराहुं—Apparently for नराहं, as the adjective नीसुणंतहं shows. Hemacandra lays down हुं for इ and उ bases, IV 340.

V. The story begins. It is laid in the city गयउर, i. e. गजपुर or हस्तिनापुर, in कुरुजंगल country, which is a part of भरतखंड. In that country men are rich and happy. Both animal and vegetable nature are in a prosperous condition.

1. कुरुजंगलु—The twin country of Kuru and Jangala which is known even to the *Mahābhārata* and *Rāmāyaṇa*. Pāṇini too in Sūtra VII 3,25 appears to refer to it. जङ्गलधेनुवलजान्तस्य विभाषितमुत्तरम्—'A compound ending in the words जङ्गल etc. may optionally lengthen the first syllable of the latter part.' Although Pāṇini himself has not supplied the example, it is evident that he meant no other word. The name therefore reaches back to the 6th or 7th century B. C. कुरुजंगल and कुरुपञ्चाल were twin countries, पञ्चाल being contiguous to कुरु on the North and जंगल on the South. Common rule and family alliances might also have contributed to the twinship in name. It would correspond to the northern part of modern Rajputana. cf. *Proceedings of the First Oriental Conference* Vol. I, p. cxxxi.

2. काइं—Nom. and Acc. Sing. of the pronominal base क, used adverbially. वण्णिज्जइ—Pass. Pres. See Introduction.

अमुणिय—The sense is अज्ञात. Grammarians derive it from मन्, which is scarcely likely. Pāli forms like पापुणोति from प्राप्नोति, would suggest a derivation from ज्ञा.

5. पव्वस—The doubling of the व is due to analogy of words where it is

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natural, as सुयक्खन्ध, णिव्वाघार, णिग्गन्ध etc. cf. अक्खाइद–अखादित,अदिट्ठ–अदृष्ट. Pischel § 196. Compare also गण्णिडं. मिहुणई–Compare Mar. मेहुण.

For अवतुप्पतु read अवरुप्पर. A compound of अपर and पर with the स् developed as in परस्पर. The अस् becomes ओ and then उ. Compare णमोक्कार, परोप्पर where the conjunct following ओ was not necessary; Pisch. § 195.

12. This description of गयउर, 'As if it was a part of heaven descended on the earth', reminds one of Kālidāsa's उज्जयिनी; 'स्वल्पीभूते सुचरितफले स्वर्गिणां गां गतानां शेषैः पुण्यैर्हृतमिव दिवः कान्तिमत् खण्डमेकम्' *Meghadūta* I 30.

VI Description of Gayaura. Mehesara, Maghavā, Santi, Kunthu and Aru and other kings and sages lived there. It is in fact the same Gayaura, for the sake of which the Kurus and Pāṇḍavas fought on the battlefield of Kurukṣetra.

1. तं गयउरु को वण्णणहं समत्थु—Is a queer construction. We would rather expect तसु गयउरस्सु etc. which would be construed with वण्णणहं. This is apparently a confusion of constructions and is a good example of syntactical contamination. The auther apparently began with तं गयउरु and aught to have finished in some such way as को वण्णिडं समत्थु, where गयउरु would be the object of the Infinitive वण्णिडं. But he appears to have changed his mind and with it the construction. The two sentences between which there is contamination, are:—

तं गयउरु को वण्णिडं समत्थु
and
तसु गयउरस्सु को वण्णंणहं समत्थु,
resulting in
तं गयउरु को वण्णणहं समत्थु

Jacobi regards it as an Infinitive.

For पयत्थु read पसत्थु, i. e. प्रशस्तम्.

2. मेहेसराइ बहुणरवरेहिं—Who these kings are, is not clear. Maghavā is said to have been an emperor at Gayaura.

4. जेम is a synonym of यथा. But the derivation seems to be from इव, through यिव, जिँव; जिम्व, जिम. See Pischel § 336 and § 261.

6. There were three kings Śānti, Kunthu and Aru, who, having once been emperors, became Tīrthakaras afterwards.

These three form the 16th, 17th and 18th of the 24 Tirthakaras of Jainism.

Devanandin in his *Siddhipriyastotra*[1] v. 17 says about Kunthu–

कुन्थुःक्षितौ क्षितिपतिर्जितमानसेनः पूर्वं पुनर्मुनिरभूद्धतमानसेनः ।

1. Ed. Kāvyamala, part VII.

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Jinaprabha in his *Caturviṃśati-Jinastava*[1], vs. 16, 17 and 18 says about them.

जयति शान्तिजिनः स्म जगन्ति या भटचमूर्युधि मोहमहीपतेः। रणकथामपि भक्तिभरेण ते स सहसा संहसा सहसाछ्चवत् ॥ अवति कुन्थुजिनाधिप राज्यमाहिमवतस्त्वयि चक्रहताहितम्। त्रिदिवतोऽप्यधिकाजनि ऋद्धिभिर्घनरसा नरसा न रसा न किम् ॥ जगदधीश सुदर्शनभूमिपान्वयपयःसरिदीशशिखामणे । प्रणिदधेऽन्तिपदो विषदव्रता बनरता नरतानर तावकान् ॥

9. तुंगतवंगि—On a lofty couch? तवंग is probatly a couch. Translate Where people lying on their lofty couches, could see the limpid (lit. clear like couchshell aud Kunda flowers) water of the Ganges.' Or 'high terraces'?

Compare II 11 रइहरि भमिवि तवंगि वईसिवि, which leaves no doubt that तवंग has to be taken in the sense suggested.

VII In that city, there lived in golden times a king named Bhuvāla beloved of his people. At his court there was a wealthy merchant named Dhanavāla, young and handsome, rich and virtuous, an ornament of the populace.

1. तहिं पट्टणि—Locatives. The nasal ending is more regular, but is often dropped. e. g. वरयरि and सुसमकालि. वट्टंतए is also Locative. It aught to be वट्टंते, but metre requires four syllables here and hence the lengthening out of the word.

सुसमकालि—See note on दुसमकालि above. It is the golden age of the Jainas.

2. अट्ठमइ तित्थि—अष्टमे तीर्थे. At the time of the eighth Tīrthakara, whose name is Candraprabha. चंदप्पहजिणपवक्खमाणि—When the (eighth) Jina, Candraprabha, was living,.

धणुसउदिवड्ढु—Compare दीह दिवड्ढु धणुहं सयमाणहं in V 2, 4 below. We should rather have दिवड्ढुधणुसउ(य) 'One and a half hundred bows' measure in height' दिवड्ढु is through दिअड्ढ, from द्वि-अर्ध. दियड्ढ would be more regular. cf. Geiger, Pāli § 46. cf. Mar. दीड. दीहर from दीर्घ by metathesis and *svarabhakti*.

4. णिम्मलसम्मत्त०—Translate 'Like the sun, possessing the brilliance of pure truth'.

वीसद्धलक्ख०—With a life of a clear measure of a lac of years'. This, with the measure of height, are signs of the *Suṣama* cycle of time.

6. कियवस°–Who had made his own, whatever was best in the circle of the earth'. वस and विहेय are synonyms; the repetition may be due to emphasis. See XIII 3 वसविहेय करि सयलमहि बहुनरनिहायसंखुहियवारु.

The तु at the end of this and the previous word is wrong and should be read रु. Sk. बहुनरनिघातसंक्षुभितद्वारः–Whose door was thronged by crowds of people.'

7. जयलच्छिमरालिहि रायहंसु–Is a beautiful, though somewhat hackneyed metaphor. The king is 'the *Rājahaṃsa* of the *Marālī* (female flamingo) in the form of the glory of victory.'

1 Ed. Kāvyamālā part VII.

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8. दरवियसियसियकंदोट्टदिट्ठि—Contains a fine description of bright, beautiful eyes, although of a man. वियसिय, सिय as किय above, are Ardhamāgadhisms. दिट्ठि, cf. poetic and colloquial Marāṭhī दिठी and दीठ.

VIII Another merchant in the city, named Haribala, had a daughter Kamalasiri, who was very beautiful. Dhanapāla accidentally saw her and begged Haribala for her hand, which proposal the latter accepted gladly.

1. अण्णेक्क—Combination of अण्ण+एक्क 'one other', i.e. another. Compare Marāṭhī आणीक.

जि—short form of जेव-एव. Compare दा and जा for दाव and जाव from यावत् and तावत्; Pischel § 150. It is also used as an expletive,

2. संपुण्णवयण—The shortening of final आ of feminines. It is common in Apbh. cf. दुहिय, लइय and कन्न below.

3. तहित्तणिय and तहिंतणइं (line 4 below)—Compare note on ताहं तणिय in II 9 above.

मणहरच्छणिंद॰ etc. appears to be a misreading. B. reads मणहरणच्छणेइं, which is not so absurd and should mean मनोहराक्षिभ्यां, an attributive Instrumental. The द clearly has been misread or miswritten for इ, not an unusual mistake. Or is the reading मणहरणत्थाणिय? We see how अच्छउ has been misread for अत्थउ above, as the letters representing च्छ and त्थ are so similar. What was therefore त्थ in the original was read like च्छ. This would also suit the context. In line. 2 above we already have कुवलयदलच्छि. Jacobi also reads °त्थणिंदुअ.

5. किंदुअहिं रमंति—Has got to be construed with the last line. Read गय दिट्ठि ताह किंदुअहिं रमंति तहिंतणइं देहि–'He accidentally looked at her form, playing with a ball'.

6. विहिंमि—As fate would have it'.

9. वद्दइं and तोरणइं—Acc. Pl. of Neuter-अ bases. Also रइयइं, जणमणचोरणइं. The penultimate is usually long as in उल्लोचसयाइं. Perhaps the shortening is due to metre.

IX. The stanza describes the festival decorations in the town; watering of the streets, colour decoration etc.; gifts of eatables and dresses to guests; sounding of various instruments; the making of the nuptial fire and lastly the marriage ceremony itself.

1. संचिय and तडविय are Past Part., not Absolutives. In like manner घत्तिय.

चंदणच्छडय—'Sprinklings with sandal-water.' Campare Mar. सडा.

2. घत्तिय–Means क्षिप्त according to Hc. IV 143. The custom appears to have been to spit lotuses up into two pieces and strew them on the path in front of the houses (?).

3. कालागुरुखण्डइं बोहियाइं—'Burning of the pieces of old sandal-wood'.

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4. णियगोत्तमाइमंगलवलीउ—The Nom Pl. of the Fem-ई bases. The regular ending is ओ, which appears to be weakened, owing perhaps to metre. In verses this ending is common in other Prakrits too. Pischel § 376.

6. संपहाउ and वत्थाहरणसाउ should be read as संपहारु and वत्थाहरणसारु.

7. पिंडवासु—Dependants, from पिंड and वस्.

8. घरवावारहो पहाणु—Is to be taken in apposition to सम्माणदाणु. Translate the line, 'Great respect was paid to the citizens, which (paying respect) is the essential thing in household functions'.

9. पइसरइ—Connect it with भोज्जु and not लोउ. 'There were heaps of eatables and drinks and the people partook of them with pleasure'.

12. सुरिक्खु—सुनक्षत्र, at which the stars were auspicious'.

X A description of how, after the marriage ceremony was performed, the young people, especially lasses, enjoy themselves with raillery at the young bridegroom.

3. उव्वग्गिवि ढुक्कउ ताउ ताउ—All those gathered there for dancing'. Take उव्वग्गिवि as Infinitive. Using the Abs. form for an Inf. is not unusual with our poet.

तरुणिउं—तरुण्यः—The *anusvāra* is accidental, on the analogy of plurals of Neuter and Masc. nouns.

4. वक्कर and कुरुड almost mean the same thing, 'crooked, sideways.'—कुरुड may mean निपुण or चञ्चल.

तज्जिउ-तर्जितः—Chid (in joke), railed at'.

5. Translate-'Oh girl-hunter, stand in front of us. How is it that you are takiug away the girl (as wife) for nothing ?' सउहुं, through सउंहुं from संमुखम्. मुहियइं-मुधिकायां *Desi*. VI 134 has मुहिय and *Pāia*. has मुहिआ.

8. Read अहरु and फुरन्तियाहि together. 'With tremulous lips.' अहतु is wrong for अहरु.

10. अवतुंडइ should be read as अवरुंडइ—embraces.'

12. काणक्खेव has got to be read with a short ए. The other reading काणक्खिवि (व) avoids the difficulty. ढकइ-च्छादयति conceals.'

15. दुकउ is apparently for ढुक्कउ-gather together'.

XI The same continued. How in the end the bride is brought home and how she endears herself to all.

1. Read सोहलय-रमण-रञ्जिय-मणाउ. सोहलय-Sk. शोभलक. cf. Marāṭhī सोहळा.

2. मुहमंडणुसिउं-Read instead मुहमंडणु सइं, as B does and अप्पुणु सइं instead of अप्पणुसिउं which gives no sense. Trans. 'Some girl wears herself the face decorations of some one else.' In both the cases, सिउं may be taken to mean स्वयम् (?)

7. पइसारिउ—The bridegroom was 'taken in procession' to his home, after performing hundred auspicious things.

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8. The simile is beautiful. 'The young bride at once became dear to her husband and servants, as a scented garland becomes to a row of bees.'

10. पडियण्णविहोड i. e. प्रतिप्रन्नविभोगः which the text reads is inferior in taste to पडिवण्णविहेड i. e. प्रतिपन्नविधेयः of B.

XII How the young wife, a paragon of beauty, was religious by nature, affectionate to friends and kind to servants.

1. सासणिभत्ती–सासणभत्ती of B. is preferable, as it avoids the case ending inside the compound.

2. चक्कल—चक्कल i. e. circular.

6. सोहग्गे मयरध्धउ खोहइ—By her beauty she makes love himself uneasy.'

7. समवयहो—The Gen. has to be construed with सारभूअ. 'The best of the women of her age in the city.'

XIII How the young husband was passionately fond of his wife and how he, in company with his wife, enjoyed the days of youth.

1. ताहिं—The Instr. Pl. Evidently the form should have been ताइं, the Sing Instr. The हिं in place of इं has been carelessly put.

सरस सहीव—Like an affectionate friend he offers her (all) his love'.

3. वियड्ढपरिहासइ—वियड्ढं यथा स्यात् तथा परिहासइ. वियड्ढ—विकृष्ट or विदग्ध.

4. Perhaps to read मयणाउर मणवेड instead of मयणाउरमण वेड.

5. वरकीलापरीओवणुः वरक्रीडापरिकोपनम्—Feigned anger in love (which is calculated to increase passion.)

6. सिहिणइं—A beautiful simile. ' A gentle loving embrace made them as happy as a sandle tree makes peacocks.'

10. कण्णोसण्णइं—कर्णोपसन्ने. 'Close to the ear, i. e. whisperingly.'

XIV. How, when her friends got sons and she had none, Kamalasiri got anxious. She one day anxiously asked the sage, who, causing a dream, told her that she would have a son, handsome, intelligent, brave and modest.

2. अवखेरइ अंगउ—' Belittles or despises herself'.

3. अह्मतउ is synonymous with Sk. अस्माकम्. Perhaps to read अह्मतणु.

4. परियच्छिवि and णियच्छिवि both from the root यम्. The Prakrits have preserved this conjugation in the case of the three roots इष, गम् and यम्. To this class is added अस्, which becoms अच्छइ. Pischel § 480. Meaning of the two words—'having heard' and 'having given'.

5. दिहिगारउ—धृत्यगारः A tower of fortitude.'

6. For गुतुवयणु read गुरुवयणु.

किय पंगुरणि गंठि etc.—Tying knots of garments in recognition of things or events is a common Indian custom.

XV. How Kamalasiri gives birth to a son, thus causing delight to all.

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How an astrologer, specially called on the occasion, foretells a bright fortune for the boy.

4. कोकाविउ छणिमित्तुवियक्खणु—'A man skilled in omens, i. e. an astrologer, was called.' णिमित्तु for णिमित्त is unnecessary.

5. अण्णुवि has to be construed as अन्यच्च—moreover.'

9. वद्धावउ—वर्धापकः A messenger of good tidings.

XVI How there were birth-festivities for a month, after which the boy was taken to the Jaina temple and named Bhavisayatta.

2. उव्विलइ मयविंभलगत्तउ—With their limbs surcharged with youthful vigour, they go gracefully' ? विंभल through विम्हल from Sk. विह्वल. Pischel § 332 and Hc. II 74.

7. Read आवणसोहपसाहियपंथी as a compound word. 'Whose path was decorated with the beauty of the market' i. e. she went through the beautifully decorated market streets. This word and कियत्थी shows how the ई Fem. is generalised.

9. भणिवि कण्णंतरि घणवइसुअहो—The custom appears to be 'to say the name of the Jina in the ears of the little child', as if it understood it. After this the child was given a name.

SANDHI II

In the introductory verse to this Sandhi the poet suggests that an obstacle arose in Kamalasiri's happiness.

I How the child grows, and is liked by people, even including the king. How he is taken by one person from another and how he plays childlike pranks with them.

2. भोगंतराउं—The *anuswara* on the final is on the analogy of neuter nouns, where it is legitimate.

4. पिल्लिवि हत्थु पियइ थणवट्टइं—'Having put his hand to the nipples, he suckles at his mother's breast.' This description of a child's playful tendencies is most natural and constitutes the figure called *Svabhāvokti*.

5. हत्थिहत्थु—हस्ताद्धस्तं, is an adverb to भमइं.

6. लइज्जइ and विज्जिज्जइ are passives, most common in Apbh. and also in M. See लिज्जइ below, without the intermediate इ. Also चुम्बिज्जइ—Pischel § 535.

7. अण्णहिं पासिउ—We expect a Genitive, governed by पासिउ, viz. अण्णहं पासिउ, The second अण्णहिं which is right has influenced अण्णहं.

9. वियारहं वंकइ-विकारैर्वक्रीभवति.

10. चुंबिज्जंतु.—Pre. Part. of the Passive of चुम्ब. The Apbh. pres. Part. always ends in अन्त. For ज see note on 6 above.

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11. आखंचिवि—A pure देशी. cf. Mar. खेंचणें, Hindi खींचना, having pulled or strained.

14. उज्झासाल is उपाध्यायशाला through उवज्झाअसाल. उज्झा goes back to उपाध्याय through उअज्झाअ, उज्झाअ. The Guj. name ओझा, the Mar. ओझे, वझे.

II. How the boy was sent to the preceptors for learing different lores (1) literary, like the Jaina scriptures, grammar, lexicography, astronomy, and (2) practical like wrestling, archery, knowledge of the habits etc. of animals like horses and elephants, and all other arts.

3. सयलकलाकलाव etc.—He quickly learnt, by his power of penetration (अवगाहण) all the arts, after he had learnt the alphabet, the lore of the *Āgamas* and Grammar (वायरण) and Logic (सद्दसत्थ)'.

5. विविहाउहइं विविहसंवरणइं—Various weapons or missiles, together with the way to call them back' (he knew); or various ways of defence.

हत्थापहत्थवावरणइं—'Dexterous use of the hand' (in hand to hand fight).

8. गयतुरंगपरिवाहणसन्नइं—'The knowledge (सन्नइ. Sk. संज्ञाः) how to lead elephants and horses.'

9. एमाइविसिट्ठइं—'By such and other things.' एमाइ-एवमादि cf. एमेव for एवमेव, एवड्ड for इयत् वृद्ध (through Vedic इवत्). Apparently the reading ought to be एमाइ-विसिट्ठहिं, to qualify गुणिहिं, and should be preferred.

The whole line should be translated thus: 'His body was chosen (as a resort) by such and other qualities also.'

III. How, as the boy returned home from school, having acquired both learning and character, the parents were delighted with him; the wife complimenting the husband upon his having a son 'after his own image.' How, as days went by, there arose a change in the course of their love.

2. विज्जाविणयबहुग्गुणभरियइं (चरियइं)—(His character) 'full of many virtues like learning and modesty.' For बहुग्गुण, especially the doubling of the original ग, see note on परव्वसाइं in I 5, 6.

4. सलहइ घरिणिहि पुरउ पहिट्ठउ—'He praises (the boy) in the presence of his wife, delighted (as he was).'

सलहइ shows *svarabhakti*. पहिट्ठ-प्रहृष्ट (also प्रघृष्ट, not suitable here.)

दीसइ—Phonological descendent of Pass दृश्यते. One of the few roots which can not form ज्ज Pass.

5. कुलि उज्जोउ करेसइ—Will make our family illustrious; (कुले उद्योतं करिष्यति); or 'will in our family be a busy man (कुले उद्योगं करिष्यति),' which does not appear to be the sense intended here.

6. पुण्णोदइण काइं ण समप्पइ—'What indeed, is not possible, when merit is in the ascendant ?'

समप्पइ—either समर्प्यते or समाप्यते. The former appears to be the right derivation here. The form, however, shows neither—इज्ज, nor—ईय or ईअ, so

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usual in the Passive, but the double consonant represents the dropped य, as in रम्मइ, गम्मइ, alternative forms of रमिज्जइ, गमिज्जइ; cf also दीसइ, सबंज्झइ.

7. रुक्खहो णामिं फलु संबज्झइ etc—The fruit of the tree is connected with its name (kind); for will an *Āmalaka* tree bear mangoes'? The young wife has paid a fine compliment to her husband, in pointing out that her son, who possessed so many virtues, only imitated his father.

For तउतणइं, see note on ताइंतणिय in I 2, 9. The case is Loc. तवतनिके अङ्गे.

8. दुण्णउं—दुर्नयः rudeness, impoliteness,' The *anuswāra* here and in उप्पण्णउं, which latter is an adjective of जो and is therefore masculine, is due to the analogy of the Nom. Sing. of Neuters in अ. In their case the *anuswāra*, which is a representative of Sk. म्, is quite in place. We might perhaps explain दुण्णउं as due to change of gender in the Prakrits; but not so उप्पण्णउं. The former explanation therefore is the only one possible. दोसइं is an example of change of gender.

इय for इअ, Sk. इति, is an *ardhamāgadhism*, due to the fact either (1) that Dhanpala was a Jain poet, or (2) that the scribe was a Jain; or (3) perhaps both.

10. तावण्णहिं—*Sandhi* of ताव and अण्णहिं.

पिम्मह—प्रेम्णः Non-initial consonants are often doubled in the Prakrits, when the final syllable of words had accent originally i. e. तेल्ल–तैल, एव्व–एव, पेम्म पिम्म—प्रेमन्. Connect पिम्महं and तणिय in one word.

IV. How, owing to some action done in the former birth, Dhanapati's love for his wife began to wear away and how an unaccountable doubt possessed him.

1. ताह पुराइउ etc.—' Her former action, having become adverse, took possession of Dhanavai's heart.'

2. तं जि अवलोयणु etc.—'Her look was the same, her behaviour was the same, her youth (also) was the same'; i. e. there was no change in her character or looks and yet Dhanavai seemed to be cold to her.

जि through जिव–जव–येव, Sk.

3. ताहि Gen. Sing. Fem. in addition to the forms mentioned by Hemachandra and Pischel, viz. तहे, ताह (see line above).

4. कमलुवि णउ सुहाइ तहो णामिं—'Not even the *lotus* in her name (*Kamalasiri*) gives him pleasure' i. e. even her name becomes hateful to him.

जो चिरु पियप इ etc.—'He, who for a long time spoke loving, kind words, offered betel-leaf out of his own mouth, and every day admired the actions of his beloved, showed doubt in his conversation.'

8. जेहउ–यादृशः The other form जइस is more current. cf. old Mar. जैसा, modern Mar. जसा.

9. मंदरसु—adj. of पिम्मु 'love, the zest of which was becoming duller.'

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10. बहुवियप्प चिंतवइ मणि—'Various doubts crossed her mind.' वियप्प is Acc Pl. of the Masc. अ base. The tendency to drop case terminations is evident.

V How, on observing her husband's apathy, Kamalasiri was downcast, because it was something unusual with her. How she mildly remonstrated with her husband for his inexplicable indifference to her.

2. अउव्व–अपूर्वं. A vowel that takes the place of a consonant is called *Udvrtta* and is not combined with another vowel. cf अइर–अचिर, सअल–सकल, उअअ–उदक.

एउ and एहउ are forms from the same base एत. The latter goes back upon एषकं. The corresponding Masc. and Fem. forms are एहो, and एह cf संजममंजरि एह, vs. 35 of *Sañjamamañjari*, *Annals* of the B. O. R. I 163. एहइ the Loc. Sing. is also found. See below.

3. तिहि—Apparently we have to read तहि–तस्याः

6. हियडइ—The Apbh. is found of affixing this ड to words, adding the sense of endearment or diminution. It is seen to-day in Gujarātī and Marāṭhī. cf. पारडूं, करडूं, शेरडूं; Guj. मनडूं, हियडूं.

पच्चारिवि–उपालभ्य. Translate the line, 'Thus she restrained her grief in her heart and taunted her husband during sport in love.'

7. This and the following lines are addressed to the husband.

वड्डउ—Comes from an obscure Sk. word वड्डकं, given in *Amarakośa* III 61 as synonym for महत्.

पइं–त्वया. The base त्व with the termination इं of the *Inst.* would give two forms, तइं or पइं, according as the assimilation is progressive or regressive.

खिड्डउ and खेड्ड are from the root क्रीड्. The Sk. initial क often gets aspiration in the Prakrits; e. g. खप्पर, Mar. खापर, Sk. कर्पर; खीलअ, Mar. खिळा, Sk. कीलक; खुज्ज, Mar. खुजा, Sk. कुब्ज. The double ड is due to a usual phenomenon in the Prakrits, wherein the shortening of a preceding long vowel necessitates the doubling of the following consonant to keep the quantity, which is an essential point. In such cases the original accent usually is on the last syllable of the word.

8. तुहुं–त्वं through त्वकम्. The wife says that if he had so behaved from the beginning, no one would have worried about it.

9. पहिलउ is to be derived from the same base as पढमउं in the above line. In the latter case the suffix is तम in the former इल, इल्ल.

10. The modest Hindu wife is at last forced to ask him whether there was another sweet tongued one, (woman,) whom he loved.

11 and 12. सप्पुरिसहु etc. The two lines are proverbial in their sense and a good example of *arthāntaranyāsa*. 'To change mind (withdraw favour) about persons in attendance without any fault (of theirs), is not possible in the case of the good even in hundred births', i. e. it is never possible.

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VI Further remonstration with the husband, on the score that they would have to hang down their heads and appear little before friends and others, becomes useless. He continues disregarding her, which causes her pain at heart.

1. वड्डत्तणु-वड्डु, for which see above, and त्तण, which reaches back to the Vedic suffix-त्वन. 'We shall fall from our greatness in the eyes of strangers.'

2. संपय जीउ सरीरु असासउ—The Jains do not admit even the soul as eternal.

3. दियहिं दियहु—Read as one word, an adverbial compound; campare हत्थिहत्थु in II, 1, 5. स is changed to ह, as in the suffix of the Gen. also, घणवइहो etc., in the numeral एहत्तरि for एकसप्ततिः, in the term. of the Future, होहिइ for भविष्यति, in the pronomial termination for the locative, तहिं, कहिं, जहिं for तस्मिन्, यस्मिन्, कस्मिन्.

तोवि खमिज्जइ मिल्लिवि गाहु—'May it (अवराहु) be forgiven, giving up prepossession.' गाह-ग्राह, the same as पूर्वग्रह, a preconceived notion.

8. विरुवउ माइ etc.—'Fixed on the form of the young husband, the mind does not care for words of elders.'

9. एव्वहिं etc. 'Now since he undoes what is done (by one), such a one (एण समउ) should not be talked to.'

10–11 describe how she, now under the influence of her pride, does not meet her husband, does not respond to him.

VII How the loving wife, still persisting in her moral love, is worried over the thing; how at last the husband cruelly asks her to go to her people (father's house).

3. वयणु वलेइ मग्गु पिय जंतए—'Her face (automatically) turned the way her husband was going.'

पियजंतए ought to be read as one word, in appposition to मग्गु which should be read as मग्गिग.

किम णिव्वहइ माणु रुच्चंतिए—'What has befallen her, to whom pride was dear.' The form रुच्चंतिए is Gen. of the Pres. Part of root रुच्, which, unlike Sk., takes the 4th conjugation and thus presupposes a रुच्यन्त्याः.

7. ऊसरु ऊसरु, मं करि लग्गहि—'Get away, get away, do not clutch at my hand.'

8. काइं किलेसहि काउ—'Why trouble yourself (lit. your body)'?

किं घिउ होइ विरोलिए पाणिए—'By churning water, is ever ghee produced ?

10. उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि—'The illusion (doubt) which some body has produced, say lord, you will not bear it in mind.'

VIII. How the wife appeals to him, that he was thought on all sides to be a very considerate man and that therefore he should not behave like that. How the husband gave an indifferent reply.

1. जाणहिं कज्जाकज्जवियारणु—'You know how to discriminate between good

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and bad things' (lit. things that should be done and things that should not be done.)

4. तो वरइत्तिं वुत्तु अवंकउ—'Then the husband said thus in plain language.' करिवि is an Abs. used as an Inf.

7. कंतिपइं—Separate the two words. The first is a Voc. and the other Instr (or Loc) of the pronoun त्वम्.

10. परियाणिवि etc.—'Knowing that such is the way of action (or fate), whatever you know, please bear it in mind.'

IX Hearing the loveless words of her husband, the young wife becomes disconsolate. She finds pleasure in nothing, and one day, when she thinks the situation intolerable, she leaves her husband's house and goes to that of her mother.

2. दुक्ख दुक्खु etc.—'With great effort, she could control her mind.' साहारिउ= संवृत्तम्, concealed, checked.

3. थिय गरुया etc.—'She stood, consigning her mind to great pride, and harbouring jealousy and great self-conceit.'

4. तिण्णि काल—Acc. (pl.) of time. 'Thrice a day (or, always) she says 'victory' to the highest Jina, i. e. she prays to him.

7. अच्छहि काइं एत्थु etc.—'The husband now directly asks her to leave his house and go to her beloved' (whoever he was); or पियमंदिर to be taken to mean 'father's house.'

9. सुहिपरियणु—Read सहिपरियणु. Translate the line, 'Her friends and servants stood looking on.' सुहि—सुहृत् is however not bad.

X The young wife and mother finds little consolation even at her mother's house. When, being asked by people, she does not give them any reply but silently experiences her grief, people grow suspicious. 'Has she perhaps done something which is apt to tarnish the good name of the house'?

1 आउर and दुखाउर are Nom. Sing. Fem., the आ of which is shortened for the sake of metre, as often happens in the Prakrits.

2. जणेरु etc.—'The father, seeing this, got suspicious, and with his honour stained (as he thought) he stood with his face turned downwards.'

3. जाणइ—Read जाणइ instead.

4. आवंति-यावन्ति cf. Pischel § 335.

5. वलग्गी—The अ of अव° is dropped, as it was an initial, and before the accent; cf. also हेट्ठा for अधस्तात् in हेट्ठामुहुं in l. 1 above.

6. एव्वहिं etc. Lines 4, 5 and 6 contain one connected idea and describe how 'she who at her house was in the enjoyment of every pleasure, went now on horse-back, now on elephant–back, is seen weakened in body and humbled in spirits.'

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7. कारणु किंपि नत्थि णउ भंती—'There is no doubt that there is no cause.' The father thinks that perhaps the son-in-law's suspicion is the only cause.

9. णिहणु जंतु etc.—'Let the evil thoughts of women perish (तियमइदुं-कीमतयः), which cause a stain to appear on spotless families.'

10. महल्लउ like वयणवियक्खणु in an Adj. of भल्लउ—a proper name. महल्ल from महत्; अल in a characteristic Prakrit termination.

11 & 12. तिं—refers to भल्लउ, the messenger sent by धणवइ to his father-in-law. We would therefore expect either तेण or तं. तिं apparently is only a weakened form of तं. Translate:—'This your daughter, who with spotless mind follows the trodden path (of duty) of her own family, and who is of noble behaviour, has been sent (back) by her husband to whom the virtues of his wife have ceased to give pleasure.'

13. Translate—'The servants were then delighted, as a slight (on their mistress's character) that had caused much anger, had been removed.'

XI. In the meanwhile, the boy became inquisitive and knew from the servants the humiliation of his mother. He went to his grand-father's house. The mother received him with affection and shed many a tear over him.

3. वुन्नउं दिसउ etc.—Read वुन्नउं दिसइ which is more sensible. Translate:—'He appeared dejected and asked his attendents.' वुन्न through विन्न from विग्न.

5. णियजणेरिपरिहवपज्जालिउ—'He became incensed at the disgrace of his mother'.

10 and 11 Translate—'My dear child! (wanton one) what shall I do with you, born as you are in the house of a bad father? My son, on my account, abode of sorrows as I am, you too had to travel' (to this place).

XII Kamalasiri's mother was touched with the scene and wiped her daughter's tears. She taunted Dhanavai with having deceived them. Her husband Hariyatta also put in his word, saying he was perhaps deceived. He however hoped that everything would be for the best.

2. Translate—'Enough, daughter, check your grief, wipe off your tears and restrain your mind'.

3. Translate—'Dhanavai has indeed behaved well, in that he has brought low our high estate (as merchants).'

4. वरि दिज्जंति आसि—'It would have been better if you had been given to another young merchant, equal in status to us.'

8. को जाणइ चिरकाल भवीसइ—A forced construction meaning 'Who knew what was going to happen in the fulness of time?'

10. कवि होसइ etc.—'Perhaps the whole affair is going to end happily; for is it for nothing that a faithful woman is crying?'

XIII The boy takes part in the conversation. 'If he does not care for us,

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why should we care for him; one for whom you have ceased to have regard, why should you be sorry for his sake? For, tit for tat is the law of the world.'

2. तो किं etc.—'Would we be abandoned by our kinsmen' ?

3. जइवि तेण विणु—'Although it might not be possible to do without him, shall we, mother, talk in an abject manner.'

4. जइवि णिरारिउ—'Although you are going to meet certain death, still you should shun from a distance one who is averse from you'.

5. हियवइ जासु etc. 'One whom you do not respect at heart, for him you should not grieve.'

6. तहो पंगणु—'His own courtyard is dear to him; we also, may be, shall have our own big house'.

8. दरिसइ etc. 'For, in this mortal world, you should show as much to a man as he has shown you';—i. e. you should behave with him, as he has behaved with you.

10. The boy gallantly promises, that before a few days would pass, he would be brought to her.

XIV. Thus the boy comforted his mother and all thought he was destined to satisfy the desires of every body and that he was no ordinary one. He is specially attended to by all; and he too, by his conduct, his intellect and bravery, tries to satisfy all.

1. जणेरि—Is Apbh. of जनयित्री.

2. सव्वहं हियइ चमक्क पईसइ—'A flash went through the heart of all' i. e. it occurred to all (at the same time) instinctvely.

सामाणु—Read सावण्णु which agrees with पिए सावण्णु एहु नउ दीसइ III 5 above and is in conformity with Apbh. phonology.

5. तेणवि तं जि नेहु उज्जोयउ—'He, on his part, (because he was looked upon as an excellent jewel by people), enlightened the house'. The correct Apbh. from उद्योतित would be उज्जोइउ; the य therefore is either *Ardhamāgadhism*, or due to recital which is apparantly copied faithfully.

7. फुल्लइं—'Blooming (flowers), which is the object of णिवंधइ. Translate latter part 'He wears clothes that are costly'.

8. गुरुवच्छल्लु-गुरुवात्सल्यम्. The object of केरइ. He was a dutiful son.

11. 'Kamalsiri's misfortune came to an end; her son was adorned with virtues.'

12. इत्तहि-Hem. IV 436 has एत्तहेअत्र. We can explain the weakening of the final ए into इ as due to metre, but not so of the initial ए. It has therefore got to be recognised as an alternate form of the same word. The Apbh. is rich in such alternate forms of words.

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SANDHI III

How Bhavisayatta travels to another continent.

I How Dhanavai, having abandoned his first wife, married another, a daughter of Dhaṇayatta, with great eclat and pomp.

3. कमलमहासिरिदेवि Acc. Sing. of feminine ई base. It is to be noted how the Apbh. tends to drop case terminations. Sometimes they may be due to metrical exigencies, but more often, they are due to this linguistic tendency. cf. उज्झासाल पईसइ, (सो) णियजणणि ण पिक्खइ etc.

4. अवगण्णिवि-The doubling is not due to an original conjunct, for there is none in Sk. in the case of this root. गणयित्वा ought to give गणेवि, गणेप्पिणु, where the ए represents Sk. अय. But this is a case of change of conjugation, as is रुच्चइ II 13. The root is to be regarded as belonging to the 4th conjugation.

छडि— See remark in the same word above.

6. Read सहिसज्जण and मणि separately. Friends, good people were satisfied at heart. Or adopt the reading of B सहिसज्जणमण—'the hearts of friends and good people were satisfied, The reading in the text gives no good sense.

8. पुरि भणाविउ—'It was announced in the city.'

9. पयइं etc.—'Steps were arranged in the various ceremonials.'

11. भविसत्तहो बप्पें Is significant. The periphrasis for धणवइ, reminds the reader of Dhaṇavai's inexplicable conduct to his wife.

13. The last line apparently refers to the effect of the new marriage on the minds of Kamalasiri and her attendants. The sound of the marriage drums caused anxiety in the heart of Hariyatta's attendants and anger (lit. shot) in the heart of Kamala.

The line perhaps should be read thus:—हरियत्तहो परियण रणरणउ कमल कलंकु मणि व्वहइ, where मणि व्वहइ is common to both परियण and कमल. There is a confusion of constructions here. The author began with a locative construction and gave it up when he came to कमल. Separate मणि from व्वहइ.

II Sarūva, the beautiful daughter of Dhaṇayatta, at once assumed the role of the mistress of the house; kept the servants well pleased and her husband in love.

1. परिणिय—Has a short final owing to metre; but not so धीय, सरूअ, which could be read as धीआ, सरूआ without disturbing metre. Their shortening is thus due to a general Apbh. tendency.

2. पुण्णिमइंदरुंदससिवयणी-Perhaps to read पुण्णिमइंदु°, although there would thus be tautology. 'Having a moonlike face, as full as the full-moon.' Deś VII. 1-14

6. पियपइहरहो णेहु etc.—She intensifies her love for her husband and his house and thus causes Kamalasiri (her rival) the grief of humiliation.'

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7. विरहदवग्गि अंगि पज्जालइ—Is to be regarded as referring to Kamalasiri. Understand कमलसिरिहि before अंगि.

10. रणरणउं दिंति पंकयसिरिहि–Throughout the last four lines the poet describes the happiness of Sarūvā, in contrast with the misery of Kamalasiri.

III This Kaḍavaka describes how the husband and his second wife are enjoying the sweetest fruits of love.

4. ससलिलरमणसमप्पणु–Does not make any sense. We have perhaps to read सललिउ° or सुललिउ रमणसमप्पणु—'A charming self-surrender to the lover.'

9. मयणुक्कोवणंगुपयडावणु–Is one conpound. We should therefore read मयणुक्कोवणंग and not °णंगु. 'Exposing of limbs that fanned love.'

12. The simile requires that we should have the first compound word in the looative. Construe जेम भमरु पंकइं सरइ (तेम) धणवइवि पियवयणकमलमयरंदरसि सरइ.

IV. Sarūva in course of time became pregnant and gave birth to a son, named Bandhuyatta.

1. हियइच्छिय and विलास are Acc. Pl. The more usual forms would be च्छियइं etc.

3. दुक्कियदुक्खनिहाणु व णज्जइ–Is prophetic. The embriyo was as it were the treasure of pain due to evil action' (in the previous birth).

4. The epithet रिउ applied to the embriyo, whose gradual growth is described in this and the following lines, is also prophetic. He was to be the enemy of Bhavisayatta.

6. Read तिवलितरंगइं as one word; त्रिवलितरङ्गान्.

8. पुत्तुप्पन्नु is the ussual Apbh. *sandhi*, the initial vowel of the second word asserts itself. Cf. दवग्गि which is formed of दव and अग्गि; cf also भोगंतराउ.

10. Read जुवाणभावि. पउरि and महायणि should be read पउरमहायणि.

V The boy grows into a strong but turbulent youth; roaming about in the city at pleasure, behaving wantonly. He becomes in fact a terror to the citizens. But fortunately for them, he decides to go to Kañcaṇa country, accompanied by other traders.

2. राउलि सण्णमाणु etc.—'Respected and honoured at court.'

4. This line requires reconstruction thus. विणयविहेय सुहिय संभावइ etc—'He was well disposed towards those who were meek to him; but he showed the strength of his pride towards those who were crooked.' The reading of the text विणय विहेय सुहिय is disjointed and does not make good sense. The reconstruction is naturally suggested by the second half. विणयविहेयहं हिय etc would be still better.

7. सुत्तविसुत्तइ चाहइ—'He was fond of the scandals of the town.' सुत्तविसुत्त the good and bad things happening in the city; the tangled thread of the city life. चाहइ Cf. Hindi चाहना Mar. चाहणें and चहा. Cf. Pr. Pai. 19 जो चाहहि सो लेहि.

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10. अच्चुम्भडासिंगारमइं—Drop the unnecessary *anuswāra*. It is an Adj. of Bandhuyatta.

VI. He goes to his father to seek his consent. As an experienced man and fond of his son, he explains to him the difficulties of the undertaking and wants to dissuade him.

1. He went to his mother and consulted her and then hastened to his father.

4. तुडिहिं चडिवि=त्रुटिषु प्राप्य—'Having came to fight a quarrel.'

6. Translate 'Do not disclose your heart even to friends'. छडियहि छड्डस्छ. This and the following forms the code of ethics of a respectable merchant. The second requisite is that a budding merchant should be chary of words. The third is that he should acquire wealth (अत्थु विढप्पइ) in various ways, even deceiving people; l. 7. The fourth is that he should extol his goods and thus try to induce the mind of his customers; l. 8. Next that he should not expose his side, but try to feel that of others; l. 9. Then, he should be deaf to others' projects, although hearing them, but should stick to his own one; 1 l. 10. And, lastly he should try to know others' character but should not disclose his own character; l. 11.

VII. The father's appeal to the boy, that he need not go out, as what he was to get he would get even without stirring out, fell flat on him. Living upon patrimony was usual with people who had no grit in them, no courage, no intellect.

1. विउसवियड्ढहं तेण समप्पइ—'It is given away to those who are rich in learning'. विउस-विदुष.

3. 'The wealth that you have already acquired in a previous birth, comes inquiring after you.' (lit. 'inquiring after the yard of your house').

5. 'What you say would be dear to bastards (कानीनहं), and cowardly fellows'.

11. 'The money that one acquires in this manner (एण विहाणें), is a treasure-house of misery; what is the use of it ?'

13. तं घणु विलसंत वयंतहंमि—Seems to be an obscure reading; connect विलसंतवयंतहंमि together.

VIII. The father entreats the boy not to become a merchant if he disliked it; but says that he should stay at home and enjoy the riches amassed by him. The young blood would do nothing of the kind. Such a living is to him only contemptible. He persists and the father has to acquiesce.

2. समडफड—Perhaps to read समडप्फड—'With pride' ? (Deś VI 120.) But metre speaks against it.

3. सुहु भणिवि etc.—'No one would behave inimically after calling one 'friend.'

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विलसहि—'Enjoy,' here and in the last Kaḍavaka.

6. पियरि विढत्तु अत्थु etc.—'What fame, what name has that man, although living, who enjoys the money earned by his father ?'

9. समइ सरूवइ etc.—'He consulted his wife Sarūvā.'

10. बन्धुयत्तु असग्गाहि etc.—'Bandhuyatta appears to be actuated with a wrong idea.' (असद्ग्रप्रवृत्त)

11. लइ appears to be a word by itself, unconnected with the following sentence; and should mean 'well, all right or let it be.' ले is still used in this way in upper India.

IX The young man prepares to set out and receives a send-off even from the king. His announcement that he would supply capital to needy people, soon gathers round him a host of poor and wanton merchant youths. No wonder that Bhavisayatta also, hearing that, desires to go.

3. हट्टमग्गि घोसण दिण्ण—This was a time-honoured custom: the towncrier, with a drum, went from place to place in the town and between two rounds of drum-beating announced what he was commissioned to announce. See Mṛcchakaṭika, Act X. The custom has not yet died out.

4. चल्लउ—An example of how roots change their conjugation in the Prakrits. The form presupposes a Sk. चल्यतु. cf गण्णिउ and रुच्चइ.

5. साहुमाणि वणिउत्तहं चाहइ—'He desires the good will of merchants sons.'

6. पमायपउत्तहं and थोवविहववणिउत्तहं are Gen. Plurals, but they hardly suit the context. Keeping them, the construction has to be regarded as compressed and a verb like अभूत् (वणिक्पुत्राणां मंत्रितमभूत्) to be understood. But to emend as पमायपउत्तहिं ect, would be hazardous, as no ms. apparently has that reading.

8. पइसहुं—Like सेवहं is Imp. 2nd Pl. The Apbh. has the latter in common with the Māhārāṣṭrī, but the former is exclusively Apbh. The nasal is not found in Pischel, § 467 ff; but it appears to be genuine.

9. वणितणुरुह रहसेण etc.—'The sons of merchants hastily gathered together'.

9. करहवसहमहिसह सय—Bullocks and buffalos were common enough as beasts of burden, but when he yokes to them the bulky elephant, he is perhaps mixing up states of things at different places.

X Bhavisayatta opens the topic to his mother and appeals to her to allow him by travel to tempt his fate. The Mother is disconsolate. Having lost the company of her husband for no fault of hers, she does not want to lose her son, especially as he is going with the son of her rival.

2. समाणु in Apbh. has the sense of समम् or सार्धम् 'together with.' मइंमि—The Instr. Sing. of the pronoun, with अपि, which, as we have often seen, drops the अ and is softened into वि, when joined to a word with an end-vowel; this वि becomes मि when an *anuswāra* precedes. An instance of progressive assimilation. Hemacandra and Pischel do not mention this मि.

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तं वोहित्थु—'The boat or bark.' The word is from the root वह् and the termination त्र, Apbh. त्थ.

4. 'Although all happenings are controlled by fate, yet a man ought to do his business.'

8. पइं—Loc. but the Adj. जंतहो (यातः) is Gen. पजलंतहो stands far पजलंतिए or हे. This use of an Adj. in Masc. form, to qualify a noun in the feminine gender is certainly remarkable. It can not be said that the form is due to metre, for पजलंतिहे would not have disturbed it. It is, therefore, deliberately used. Still, जंतए Loc. to qualify पइं Loc. would be better.

11. '(Who knows) the secret wickedness of my rival (सवत्ता)who possesses a crooked nature.'

XI Kamalasiri still further wants to persuade him to her view. After all, the two might quarrel. Perhaps Surūvā might give her son wicked advice. The uncle also joins Kamalasiri in her entreaties. Should Bandhuyatta become jealous he would deceive them all and do them harm.

3. एक्कदव्व etc.—'Who knows how relations that have set their heart on common property would behave with each other ?' The meaning is that they would quarrel.

5. तो तउ करइ अमंगलु etc.—'He would do you harm in the way (जंतहो-यातः); and thus while thinking of interest, you would lose the capital (itself.)

7. अम्हहं वसंतहो—Shows again an Apbh. peculiarity. The Adj. is in Sing. while the pronoun which it qualifies is in Pl. The form वसंतहं, grammatically regular, would have equally fitted in the metre. So that metrical exigency can not be urged in favour of the form वसंतहो.

XII Bhavisayatta persists in his intention. Bandhuyatta would certainly feel shame before denying him any share. Although born of a different mother, he claims the same father. And then there would be fifty other merchants with them.

1. तुम्हहं भीरुत्तणिण समप्पइ—'All would be over by your timidity'.

5. अइयारिं सव्वहो गुणु णासइ—'Evetything carried to excess loses its virtue'. He wants to convince them that their fears are perhaps exaggerated.

8. Read विहि and भायहि separately. 'From two wives.'

13. खुट्टइ—Loc. Sing. of Adjective qualifies कम्मि understood. 'When Karman has stopped, one would not live on; similarly so long as it continues there would be no death.' Jain philosophy has preserved the *karma* doctrine, among those other things that it owes to Hindu philosophy.

XIII Having thus, by arguments and persuasion, convinced his relations, Bhavisa goes to Bandhuyatta. The latter receives him affectionately.

1. महन्तवयणइं सजणइं—'His people whose words were weighty.' The change of gender in Apbh. should be noted.

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4. अब्भुत्थाइ कियइ—Is pass. construction and कियइ corresponds to किज्जइ-क्रियते. In 2 above, however कियइं means कृतानि.

7. असुणियकज्जागमणवियप्पिं—'He did not mind the thought (वियप्प), that Bhavisa might have come on some purpose,' but received him gladly.

8. सुपरिट्ठियणायरियइं भासइं—'Well placed (chosen) and genteel (णायरिय) words.'

XIV Bandhayutta then asks him why he had come. Bhavisa, after complimenting him on his good fortune, says he intends to accompany him. Bandhu gladly accepts the proposal.

2. एत्थुवि—'Although living (सम्माइवि) in the same city Hatthiṇayara, you anyhow never speak to me.'

5. अम्हइं जीवइं करिवि सेव etc. 'We make our living by serving your father.' Note the form जीवइं. Pischel mentions a form in हुं only for the 1st pers. pl.

6. उज्जउ evidently must be changed to उज्जउं. It is object to आयण्णिवि. Either the scribe or the author is rather careless in this matter. Or is this to be ascribed to a tendency in Apbh? अम्हइं-perhaps a misreading for अम्मइं? The meaning then would be, 'having persuaded the heart of my mother.'

8. करंतउ एहउ is bad text. Perhaps to read करहु तउ एहउ-'Please do so much.' समण्णिउ-समन्वितं.

11. होइ सव्वु परिवाडिए पुण्णइं—'Everything happens through the series of merit' (one has achieved).

13. Read आसि गहणु महु तउ चल्लंतहो एयहिं तउ णवि सउ चल्लंतहो.

Subject of आसि-असीत् is गहणु. 'So long as you did not join me, it was to me all dark; now that you are accompanying me it is no longer so.

XV Bandhuyatta gladly goes to his mother and tells her of his acquisition of friendship with Bhavisa. The mother is also glad at the first instance, but she begins to fear, and expresses the same to her son, lest Bhavisa, remembering the affront to his mother, should try to do them harm.

2. भविसयत्तु etc—'Bhavisa is going with me.' समउ through समउं from समकं (i.e. सम्).

7. अच्छइ कडक्कंतु मणि खारिउ—'Embittered in mind he is seething with anger.'

8–9. (I am afraid) If he, winning over his father by his pure virtues, bears in mind his mother's words, he would certainly strike us by (means of) dreadfully poisoning his (father's) ears and humiliate us in turn.'

XVI She dissuades her son from forming friendship with one, who had been inimical, and advises him to drown Bhavisa in mid-occan. Bandhuyatta, although pained to hear it, promised to abide by his mother's advice.

1. आएं सहुं=अनेन समम्. आएं is Instr. of the pronominal stem इदम्, which according to Pischel § 429 is preserved in the Prakrits. Neither he nor Hemacandra, however, mentions this form.

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2–4. 'While he does not change his mind (चित्तान्तरेण विजृम्भते), while he has not held (the affection) of the great populace; while the great affection between you has not been shattered, while he has not ingratiated himself into the king's favour, think out a remedy whereby the very root of the quarrel will be cut out.'

6. तं संकेइ etc—He pondered (भाविड) the advice in his mind.'

7. माइ अणिट्ठ तुम्ह जो थामहो etc.—Mother, I shall wipe out the (very) line (लीह) of the name of her son, who is adverse to your stability.'

XVII Bhavisayatta, after devoutly worshipping the images of Jina, goes to his mother to take his leave of her. She is touched at the parting and gives him salutary advice.

3. समारिवि-समारच्य अच्छिज्जहि सुहझाड समारिवि-सुखध्यानं समारच्य स्याः, be always mindful of your happiness.'

7. दहिदुव्वक्खय सिरि संजोइवि—Putting curds, grass and fried rice on his head.' This was an old custom, while giving farewell to persons going on a long journey.

XVIII The mother advises her son, never to do anything that would tarnish the name of the family, to beware of youth which distinguishes not between good and bad and especially of young girls who entice youths away.

3. दूरविएस etc.—Is this the time (age) to go to distant lands '?

4. रक्खिज्जहि is to be taken in the sense of 'keep away.'

6. चलतियमइहि—By the changing caprices of women'. Connect this line with the next. 'Do not indulge in amorous talk with young, proud, capricious widowed girls.'

7. बहुरइ—separate बहु from रइ and join the latter to the following word क्षयणालाड; or take the whole as one compound. 'Do not show much interest in them, nor talk much with them. Turn your eyes earth-wards when they talk.'

8. छुद्धड and तरुणिलुद्धड are evidently adjectives of णयणइं. They should be therefore read as छुद्धइं and लुद्धइं.

XIX. The mother further advices him as to how he should acquire wealth, consider other's possessions indifferently and others' wives like mothers and above all to remember her even at the height of his prosperity.

1. पुरिसिव्वड—Appears to be a mislection for पुरिसव्वड.

3. छहिपाणिग्गहणि should be read as सुहपाणिग्गहणि-शुभपाणिग्रहणे. विहत्तड from भा with वि with the lingual without cause. Pischel § 223.

7. सुमरिज्जहि and दिज्जहि in this and मणिज्जहि, गणिज्जहि in the next line are Optative forms. For the formation see Pischel § 459.

अम्हहिं—Perhaps to read अम्हइं=अस्मान् ? or अम्हहं-अस्माकम् ?

[Bhavisa—4]

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10. सुहुं may either be सुखं or शुभम्.

11. आवहि-आयाहि. The change of य into व should be noted. Compare vulgar Mar. न्याव for न्याय, वेवसाव (even in Old Mar.) for व्यवसाय, राव for राय.

XX. Bhavisa thus joins Bandhuyatta and others and they set out, with elephants and bullocks, taking very valuable commodities with them. The young wives of some of them were naturally very disconsolate

2. अण्णित्तहि-अन्यतः does not show Amg. phonology.

6-7. वणिवरवरपत्तिउ—'The dutiful wives of the young merchants were disconsolate (रणरणउं वहंतिउ) at not getting to see the delightful faces of their husbands and therefore looked at them again and again.'

10 and 11. 'Whom would not youthful women dominated by love for their husbands, and heaving sighs (सासुं झुवंतितियहिं), make sorrowful?' झुत्तियहिं in compound for the more usual तियहिं, Sk. स्त्रीभिः

XXI Dhaṇavai gives them suitable advice at the time of their departure; to make friends with the prominent people of a city by giving them presents and also to beware of tell-tales, thieves and such lot.

1. नियनंदणइ—The plural for Sk. dual. The change of gender i. e. Neut. should be noted. 'Dhaṇavai consigns his sons to the care of the fifty people.'

2. तहो is apparently used for सो. Is it तउ or तओ? 'He indeed is full of virtue, who is possessed of sense of right and wrong, modesty and bravery.'

3. चाइदाइ etc. Perhaps to read चायदायपडिवायगुणड्ढं-Who are skilled in giving away, amassing and other virtues.'

4. छव stands for छत. छअ and छय are regular forms. य and व do sometimes interchange places in Apbh., of which छव is an example.

आयहं छु etc.—They should look upon them (the sons) as their own selves.

5. नरिन्दहो and °विन्दहो are perhaps mistakes for नरिन्दओ and °विन्दओ; as जो and तहु show.

6. मंतिणंइ—Is an example of an original (इ) न् stem preserving its final; and of change of gender. पाहुड-प्राभृत a present.

8. वंचिज्जहो—Opt.-Imp. of वंच्.

वंचणमइहु अवंचिय होइवि—Without being deceived by those full of deceit, (वंचनमतिभ्य).

10. For संचल्लिय, see note on मयणपरव्वसाइ I 5. कुम्वर for कुमर; cf. भंवर for भमर. This is a phonetic change peculiar to Apbh. cf Mar. कुवार.

XXII The men first travel south-eastwards and after passing towns, villages and forests, come to the banks of the Jumna, which they cross. They reach seashore. They there dispose of their cattle, prepare boats and sail.

2. पलंब-प्रलम्ब.

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पुरगामखेडकव्वडमंडब—Appear to be descending units, the one preceding being larger in population than the one following. For खेड cf. Mar खेडें. The commentator on the *Aupapātikasūtra* § 56 (ed-Leumann) gives कुनगर as equivalent of कव्वड.

मडम्ब which occurs in *Kalpasūtra* I 1, 6 has been rendered 'isolated place' by Leumann. The passage in question mentions several topographical names; e. g. गाम, नगर, खेड, कव्वड, मडंब, पट्टण, आगर, दोणमुह, निगम, रायधाणि, etc.

4. अन्नन्न etc.—Seeing (i. e. hearing or experiencing) the languages of different countries, they approached the sea, girded with the shore.'

6. वेलामहल्ल etc.—Playing with the huge (महल्ल) breakers against the coast.'

7. 'The vast shores were seen by them, buzzing with the words of people buying and selling.'

10. जलजंताकम्मंतर etc.—The peculiar rites to be performed when floating a ship for the first time.'

12. णिज्जावय—निर्यापक

XXIII The boats glided quietly along the surface of the sea for a time; but soon a gale overtook them and carried them to a wooded shore. It was the *Maināka-dwīpa*, with the Maināka mountain in the background.

1. णिल्लोहइं has a double meaning. As qualifying वहणइं i. e. the boats, it means 'without iron,' and as attribute of मुणिवरमणाइं it means 'without avarice.'

2. णिब्भिण्णइं & अकियत्थइं again in two senses; 'broken (scattered) and without money' to qualify the boats, and 'soft and useless or purposeless' to qualify the hearts of good men and the deeds of bad men.

5. वच्चंताइं—Gen. of the present participle from वच्च्. This probaly has not much to do with व्रज्, although the meaning is the same. वच्च् is real *Deśī*. Cf. Guj. वचवुं

7. असगाह etc.—असद्ग्राहग्राहगहनान्तराले. The interior of which was full of wicked animals of difficult grasp.'

8. संघट्ट-संघृष्टाः dashed against;' Adj of पोय=पोताः

9. दुसंचर is really दुस्संचर; but the conjunct is given up perhaps for the sake of metre. The simile contained in the line is remarkable. The mountain was as impenetrable etc. as a lover is to women.

XXIV The young traders, having got down there, began to busy themselves in bringing water, fruits and flowers. In the meanwhile Bhavisa entered the forest and picking up flowers and fruits was led away far deeper into it than he perhaps expected to do. In the meanwhile Bandhuyatta, disregarding the fact that Bhavisa had not returned, gave orders to start.

1. There is change of metre in this section.

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2. परिब्भमचाय etc. Separate as चाय and चक्कलिय: The young merchants are compared to vultures flying in circles.

3. किवि is a contraction of के and अपि, just as कवि is of का and अपि. Regularly we should get केवि; but perhaps metre requires a short vowel.

6. 'The forest was charming (रवन्न) on account of trembling तमाल, ताली, माउर, माल and सालई (=सल्लकी) trees.' The व for म in रवन्न is genuine Apbh. phonology.

8. कत्थइ-क्कत्रचित्. 'At places there were reservoirs of water, into which elephants had dived; at places there were torrents, resounding and covered with spray of water.'

12. करगिज्झवरफलाइं—Fruits that were within reach of the hand.' Cf. हस्तप्राप्यस्तबकनमितः. For ड्डहरसाइं better read महुरसाइं Adj. of फलाइं

13. 'While he was roaming thus, picking up flowers and measuring the earth.' (i.e. the distance ?)

XXV. Bandhuyatta commands them to make the boats ready for sail, telling them that his brother's coming and staying was no affair of theirs. He persists in his orders and they set out, leaving Bhavisa alone in that forest.

1. Better to read महु आएं समाणु घरि अत्थि etc.–Do I (or did I) have any respect for or pride in him at home'?

3. करुणइ सुमील—Full of pity.'

5. 'Even under dire calamity, no body does harm to one's own body'

6. इह रत्तिपरत्तिवि अहियदोस etc.–Read इहरत्ति परत्तिवि etc. Translate the whole line:—'How could we bear, either here or hereafter, the chorus of scandal which is very painful'? इहरत्ति on the analogy of परत्ति.

7. कोवग्गिवित्तु°—Burning with the fire of anger, he flamed forth like oblation (in fire) sprinkled with ghee.'

11. वोहित्थइं—For वहित्राणि on the analogy of पओहण from प्रवहणम्.

XXVI As they sailed, the young traders were still astonished at the conduct of Bandhuyatta. 'After all it is not a good deed; this sin will redound upon him.'

2. थिय etc.—They all stood astonished, full of doubt, making signs with their hands.'

3. अगम्मं पि गन्तूण etc.—Having gone where we should not go, we have eaten what was not to be eaten.' A periphrasis for having done a bad deed.

4. हुवं अम्ह गोत्तम्मि लज्जावणिज्जं—Something has happened of which our race should be ashamed of'.

6. गयउरे दूरदेसे पइइं—We entered a country distant from Gayaura.' गयउरे is an example of attraction, due to the Loc. दूरदेसे. Regularly it ought tobe गयउरा or गयउराहु the Abl.

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8. कयं दुक्किय—He has done a wicked deed, this wicked, wretched one who is abandoned to all good conduct.'

दोहग्गणम्—either दौर्भंगेन or दुहृर्दयेन.

सुहायार०-शुभाचार, although सुह might also stand for सुख, context requires शुभ.

11. Construe—तं दुच्चरिउ पिक्खेविणु णवि विम्हरिअं सो णत्थि—'There was none who was not dismayed on looking at that wicked deed.'

12. इत्थु विधि—Here on this way.' For विधि see Hemachandra IV 421.

SANDHI IV

Bhavisayatta, abandoned by his brother on the Tilakadvīpa, finds after long wandering, a desolate city with a Jina-temple in it.

I. Bhivasa, when he returns from his rambles, finds that his brother has already sailed and is struck with great sorrow.

3. Unlike the beginning of other Sandhis, which have only two introductory verses, this has three. 'Oh men, worship the Jina, do not deceive others, control your senses, and (thus) store merit or virtue.'

6. कोइ is evidently used for कंचित् and has therefore to be regarded as an Acc. and object of पिक्खइ.

अमुणिय०—Not knowing what to do.'

9. दुःखहो भरिउ—He was filled with sorrow, troubled in heart as he was.' One would expect Instr. दुःखें or दुःखे.

11. कहिं अब्भुद्धरणउं—There is no rescue.'

12. अण्णण्णइं चिन्तिज्जंति etc.—Other things are thought in the mind (by man), but wicked fate remembers quite others.' i. e. Man thinks about things in one way but fate wills them in quite a different manner.

13. दइउ परम्मुहुं—Is to be regarded as parenthetic, between गुणसयभरिउ and किं करइ—'Although he was well brought up, and possessed of hundred virtues, what could he do when fate was against him?'

II. How Bhavisayatta reflects upon the deceipt practised upon him by his half brother!

1. मइवज्जिय, हयबुद्धि and अलज्जिय are Vocatives, addressed to the absent Bandhuyatta. पावकम्म may be taken with अज्जुत्तु, construed with किउ; or it may be regarded as a Vocative along with the others.

2. दुज्जणजणि etc.—He has given cause to wicked people to scandalise'.

3. आएं etc.—He has to be ashamed before virtuous people, who etc'. Instr. of the Sk. stem इदम्.

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7. जइ तं तेम—If it happened in this way, it was through him only; what is the use of my grieving over it'? तेणइ-तेनचित्त (एव). Combine विदूरिय and एणइ into one word.

8. विसाए मिल्लिउ—Is passive construction. The meaning is 'he shook off (lit. abandoned) dejection.'

9. इउ वणु etc.—Here is this forest, here is my body duty-abiding; do, (with it) oh wicked fate, what you have begun.'

11. The latter part of the line is badly printed. Read सुकंकुसु मत्तगउ instead of सुकं कुसुमत्त गउ.

III. How Bhavisa enters a thick forest, which is full of beasts and birds and comes to rest on a slab of stone under the shade of a bower of *atimukta*-creeper.

1. पइट्ठो तहिं ett.—The bold one, entered the dense forest which was impenetrable to the gaze.'

2. पहायं पि etc.—Where it was difficult to kwow that it was morn'.

3. णियच्छेइ etc.—With anger, he sees an impenetrable darkness there.'

5. णिएउं णरिंदं etc.—At another place, the best of men sees a lord of beasts, proud and excited. णरिंदं Acc. for णरिन्दो metri causa. णिएउं Inf. serves as verb.

6. ग्रुंडिणीसावराहं वराहं—A boar, that was at fault with his mate.'

7. हुओ पायडो etc.—A fire blazed forth in a thicket of bamboos.' समुण्णोण्ण may be from उन्नतोन्नत with सम्, which through समुण्णओण्णअ, would give समुण्णोण्ण by contraction.

IV. How in the evening, Bhavisa took wild flowers and made an offering to the Jina. The dark fearful night is described further.

2. फासयरसयंधरस etc.—Adj of तरुहलाइं. Fruits of trees full of juicy fragrance and pleasant to the touch.

4. The sun in his evening glory is faniced to have clad himself in a red garment. Jacobi reads संझ and तेयतंबिर separately, thus making संध्या the subject of the line.

5. The detailed description of an evening thickening into night testifies to the genius of our poet.

विहडिय रहंग—The Chakravāka birds (pairs) are separated or scattered.' रहंग stands for रथांगनामन्.

8. हुअ कसण सवत्ति व मच्छरेण—Turned dark like a rival wife with jealousy.'

11. गहभूअजक्खरक्खसवमालि—Noisy on account of spirits and goblins, imps, demons.' An Indian poet would scarcely feel satisfied unless he mentions these as the denizens of the night. जक्ख in Marāṭhī has acquired the meaning 'very old and decrepit:' but जखीण has preserved both the senses.

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13. परमिट्ठि पंच—The five exhalted ones.' viz. the Arhats, the Siddhas the Gaṇadharas, the Upādhyāyas and Sādhus.

14. मंतु सत्तक्खरउ—The prayer of seven syllables' viz. नमो अरिहन्ताणम्.

V. How in the morning Bhavisa discovers an old track leading into hills and resolves to follow it, whatever might happen.

1. पयडिउ विहाणु etc.—It dawned.' Sk. प्रकटितं विभातं.

3. गयपयहिणंति—Separate the words as गय पयहिणंति, which alone can give good sense. 'Went by his right side.' साम-श्यामः the black bird, i. e. the crow.

4. रुहुरुहइ—rustles.' The wind rustles on his left, evidently a good omen. The word रुहरुहिका is used in the figurative sense of उत्कण्ठा.

पियमेलावउ—Who readily brings about union' (of lovers etc.). This belief is so deep-rooted that Indian women of all classes believe in it even today. Cf. कुरुकिउ वायसेण घरपंगणि Sandhi VIII kaḍ. I.

5. किलिकिंचिउ—Is onomatopoetic for the notes of the लावक or lark.

7. भविएण वि णं जिणसमयगंथु—As a blessed person finds an (old) manuscript of Jina's teachings, पुराणु पंथु is evidently used to suggest that the Jina-doctrine also is an 'old path' and no newfangled doctrine.

8. होमि—I shall go by this.' This idiom is preserved in Hindi as in ये रस्तेसे होके जाना. He then reasons with himself that since gods and spirits can not leave a track, this must be frequented my men and thus to be pursued.

9. लइ is idiometic like Sanskrit पश्य, which is not always to be translated.

12. निव्विहउ कज्जु—Perhaps to read निव्वडउ. निष्पद्यतां कार्यम् or स्पष्टीभवतु.

13. दुत्तरु दुलंघु etc.—So long only is (a forest) impassable and distant, so long as one does not enter it.' Compare the familiar Sk. proverb अगच्छन् वैनतेयोपि पदमेकं न गच्छति.

14. अवगण्णंतहं is Gen. singular. Generally however-हुं is termination for the plural. But that it came to be used for the singular also is clear from this and other examples. It is not due to metre, though some-times some forms are made to suit metrical exigencies.

VI. How, after crossing the mountaneous region and a thick black forest of Tamāla trees, Bhavisa sees a city with palaces and archways and white-painted houses, but quite noiseless.

1. सुहिसयण—Is evidently an attribute of Bhavisa. He was 'a talented (सुधीः) and good man (सज्जन). But often as in I 9. सुहिसयण stands in our work for सुहृत्स्वजन.

2. हियवइ-हृदयके. Apparently the य in the Sk. word is represented by व, as in चिन्तवइ for Sk. चिन्तयति. This might be called वश्रुति.

3. अंतरिउ णाइं कालेण कालु—Distanced, as time is by time.' i. e. Just as one moment of time succeeds and distances another, so every step of Bhavisa brought him further into the hilly country.

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5. Read **गिरह** and **पवणुच्छवेण** as one word, and not separate as in the text.

6. **चिंतिउ** has to be taken in active sense. 'Made thoughtful on account of an indescribable happiness.'

11. **सियवंतु-श्रीमत्. विच्छायच्छवि**—Which had lost its splendour.' Evidently because there were no inhabitants at all there.

VII—There in that city there were temples but no one to worship, flowers but none to smell them, corn but none to reap it etc.

1. **पविस्समाणएण—प्रविशता.**—The *ātmanepada* मानक applied to a root which is *parasmaipadi*. Then the double **स्स** is to be noted, though sporadic.

2. **मढविहारदेहुरेहिं**—A मठ is a single establishment; a **विहार** is a large one, containing many smaller ones, where teachers and pupils live together.

देहुर-देवगृह, through **देवहर** where the **व**, vocalised, has transferred itself to the follwing **ह**.

3. **अंतरं णियच्छए**—Looks into.' 'But he finds no one in the city who wants to worship.' **पुजिऊण पिच्छए-पूजयित्वा प्रेक्षेत.** The Absolutive is used like an Infinitive, as if it were **पूजयितुं प्रेक्षेत.** It is very likely that the poet read **पुज्जिउं ण पिच्छए**, but the Jain scribe, by misunderstanding, wilfully joined **पुज्जिउं ण** made it an Absolutive.

4. **पसूअएहिं फंसए**—(There was none) who could experience the gentle fragrnce of flowes.'

5. **पिक्कसालिधण्णयं** etc.—There was no one whe could save the ripe rice-corn from perishing and carry it home.'

7. **तोडिउं ण भक्खए** is an instance of an Infinitive used as an Absolutive. Really it ought to be **तोडेवि ण भक्खए.**

8. **पिच्छिऊण** etc.—There was no one who would be affected by others' riches, covet it, take it to himself and think about doubters.' **अप्पणम्मि अप्पए—आत्मनि अर्पयेत्.** **वियप्पएह** should be read as one word.

10. **आसि इत्थु** etc. is rather elliptical, construe-**इत्थु जं पहुं आसि (तं) कहं गयं ण याणिमो**—We do not know where the king who used to be here, has gone.' **पहुं** may be looked upon as due to change of gender, or more probably as due to the attraction of **जाणिमो**, with whose object it is confused.

VIII. The houses in that city, with their half open doors and windows and the market place rich in wares, but no one to buy them, presented a sorry appearance.

1. There is again a change in the metre.

1 and 2. The houses, with their windows half open, looked like the side glances of young women, which seem to see by half only.'

अद्धुग्घाडियजालगवक्खइं of the houses, corresponds to **अद्धपलोयराइं** of the glances.

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3-4. The comparison for the half-open doors which show the hidden parts of the houses, is rather indecent. अद्धपयंधिय perhaps अर्धप्रावृत.

5—6. 'The markets, with the wares (पण्णय=पण्यम्) exposed to view, appeared like the marks on the heads of serpants which indicated that they were serpants'; (पण्णय=पन्नग). The comparison is based upon a pun on the word पण्णय which is capable of a double interpretation.

7. 'Like people, who had set their heart upon a common treasure, the market places were illuminated in dark places (रंधि)'. In the case of the people, रंधिपलित्त will mean 'who flare up with abuses'.

9. 'They were like the disputations of Yogins, where there were Yaugic (जोइय) practices (थंभइं). The markets had crowds (थंभइ) seen (जोइय) in them'. The comparison is only based upon a pun and is highly artificial.

13-14. 'The palatial buildings which were once full of people, were now silent (without noise) like couples after enjoyment'. The reading सुरवइसमत्तइ makes no sense, and rudely disturbs the metre. I suggest सुरइ समत्तइ मिहुणइं which makes very good sense and restores the metre.

15-16. 'Those holy waters that were perennial to people who carried water from them, now were in a pitiable condition and without noise' (as no body went there).

Omit the वि before विहिवसेण and read णिसद्दइदुत्थइं which metre requires.

IX. Bhavisa rambles through the city and wonders what should have made it so.

2. Read छुडु and खवण्णउं apart.

4. टिंटउ is the same as टेंटउ. The line means 'Like a gambling den without gamblers, or passionate women without youth'.

5. वरघरपंगणेहिं आहोयइं etc.—The parts of the city, with the courtyards of good houses, did not look well without people.'

6. सोवरणइं and रसोइपएसइं—The kitchens with the utensils and other belongings.'

8. 'How could he be confronted with that, which had disappeared at the time of the destruction (of the town ?)' appears to be the sense of the line. पडीवउ–Opposite, against.'

X. He casually went to the palace of king Yaśodhana and found the palace and its out-houses also untenanted.

4. दिक्खइ णिग्गयाउ etc.—He sees the menageries of elephants empty (निर्गजाः); they look like ladies of good families who have lost their character.'

5. तुरयवलत्थपएसइं-तुरगपर्यस्तप्रदेशान्—The stables without horses'. They look like blighted hopes that chase away desires'. Sk. विगताशान् प्रार्थनाभङ्गान्. The poet is fond of comparing concrete objects with abstract notions.

[Bhavisa—5]

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8. 'The throne, with the royal umbrella and the chouries without the king to occupy it, was as it were laughing in chagrin and shame.'

10—11. The house, seeing a stranger strolling in the council hall of king Yaśodhana, is as it were shedding tears in the form of the pearls that dropped from a wreath'. A beautiful Utprekṣā.

XI. He goes through the places for keeping weapons and musical instruments etc. one after the other and at last coming to a Jina temple, enters it.

3—4. अग्घाइउ सुअंधु... पं णीसासु etc.—He smelt a fragrant smell, which was as it were a sorrowful sigh of the presiding deity of the house'.

6. 'All the musical instruments had assumed a silence with the thought that there would be no body to play upon them.'

XII. He enters the temple, that was beautifully constructed and richly decorated. He bathed in the beautiful lotus-pond in front of it and went in to worship Jina Candraprabha.

1. Bhavisa is नरिन्दु only by courtesy. Or the literal meaning of the word should be taken 'the best of men.'

1. णंदीसरदीउ—This island is said to have been discovered by Indra.'

4. सई चित्तु व etc.—(The temple in the lustre of the best jewels with which its walls were inlaid) appeared like a picture with a girdle firmly fixed.'

6. It was marked with a thick layer of Sandal ointment.

9. 'He approached the bearer of pure lustre,' i. e. Candraprabhanātha.

11. सामाइउ करेवि-सामायिकं कृत्वा.

XIII. Bhavisayatta offers a prayer to the Jina, whose advice liberated the world, who single-handed brought enlightenment to people, etc. etc.

1. One चंदप्पह is an adjective and the other the name.

2. भरहखेत्तम्मि is a Locative usual to the Māhārāṣṭrī, but we find it not infrequently in Apabhraṃśa. Cf. *Tisaṭṭhilakkhaṇaguṇālankāra* of Pupphadanta.

2. जए वट्टमाणम्मि etc.—When (the period of) victory was running and when Tassa was the Tīrtheśa.'

4. 'Whose tallness was measured by the span of hundred bows.'

7. मिच्छत्तमोहं निण्णासियं—Who has dispelled the ignorance of falsehood or illusion'. Mark the change of gender of the word मोह.

9. संती—Is an object of देसिउं and yet it shows no case ending. Translate 'Who, in order to give perpetual quietude to his unswerving devotees, promulgated the doctrine of compassion in the world of mortals.'

SANDHI V.

Bhavisayatta, sleeping in that temple gets a dream, following which he sees, in a house near the temple, a beautiful young girl all alone. He knows

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the sad story of the sack of the town by a demon from her; and ultimately marries her.

I Bhavisayatta sleeps in the temple. In the meanwhile Muni Yaśodhara of Videha is asked by Acyutanātha the lord of gods about Dhaṇamitra, who, at his word, had adopted the Jaina faith.

4. चउविहसवणरुंघु etc.—चतुर्विधश्रवणसंघं अभिनन्द्य.

6. सोवइ निंद—Is an example of cognate object, although निंद does not belong to the same root as सोवइ. 'Hs sleeps a sleep.'

तामन्नित्तहि-ताम अन्नित्तहि—'Otherwhere'. Translate the latter half 'By that time another part of the stroy was progressing otherwhere.'

7. पुव्वविदेहि—The eastern part of the Videha country.' A sage, Yaśodhara, stayed there, practising hard penance' (रुक्कज्झाणि).

चउविहदेवागमणु-चतुर्विधदेवागमनं, Adj. of नाणु.

II Yaśodhara tells him the whereabouts of Dhaṇavai (who is the same as Dhaṇamitta of VI above).

3. ससिकंतए is a synonym of चन्द्रप्पहे. Although as a proper name, it should not have any paraphrase, still poets take that liberty whenever it suits them to do so; e. g. पउमसिरि or पंकयसिरि for कमलसिरि.

पंचपयारि नाणि पवहंतए—Living in five-fold knowledge.' The five sorts are मति, श्रुत, अवधि, मनःपर्यय and केवल.

4. दीह दिवङ्क etc.—compare line 4 in IV 13.

5. वीसद्धलक्खपुव्वाउसि—See 17-4 for the same expression.

6. हत्थिनायपुरि etc.—The य is only for the sake of leagthening out a syllable, which is wanted.

9. सप्परिवाड—Should be read as सप्परिवारु. The doubling of प is only euphonic or perhaps metri causa. cf. सुक्खिय.

III Yaśodhara briefly repeats the story of Dhanapatis marriage and subsequent separation.

1. सीलचरित्तकुलक्कमजुत्तु—As this is an adjective of कमलसिरि, it can not end in—उ. Read सीलजुत्ति वि. instead, which would rhyme with गुणवंति वि.

10. परिपालिउ etc.—Lakṣmī brought up the boy thinking that he was a grandson;' (on daughter's side). A child that is adopted by the grand-father (on mother's side) by a previous stipulation called पुत्रिकाधर्म, is meant by the word दौहित्र here. There was of course no previous agreement in this case, but since she is abandoned by the husband, she regards her son as no longer belonging to him, but to her (sonless) father.

IV The sage repeats how Dhaṇavai marries another woman and has another son; who accompanied by Bhivisa goes to the strange land. The latter, abandoned by his half-brother finds a city called Tilayanagara.

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4. The second word महामइ is a Karmadhāraya and should mean 'a great plan.' Translate–for the sake of wealth, he struck out a bold plan.'

6. The first half of the line is metrically faulty containing one redundant syllable. Read it as पंकयसिरिसुओ वि गउ (instead of गयउ) खेरिहि. The meaning is 'Pankayasiri's son also went with misgivings to his mother's palace'.

7. The latter half is metrically faulty. Read मयणायदीवि for मयणायरदीवि of the text. That is the real name of the island.

8. जणणिहिंतणइं should rather be read as one compound word. cf. ताहतणियं तहितणिय in I. 2 and I. 8.

9. रन्नि is Sk. अरण्ये. This is an example of initial vowels, not under accent, being dropped. c. p. दाणिं from इदानीम्, वि from अपि.

V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend माणिभद्द, king of Yakṣas to guard over Bhavisa and to see that he goes safe to Gayaura.

7. भामरि देवि—Having given a turn, i. e. having gone round.

समउ आहासिवि-समयं आभाष्य Muttering formulas of faith.'

9. सहुं कंतिहिं—Together with his wife' i. e. whom he is going to marry at that place.

10. पइ मेलेव्वउ सज्जणविंदहो—You should unite him with his people.' That is what is meant; but the word is सज्जणविंद and not सजणविंद. The doubling is perhaps due to metre.

VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.

1. उज्झिवि—The object evidently is निंद or some such word. Or it may be regarded as intransitive=उत्थाय.

3. उट्ठइ etc.—A beautiful series of words rises up' (to his ears). It is of course the Yakṣa that is speaking without being seen.

6. सा तउतणिय etc.—That blessed one of sweet words belongs to you.' तउतणिय is predicate. धणिय-धन्या or प्रिया. Or धणिय may be regarded as predicate.

7. किं सेरउ—Why are you sleeping'? The form सेरउ is a queer formation. In Sanskrit the र comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is तउकेरउ with which सेरउ rhymes) has lent a helping hand.

तउकेरउ and तउतणउ are exact synonyms. तण and केर are possessive suffixes, added originally to the genitive base. Both are retained in Gujarātī.

8. तं वायंतु करइ साहारउ—The subject is माणिभद्द. Thus speaking he stopped.' वायंतु is the same as वयंतु from वय sk. वच्. साहारउ. संवरणम्.

जाणइं—should rather be जाणमि. For evidently with एउ begins the speech of Bhavisa.

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10. असुअ असंभव अच्छरिउ—unheard, impossible and strange' Adjectives of that occurrence (विहाणु).

VII. Bhavisa was startled for a time, but abandoned the idea that some body was luring him out in order to kill him. He therefore started for the house indicated.

1. 'Since the powder (of scratched surface) is seen at the foot of the wall, the writing undoubtedly is fresh.'

2. वेयारइ—lures away ? from विकारयति. कवडिं has to be pronounced long for metre.

3. The सु of सवियप्पें is hardly necessary, as एण वियप्पे काइं—Why this doubt' gives a very good sense.

4. Construe the line—जेम खुट्टइ नाहिं जीविज्जइ, तेम अणखुट्टइ वि न मारिज्जइ—One won't live when life has ceased, nor would one die if it has not ceased.'

9. एउ जाणिवि etc.—If, knowing this, one gives up adventure, he is said to be without manliness.'

VIII. He enters the richly decorated houses where he finds the beautiful girl.

1. धाम ought to mean different appartments of the house. They were brightened by the moonlike lustre (पह) of the wreaths of pearls.

थोर through थूर from Sk. स्थूर.

2. 'The darkness (in the corners) was removed by the light of jewels' etc.

5. The beautiful girl that he met there, was 'like humanity to the sixfold living things in the Jina scriptures; or like attainment of good state on the death of a wise man.' The latter comparison is rather dismal !

8. सा पिक्खइ ought to be तं पिक्खइ. सा therefore may be looked upon as having assumed the functions of both the cases.

'He sees her through sphaṭika and she on her part (naturally) does not notice his coming.' कांति=कांतिम्.

9. Construe the line जं जुवाणजणि विंधणसील वम्महभल्लि—Like the javelin of the God of love, that pierces young hearts.'

IX. The beautiful girl is described in detail.

1. The first half is metrically faulty. Read रत्तुप्पलदल.

2. Take मि with सुणियत्थइं; it is an equivalent of पि (अपि) after an anuswara, and therefore corresponds to वि. The text wrongly connects it with ज्झीणपरिवासइं whose fragrance is mild or has faded away'.

3. 'All her limbs, manifest through her thin garments, are apparently having a concealed laughter at him.'

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5. The comparisn of the row of hair on her stomach (which Indian poets are so fond of describing) with a line of ants is certainly original. At least it is not classical and therefore hackneyed.

व and नावइ—Double comparative particle is due to metre.

7. किस्ममज्झउ—Is to be read as किसमज्झउ. The उ in the body of the word is hyper-Apabhraṃśa ! 'The leanness of the waist is measured by the span of the hand.'

8. तिवलितरंगइं—Is evidently Instrumental. To be explained (1) either as due to a fem. termination applied to a masc base, (2) or as that legitimate ending added to तरङ्ग which is to be regarded as feminine, according to Hem. IV अपभ्रंशे लिङ्गमतन्त्रम्. 'The naval with the riply folds, looks like flooded water with a whirlpool.'

11. Read सरलंगुलि, सुरेह, कोमल and कर separately. 'The hands had lean and long fingers, and were dainty.'

12. 'On account of her neck decorated with jewelled ornaments, she looked like the coast line at the opening of the sea.'

उवहिउवकंठि ought to be उयहिउवकंठि, the व in the first word appears to be influenced by the व in the second word.

14. 'With an elevated and sharp nose, whose breath was scarcely felt, as though it was concealed.'

22. रमाउल=रम्य. उल appears to be a common termination, although not so common perhaps as इल्ल.

X Bhavisayatta accosts the girl, who is taken by surprise and does not know how to address the stranger.

3. Read कडक्खचक्खुविक्खेविं instead of कड......विखेविं. 'She darted a sidelong glance at him.'

4. आयहो—Occurring twice in the line has too senses. Sk. आगतस्य and अस्य.

6. She does not know by what name or attribute (विसेसणु) she should address him.'

8. Perhaps we have to read दंसणायास instead of दंसणायाम. But even if we retain °याम, विओहिं certainly ought to be changed to विहोएं.

9. 'If you are thinking about the formalities of entering the house.' etc.

XI She at last casts off shyness and offers him all kinds of hospitality. At last she tells him her story.

1. Split up the last word into करिणिव रोहविचक्खणसन्नइं. 'As an elephant turns at the intelligent sign of the driver, so she turned herself at the taunting words of Bhavisa.'

2. सुवन्नमेणभिंगार is a jar, beautifully coloured, made of lac or wax.

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4. She offered him Tāmbula first. This was only preliminary to dinner.

7. Combine कमलामहासिरि and आयउ into one word 'the soul (i.e. the son) of Kamalasiri.'

XII The girl, getting confidence, relates her story and becomes tearful on remembering her parents.

1. होंतउ and झुंजंतउ, although present participles, have to be regarded as predicates.

3. मयणवेय and सुहचिट्ठी=मदनवेगा and शुभचेष्टा. Any noun could take the ई of the femenine in Apbh; even when it originally ended in आ.

4. In the latter part one word तिहिं appears to be redundant, as ताहं पाण त्ति पियारी is complete in itself.

Perhaps read तहंमि=तथापि, which would suit well.

5. तिन्नि stands for all genders.

10. गिग्गिरवाय is as much as Sk. गद्गदवाक्. हल्लिय and आहल्लिय agitated. Sk. आस्फालित.

XIII. The girl tells how a certain demon had devastated the town, having left alive her only. She entreats him not to stay in the island, and to take her away also.

2. हेट्ठामुहमुहकमलपलोयण—Both her face and eyes were cast downwards.' The word मुह in the compound हेट्ठामुह has ceased to have its literal meaning; the compound means simply 'turned downwards.'

4. तल वट्टिवि—Should be read as one word. The meaning is 'to pound down, to subdue. Cf. Marāṭhī तळवट.

7. मइ is here equivalent of मम. लेहि should be लेवि, which would construe better with जाहि. Perhaps this latter हि has influenced the earlier form. 'If possible, you please take me away.'

10. जाणइं stands for जाणउं or जाणमि. 'I do not know, how you have fallen into this danger.'

XIV Bhavisa then tells his story and remarks that they were apparently made to suit each other. The girl naturally becomes bashful.

2. अच्छेरयविंभिउ—Struck with wonder.' For the form अच्छेरय see Pischel § 176. Cf. बंभचेर, पेरन्त etc.

5. दीविं दीउ=द्वीपाद्वीपम्. Cf. हत्थिहत्थु, दियहिंदियहु. सेरंउ=स्वैरं—At random.'

8. विहिवलणिं—By a turn of fate.'

XV The girl showed her willingness; but there was a difficulty. There was none who could offer her hand. And Bhavisa was too honourable to do otherwise.

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1 and 2. All the words in इं are instrumentals of feminine bases, to be construed with तया and connected with जंपिज्जइ. 'It was so said by her who' etc.

3. परपेरियमणाइं-परप्रेरितमनसा.

5. Construe सुद्धि परिप्फुडमाणहो महु अदत्तादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सव्वु तं होसइ—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताइं and other words ending in इ are Nom-pl. of Neuter bases, qualifying ताइं and to be construed with बेवि-they both.'

2. इच्छावसर etc.—Controlling their passions.'

3. नियकुलमग्ग etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराइन्नराओ—The king of demons.' The derivation is rather involved. अराइन्न would appear to presuppose an अरात्रिज्ञ—Those who know night', i. e. nightly beings. The reading of B अराईणराओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्यराज.

2. Construe the latter half—छप्पहुवाण भूआण कुले मित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंतट्टहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. भूकुतामंगुरावर्तगात्र—His body possessing eddies of the curled brows.'

10. वसुनंद is apparently the name of the weapon. मंडलग्ग is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अग्गिफुलिंगदरिंतु—Giving out sparks of Fire.'

2. कुरुड...दरिसावणु should be taken as an adjective of हुंकारु—Which behaved like the cruel death.'

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5. डंडवाल—Is apparently a Deśī for a demon. भडमोहय-'Devourer of soldiers?

4. चयंति is the same as चवंति below. Or on the authority of *Deśināmamāla* it may be taken to mean शङ्कुवता.

7. Translate the 2nd half 'He was obstructed by Bhavisa like a cloud by the season.'

8. चप्पिड and झडप्पिड are true Deśī words, meaning 'struck, lopped off.'

9. झखिड is as much as 'taken aback.'

XIX The demon at once feels that this man must not belong to this city. He thinks a while and is reminded of his former birth, when Bhavisa had helped him. He therefore speaks kindly to Bhavisa and bestows upon him the town and that girl.

2. He remembers that even king Yaśodhana had not offered him resistance.

5. 'Thus thinking, he remembered his births; जाउ जाईसरु (जातः जातिस्मरः) and भवपच्चइएण सरिउ जम्मंतरु (भवप्रत्ययेन स्मृतं जन्मान्तरं) are almost identical expressions.

6. विहंगि seems to mean विहंगदृष्ट्या—with a quick eye of perception.'

XX He tells him how he was formerly one Kauśika, was deprived of power and influence by one Vajrad ara who persecuted him, and how dying in that condition, he became a demon and took revenge upon the enemy who had become king here.

अवहत्थिउ—Disrespected or disregarded. Translate second half 'and although a king, was wade to serve another.'

5 and 6. There is repetition in the lines. But the sense is clear, that having died in that mental condition, he became a demon, and the minister became king in तिलयदीव. Drop the first half of the 6th line. It does not rhyme with the latter half.

8 and 9. 'Enmities do not die away. Sometime or another they create danger. They bring one to a bad state, but although ignored do not disappear'.

XXI The demon was so mightily pleased with Bhavisa, that he in a moment made the city living again and well decorated, and in the presence of fire married the couple and then went away.

1. 'The words of the demon gladdened the hearts of both' i. e. Bhavisa and the girl.

3. 'If indeed your angry (sinful) feeling has ceased.'

4. अवियारिं should be taken to mean 'without a moment's consideration' and not 'thoughtlessness' as usual.

7. 'From all sides was caused to swell an auspcious sound.'

9. Latter half. 'which (garments) are commended or recommended at the time of marriage.'

[Bhavisa—6]

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14. 'She was bestowed in the hands of Bhavisa.' लाइय is the causal of root ले and means 'caused to accept.'

15. Perhaps to read वइसाविप्पिय? The content requires it. But it occurs in this form too frequently to be a mistake and may be regarded as=वइसाविप्पिय.

XXII The two thus united went together to the Jina temple and returning home performed auspicious ceremonies. They then lived happily together.

1. The words ending in इ in this and the following two lines are Nom-plurals to be construed with ताइं, which, although it refers to Bhavisa and his wife, is neuter, according to Apbh. practice.

2. 'By the sweet fragrance of their mouths, they gave delight to the bees.'

4. The first half is badly printed. Read instead भामरि देवि विहइसणाहहो-Going round the Jina who is possessed of splendour.'

XXIII They lived there, enjoying the sweet pleasures of youth for twelve continuous years.

11. Read एत्तियइं. एत्तियए of the text is due to the scribe's ignorance of Apbh.

SANDHI VI

This Sandhi describes how Kamalsiri observes the vow of Suyapañcami for the sake of her son. Bhavisa, on his part, starts with his wife for his country. He again meets Bandhuyatta on the coast.

I. This Kaḍavaka describes how Kamalasiri become disconsolate on the departure of her son.

1. गुणन्नइय—An adjective of सुवपंचमि. The reading of B गुणुण्णइय is preferable. गुणोन्नतिका श्रुतपंचमी

2. सुवपंचमि and सुयपंचमि are identical. The change of य to व, as in सुय and सुव for सुत. चिन्तवइ, हियवइ.

4. 'A wonderful story commenced etc. (happened) in Gayaüra, where Kamalasiri was'.

विचित्तपया—विचित्रपदा. in the line is metrically faulty, as the word सिरि which is compounded with गयउर, has to be read in the first half. Separate the two words as सिरि and गयउरि.

5. Read दुक्खमहण्णवि and खित्ती separately and not as one word as in the text.

6. वायसु उड्डावइ—Causes a crow to fly away, This belongs to the province of folklore. The belief is prevalent even today amongst uneducated and village women, who, when a relative is on a long journey, cause a crow to fly (of course by scaring or pelting it) and ask it to come back with the relative. Cf. Marāthi उडग उडग काऊ तुझे सोन्यानं मढविन पाऊ.'

7. For रहि read उहि. A carelessly written उ can be mistaken for a र.

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8. साइउ-संस्कारः Accordiug to the *Deśīnāmamālā*. But it is better to regard it as Apbh. equivalent of साद through साय(उ) and then साइउ.

11. मइं जेही-अहंयादृशी i. e. अहंइव. Mark the Nominative use of मइं, what usally is Instrumental.

14. She is so weary of life that she would either have fate unite her with her son or give her instant death (संखेविं मरणु).

II A great nun named Suvratā taking compassion on Kamala, gives her a good advice, and makes her adopt the सुयपञ्चमी vow.

1. Perhaps to read अज्जियगुणसारी (अर्जितगुणसारा)? महव्वयधारी-महाव्रतधारिणी; for the doubling of the consonant see supra.

3. वयणामय (वचनामृतं) and मण are objects of संजोयहिं.

4. अवगन्नहिं and मन्नहिं are 2nd sing. present. The double न in the latter case is correct, as it represents न्य. But in the first case, it is sporadic, perhaps due to analogy.

6. मं-छुडु-Read as one word. It probably means as much as, 'I am sure,' 'surely.'

7. 'Was it because you evidently did some evil deed, that you are separated from the happy company of your husband and son?' ति=इति.

8. धंधउ—The *Deśīnāmamālā* has V 57 धंधा-लज्जा, but that sense does not suit here. We have to connect it with Guj धंधो, Mar. धंदा.

9. अज्जवि—Even now go to him (the Guru) and serve him so that you will get the greatest tranquility of mind,

गइवि, however, is strange to Apbh; it will have गम्पि. It would be better to read एमगइ वि, which would be equal to एवंगते, although the construction thus would be highly Sanskritzed.

10. One न is redundant in this line.

III. Suvratā now explains the nature of the vow Savapañcami.

1. कमलइं वुत्तु—This passive construction is changed in the next line for no reason.

2. महावयधारिए—Cf. महव्वय above. When the double consonant is retained the preceding vowel is short; when it is simplified, the vowel is lengthened.

3. पढमागमि नंदीसरपव्वहो—In the first chapter of the scripture called नंदिसुत्त. See VI 2 below.

4—5. अह कत्तिए—The Pañcami falls in Kārtika, Phālguna or Āṣāḍha and on the fifth day of the bright half. It is, therefore legitimately सिय-(सित—white) पञ्चमी; but since it is observed in obedience to the scriptures it is called सुअपञ्चमि, also some times सुवंपञ्चमि. This is an attempt of the poet to explain the name.

6. अक्खमि—I say.' Translate the line—'It is both approved (सिट्ठी) by the sages and told in the highest scripture of the Jina.'

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7. Separate सुहसोवाणपंति and कयमोक्खहो. The text has wrongly combined them. The two phrases are parallel—सा सुक्खहो चिन्तिकामधेणु and (सा) मोक्खहो सुहसोवाणपंति. Read सुहसोवाणपंति कय मोक्खहो.

8. 'It is observed both by good men who have retired (from life) and by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' जाणेविणु is here evidently used in the sense of जाणिव्वउ.

IV Details of the observance of the vow are then given. It begins by a half-fast on the Caturthi and ends also by a half-fast on the Ṣaṣṭhī.

1. Construe एकाहारु तव तन्हइं करिवि, चउत्थिअ–वरन्हइं छमरिव्वउ. तव thus becomes a second object of करिवि, and तन्हइं an Instrumental used as an adverb.

3. रयणि वसिवि—Having passed the night apparently in wakefulness'.

6. अछिज्जहि सुहझाणु समारिवी—You should live exercising tranquil comtemplation.'

9. ताद्दिणु—On the Pañcamī day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate कर from मउलि.

VI. Kamalā observes the vow and carefully follows the instructions of Suvratā. Her hope was, that at least by means of this vow, she might get back her son.

4. परीस for परीसम. Jacobi reads °परीसम-संती.

5. Read असलिय° सासणभत्ती instead of सासणिभत्ती. The latter would perhaps be taken as an *aluk* compound and therefore give a highly sanskritised colour to the expression, which is unnecessary.

8. पुत्तप्फलु—The doubling of फ is perhaps due to metre. Cf. परव्वसाहुं V 5 in the first Sandhi and note thereon, compare पविस्समाण, पुव्वकिय, सप्पदि etc.

10. दीणहिं—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She wants reunion with her son first. Combine सिव and सासयसुहनिलउ

VII Suvratā then takes Kamalā to her preceptor, explains the cause of her suffering and asks whether her son would return.

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2. तिनाणवहाणउं—'Conversant with the threefold knowledge.'

3. Separate बहुक्कुल and जणेरी.

7. कहिंमि—'Somehow or somewhere.' मि, represents पि, and is the form अपि assumes after Anuswāra. Pischel § 143 knows it not. cf. ताइंमि in V 6 above.

VIII The sage tells her that her son was all right, that he would soon return and share half the kingdom with the king. Pleased with this she returns home. Now is the turn of Bandhuyatta's mother to be anxious for his safe return.

5. अतावसरवियप्पिं पोसिय—'Fed on imagination engendered by hope.' विकल्प in the sense of thought idea and not doubt.

6. झुणिउं पइं एउ—'(I hope) you have noted or considered this.' झुणिउं has almost the sense of झुणिव्वउं here.

7. Read थिय and झुणिवयणरसायणि separately. The subject of थिय is तित्ती-तृप्तिः or सा, if we take तित्ती to be an Adj.

8. झूरइ and विसूरइ are pure Deśis. The former is preserved in modern Marāṭhi झुरणें-to pine away.'

9 and 10.—Dhaṇavai's words.

IX. Danapati also feels worried and bewails the lot of his two sons in the presence of the king. The latter causes inquiries to be made amongst sea-traders, but everybody shakes his head in token of ignorance.

2. बिन्नि can not be explained except on the analogy of तिन्नि where the double न is regular.

3. परावइ is a combination of परा+आवइ.

4. झुंच्छइ हउं etc.—'Verily have I become the object of ill-fame.'

4 & 5.—To be construed together. From गयवइयहि to परिचत्तइं is one sentence; 'From house to house have young merchant-women, whose husbands have gone away, and who no that account bear grief and anxiety, left off their usual duties.'

6. साउद्दिय वाणिज्जिय—Merchant carrying on sea-borne trade.'

'Have you ever heard of a calamity (पमाउ) that has befallen certain merchant-ships ?'

X. Sarūpa is dejected. She is reminded of her evil advice to her son and suspects that he has fought with his brother and come to grief.

1. विहाणउं=विद्राणकं—Dejected or anxious.

नियचरियहि etc.—Who was baffled by her own deeds'. अप्पं is the same as सइं.

2. 'Oh fate, the wicked thing that I taught (my son), has recoiled on my own head.'

3. The harm that one thinks of doing to others, turns back upon him and troubles him.' तासइ is a form of the Gen. less frequent that तासु or तहो.

XI. In the meanwhile things were progressing in Tilakadvipa. One day the young wife of Bhavisa asked him who he was, where he came from etc. This naturally caused him some grief.

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4. तइउ-त्वदीयं—We should expect an *anuswāra* here. 'My lord, I know nothing about you; somehow or other I did not ask you up to now.'

5. 'I pondered long on what I desired (to ask)' Sk. वांछितव्ये सुचिरं चिन्तन्ती स्थिता अहं; 'and somehow or other there was no occasion to ask.'

6. तुहारउ—The base तुह, plus the termination आर, which has the same meaning as केर. Preserved in old Hindi as तुहार or तोहार.

8. For संचरिउ read संभरिउ i. e. संस्मृतम्. 'On hearing it he remembered with regret his own country.'

9. कलुणसरहो-करुणस्वरेण. The heart was filled with a moaning sound.' Perhaps to read कलुणरसहो?

XII. Reminded of his country and mother Bhavisa blames himself for thus living in pleasure. He began to shed tears, which his wife wiped away.

1. सा has to be regarded an accusative going with जन्मभूमि, the object of सुमरंतउ. Jacobi's reading सो is simpler. समर and सर are both from स्मृ; one due to स्वरभक्ति, the other to progressive assimilation.

2. 'What is the use of my prosperity or enjoyment.'

3. दुकलल्लिय either from दुक्ल plus a termination अल्ल which is usual in Apbh. or from दु and खल्लिय i. e. स्खलित.'

4. सुआसइं and ॰पियासइं are Instr., and agree with जाइं=यया. 'Who long thought of me, with great hope, and with yearnings at the time of child-bearing.' पियासइं may be पिपासया. Or perhaps we should read पयासइं. 'Who suffered the yearnings at the time etc.

XIII. After both had consoled themselves, Bhavisa begins to tell his story.

5. जणणु—One would rather expect जणउ.

6. कम्वल—The व often becomes nasalized व (वँ) in the Prakrit especially in Apbh.

6. तुम्हारी—from base तुम्ह. Just as तुहारउ above is from the base तुह.

9. 'They were engulphed in the waves that rose up.' उत्तिण्णइं-(उत्तीर्णीभूतानि) i. e. gone into the sea.

XIV His story of shipwreck and desertion by his half brother continued and ended. Bhavisa doubts whether his mother is still living or dead.

8. सा वायंतु—Leaves no doubt that सा is Acc. also.

XV. They then agree that a lovely life, even with heaps of gold surrounding them, is useless and concert a plan of escape from the Mayanāyadīva.

नियसज्जणहं should be read as नियसजणहं. The doubling of ज is perhaps caused by metre.

2. Combine सहि with बंधवलोएं and read सहिबंधवलोएं, which is a frequent word in this poem. cf सुहिसजण also.

4. 'The pleasure of living in this lovely city, is like that of seeing a dream or dancing in darkness. Like pleasure of eating to a recluse.'

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5. पउंजहुं and पुंजहुं are second pers. pl. Imp., but are used for the first person. 'Let us act thus and heap together (jewels and ornaments).

6. 'Both should now and again lift it up), and carrying it, put it on the the seashore'.

XVI They then heaped together all the wealth that they could easily carry and brought it, through the hole in the mountain, to the seaside.

1. वासणइं समारिवि—Bringing together the clothes'. Cf. coll. Mar. वासन. Or it should mean pots.

2. Read देवि and तुल्ल separately. 'Having measured (counted) the jewels etc.

4. अइमुत्तातंडवि...लयमडवि-In a bower of creeper dancing with Atimukta flowers.' If however तंडवइ be regarded as the same as Hc's (V5) तड्डवइ, then the compound will mean '(over) spread with Atimukta creepers.'

8. 'Clothes of various colours.' जाइजाइ—of various sorts.' Guj. जातजातहं. These were marked with their names and were cented with camphor. See lines 9 and 10.

XVII A description of the ornaments and other valuables that they carried away.

1. Pearl necklaces and other pearl ornaments.

2. Golden pots and pans and jars; 3 golden seats inlaid with coral etc., 4 mirrors and chouries 5, scented things like pigment, saffron etc. 6 jars and dishes etc. 7 mothers-of-pearls, conches and the like.

4. कडयवेयडियंइ etc.—inlaid or surrounded with golden rings and made of coral and gold.'

7. Read अवराइं मि—अपराण्यपि

8. 'They took out (परियड्डिवि) the treasures and arranged them,

Perhaps to read वणि वइसवणरिद्धि संचारिअ for वणिवइ स वणरिद्धि etc. which makes good sense; 'they carried to the forest the wealth of Vaiśravaṇa' i. e. rich treasures. This is Jacobi's reading.

XVIII Bhavisa and his wife waited in the forest, with bow ready and flag hoisted on a tree for a signal. They there again meet Bandhuyatta and company who had met with a shipwreck and been very miserable.

1. उप्परि the double consonant perhaps for metre.

2. Read अच्छहिं for अच्छमि, and सुरकिन्नरविजाहरकीलइं together.

5. तित्थितित्थु—तीर्थात्तीर्थं from place to place.' Comp. also दियहिं दियहु and हत्थिं हत्थु.

Combine सुहि and निव्वुइ and read सुहनिव्वुइ.

6. Separate गलियगव्व and ववसाय and join अणायर to the latter.

10. एउ has to be read as इउ for metre.

13. हक्कारइ a pure Deśi. Compare Marāṭhī हाकारणे. Translate the line 'As if the śrī of Bhavisayatta was calling them by sign, an Utprekṣā on the white flag hoisted on high by Bhavisa as a signal to merchantmen.

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XIX The company of Bandhuyatta approach the tree and find there the young man and his wife. They return to their master and tell him that they have seen a god and his wife. He approached them, together with his people and is ashamed to stand before Bhavisa.

3. कन्नोसनिय वायहिं should be read together. 'With words whispered in the ear.' Cf. कन्नोसनइ in I 13,10.

4. बंधुयत्तहो has to be read only with a slightly nasalized ब, in order to suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky, you please go quickly to see him.'

6. उत्थल्लिउ—'Surged up i. e. moved onwards'.

9. ताए may be construed either with the preceding clause as ताए तं पिक्खिवि-तस्यास्तत् (भयादिकं) दृष्ट्वा, or with the following as बंधुअत्तु ताए लज्जाभरेण etc.—greatly ashamed of her.'

10. Join मसि and खप्परिण together 'inkpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. कालु किम सेविउ—'How did you pass your time.'

10. इहलोयहो...दोहउ–The hater of both this world and the other.'

11. The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix त्वन, an in महित्वनम्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्ह...होहिं—are forms of the Gen. pl. The latter look like Loc., but we have geninue forms like घणवइहि before.

5. तं न नट्ठु—That indeed is not lost, which is found (lit. received) again.' वलिवि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāti वळी.

6. सव्वहंमि किलेसहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधामलय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

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so repentant would never do so·again. In the meanwhile the company return from bath and are welcomed.

1. विल्लहल्लसहावें-मृदुस्वभावेन. Des. VII 96. Cf. Marathi वेल्हाळ.

3. Separate पर and इत्तिउ.

6. 'If he be struck with the sword-like bad words, he will do now, what he would have done after some time.'

12. Read महि सारविय रविंदहिं अंचिय—The ground was cleared and decorated with lotuses.' The loss of intial अ of रविंदहिं is due to its having merged in the previous word.

XXIII. They have sumptuous meals and all else connected with them and are astonished that such a thing could be done by them in the forest.

1. बइसारिय—The sense is that of 'were made to take their seats.'

3. सालिदालिसालणय—Ricc and dal in clear; but what is सालणय or सारणक.'

4. Read विसेस and विहोएं as one word.

XXIV. Bandhuyatta then in meek words eulogises Bhavisa and asks him how he could thus have been prosperous in a forest, after he was abandened by them.

2. अम्हइं दिविं दीउ भमंता—We were travelling from island to island.' दीविंदीउ see also हत्थिहत्थु, तित्थि तित्थु, दियहिं दियहु, which have become fixed idioms.

3. 'We have lost our capital (also).'

4. दुपेच्छि from दुप्पेच्छि, Sk. दुष्प्रेक्षे is due to metre as the doubling in पुव्वकिय below is also due to metre.

8. वियप्प-विकल्प, appears to mean thought and with दूर before it, to mean 'forethought, prudence'.

SANDHI VII

I Bhavisa then honours everyone of his brother's company with presents of Jewels and clothes. They give him blessings and rejoice to go back home with him.

3. नियकसमरहो perhaps to read नियकम्मयरहो like Jacobi? But what is the sense? कम्मर may be from कर्मकार through कम्मआर and कम्मार. The reading is supported by कम्मरयहिं in line 6 below. The artisans on the boat are perhaps meant. He knew their number (from Bandhuyatta or his friends.)

4. विज्जय लिहिय is one word. 'He distinctly remembered what was written in books of medicine' or rather chemistry. Because the reference here is to sealing vessels of gold, embossing names on them etc.

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5. पच्छण्णइं is to be read as if it were पच्छन्नइं for metre.

8. निवसहएस वलंतहिं—Returning to their own countr. Perhaps नियसहएस? सहएस is as much as स्वदेशं, the ह being sporadic.

II How the company think of various things, the pleasures of home, the dangers of the voyage, the fortunes of Bhavisa, the failure of Bandhuyatta and so on.

1. सएसहो is the right word for Sk. स्वदेशस्य. The सहएसहो of I 10 and elsewhere appears to be due to metre. The genitive is governed by संभरिवि, as its original Sk. संस्मृ does.

3. ओवाहय-Carried away by storm'? तरेसइं for नरेसइं?

4. The first half is metrically faulty, as it has one syllable more. The fault would have been avoided if the poet had read भविसत्तु, as he often does for metre's sake.

6. घोसण देवि-Having made a (proud) proclamation'?

8. च्छेयहो अप्पणउं etc.—One said 'Do not say crooked things, for our own calamity;' meaning, that if we said bad things of him, Bhandhuyatta will have his revenge.

III. They then found an auspicious day and prepared to set out. And while Bhavisa had gone for performing some religious act, the boats were already set afloat.

3. मुक्कबंध etc.—They let loose the anchor (that was fixed) and lifted it up'.

4. लइय पवण—They took wind.' कंडवइ is the head of the sailors.

5. भविसाणुरूव—Bhavisạnurupā, the wife of Bhavisa, lit. one who is agreeable to Bhavisa.

8. विज्जाहरकरणु—Some rite to be done to the Vidyādhara or Yakṣa who helped him'.

IV. The merchants sons thereupon stopped the boats and remonstrated with Bandhudatta. The latter rebuked them for disloyalty to himself and attachment to Bhavisa.

7. He taunts them with desertion of himself and compares them to a faithless woman, who leaving her husband, loves a paramour.

9. भणिवि—Has the same sense as the Marāṭhī, counterpart of it, म्हणून, has. Originally meaning 'having said,' it has come to mean 'because.' 'You follow him, because he is rich.'

10. 'If this is noble family-duty, then what indeed is disloyalty to a master.'

12. 'What by you people is prized most' viz. taking Bhavisatta to his father's house.

V. His rebuke continued. At last they sail away leaving Bhavisa on land.

1. विहिवलणु—Turn of fortime,' i. e. fortune.

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2. Read कुलांगण and गेहहो separately.

3. 'Once a man incurs suspicion, his very birth is doubted by people'.

5. 'I shall now be false to myself, if I behave well'.

9. They pondered for a time and in a trice the cry arose 'go on, go on.'

VI. Bhavisa then saw through the perfidy of Bandhu and stood bewailing his lot. He was sure, that when Bandhu reached home, his mother, not finding him, would die.

1. रुणुरुणइं-रणरणकं वहति. A noun-verb.

3. Read दुक्खमहण्णवि and घत्तिउ—Tossed again in the ocean of misery.'

5. Read बन्धुयत्त or बन्धुयत्ति पविसंतए—The construction is locative absolute.

8. Separate बन्धुयत्तु from चरिउ and read वरिउ in place of latter. The sense and metre both require it. 'I resorted to Bandhuyatta, who well showed his wickedness'.

9. होउ विहि—Let there be satisfaction' (viz. of adverse fate).

VII. Bhavisa also thinks of his wife, who had been carried away by Bandhu and wonders whether she will continue faithful to him, when Bandhu coaxes and threatens her.

2. मुणहं—Is 2nd pers. pl. Imperative, used for the first person; 'whatever one has seized, belongs to him'–meaning that, as she was now in the hands of Bandhu, he would look upon her as his possession.

8. मसरक्किवि Is an obscure word in connection with the fingers. What is perhaps meant is that he knacked his fingers, in token of anger or disappointment.

9. 'Being afraid of the sound made by birds and trees.'

VIII This section describes how Bhavisa returns to the city, where he feels the absence of his wife with double force; he goes to the Jain temple and bows down to Candraprabha.

2. तउ अप्पाइओ—Brought back to his senses again'. तउं (i. e. प्रकृतिं) आपादितः

6. The last syllable of पएस will have to be read short for metre.

8. 'He sees the things dear to his wife, but not herself'? सा for Accusative.

IX. The boats in the meanwhile were making progress. Bhavisa's wife was in one of them, disconsolate and sorrowful. Bandhuyatta approaches her there and wants to reconcile her.

3. Read पोयंतर वरभवणि as one word. Jocobi's text has not got this and the following line. But in the foot notes he says 'After this पोयंतप्पिणु, evidently the remnant of a verse.' Our text fortunately has preserved the line, which is necessary. For line 8 below expressly refers to it.

6 and 7 contain similies, show how Bandhu looked absurd by her side. (1) Like a bard beside a king's splendour, (2) a black bee beside a beautiful white lotus' (3) like poverty in carnate beside riches.

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10 Construe झ्रदि, जाहि अंगि अणंगु रइ माणइ, तुज्झु को परिहउ आणई—Who would do harm to you, in whose body love delights in residing ?'

12. छहियणजणभाणंदुजणरेड—One जण is redunmdent here. Should we read मण instead of जण? That would remove the redundency.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being a mean and sinful man.

3. दोच्छिउ—The च्छ perhaps has been misread for त्थ. The Jain manner of writing both the letters is so much alike that such a confusion is notun usual.

5. Read ढक्कु साणु गरहु खरु.

6. पसुवइं for पसुइं. The व however can be explained as a representative of क through अ, which latter becomes व by the influence of the preceding उं. पशुक पसुअ, पसुव.

7. The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief)'?

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit siucide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सइत्थनिवारणि—Here again confusion between छ and त्थ. Read सइच्छ-निवारणि. 'Is there anything to blame if I try to satisfy my desire'?

6. मरण सरणु आवग्गउ—Is as much as मरणु आवग्गअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9. सलिल आवत्तइं together. गंहिरीजंति is the same as गहिरिजंति—to be made or to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing the faithful wife; and suggested that she should be appeased. This was done and to the astonishment of all and chagrin of Bandhu, the sea became calm again,

3. आयहो is used for both genders. Here it is equal to Sk. अस्याः

वोइवि—Is from व्यप—इ. The sense however requires that the form should be regarded as causal.

4. असमत्थ and ओणामियमत्थ are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Apbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

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1. जाइत्त, has the sense of 'a class' rather than of 'a race' or 'caste.'

3. Better to read वियक्खणजणमण thano मणि.

XIV Bhavisa's wife abhorred the life that she had to lead and once thought of committing siucide, when she was prevented from doing so by a deity in a dream. The boats went forward, until they came to the Jumna; a messenger of good news was then sent to Hastināpura.

SANDHI VIII

Bandhuyatta returns from the Dvīpa and is welcomed home. He has brought Bhavisa's wife and passes her off as his bride. His father settles the date of their marriage. Bhavisānurūvā like Kamalā, is disconsolate.

1. The messenger breaks the news of Bandhu's return and everybody in the city is glad at heart. The young women, whose husbands had accompanied Bandhu, were naturally more affected.

2. Read पवंजुअ and विहडमण separately.

7. अणुराइड–from अणुरायउ. The change of य to इ is common to Jain Māhārāṣṭrī and the Apbh. Possibly the Apbh. has borrowed this peculiarity from the Jains, into whose hands it had fallen. Cf also संपाइउ for संपायउ; Hindi पाया. See also पराइउ in Kaḍavaka II below.

II Dhaṇavai thinks the news too good to believe in, but the messenger convinces him.

2. मुहप्पिय—Pleasing only outwardly'. मुखप्रियम्. The following line makes it clear that मुहप्पिय=मुखप्रियम् and not ममप्रियम्.

3. Jacobi's reading पभणइं 'दत्तयारु मं मुज्झहि' makes no sense; whereas our वत्तयारु मं मुज्झहि is most natural. The messenger (वत्तयारु) says 'do not be infatuated; know clearly that Bandhu has come.'

4. 'I left him sailing swiftly, crossing the waters of the Jumna.' परिहत्थु is evidently परिहच्छु, with the usual confusion of च्छ with त्थ, which means पटु according to *Deśīnāmamālā* VI 71. The परिइत्थु of B is no improvement.

5. पयाणउं in a collective sense 'all the boats' with the horses, elephants etc. They resemble a kings army or military camp.'

7. सिमिर for शिबिर, through सिविर, shows phonology peculiar to Apbh. only, where व is changed म, and to म to व. Cf. मि for वि (अपि), and रवन्न for रमणीय, खेउ for क्षेम.

III Hariyatta, knowing the news, tells Kamalā of it. Everybody in the town is delighted. People go out to receive Bandhu, who is brought into the town with joy.

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1. कमलहिं—The anuswāra is sporadic and the इ is only the Jain way of writing the short एं; so that the form is to be regarded as being कमलहे Gen. sing. Our edition always represents short ए by इ.

IV Bandhuyatta, admired by all, enters his house and is welcomed by his parents with laden heart in silence.

1. परुप्पर see परोप्पर supra.

2. सहियरि campare Guj. सहियर. To be derived from Sk. सहचरि, the इ of हि being due to attraction. The word सहि-सखि also perhaps might have influenced the phonology of सहियरि.

4. वीरचरिउ for वीरचरीउ.

5. भमंतिहु has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'

8. जोयणिहिं has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women, who take her to be Bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जंपाण—a palankin or Meṇa ?

2. पदम etc.—With formalities due at the arrival of a person for the first time.'

4. Separate निय from वरविलयहिं.

6. Construe विणउ करेवि, आसण्णए नेवि, एह तउ सासु (इअ) सन्नइं पदरसिय—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'.

8. Read अणेय उवाय वियप्पइ for अणेयउ वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

9. The Instrumentals refer to सरूवा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'why does the bride neither salute nor talk to me' ?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendents to take the bride to her apartments.

1. अणुज्जें through अणुज्जुअ from अनृजुक. Jacobi reads अणज्जे, which rhymes closer with अलज्जे. But अणुज्जु and अवक्कु are the epithets that are again given to Bandhu at XII 2 in this Sandhi.

9. भविसाणुमइ—Bhavisāṇumai appears to be the same as Bhavisāṇuruvā in VII 3, 6., the name of Bhavisa's wife.

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VII The young bride is attended upon by several women, with curiosity to see her, who try to comfort her with all sorts of enjoyable things and agreeable services.

3. Read दंसणकोऊहलापिय इत्तिउ for दंसणु कोउहलपियइत्तिउ. 'Women who were very curious to see her.'

7. निहित्त चित्त should be read together. The double त्त in the first word is due to metre and to attraction of the following double consonant.

VIII All good men of the city celebrated the return of the young men in their own way.

2. पइसरइ is verb to जयनंदिघोस and सरइ to जणु.

6. सोहलंउ—The festivity in honour of the happy return'. Comp. Mar. सोहळा.

7. 'The song of the bards could be heard above the sound of the drums etc'.

8. जम्मणि is a pure Sanskritism, perhaps due to metre. Regular Apbh. would be जम्में or जम्मि.

IX How the five hundred young merchants also celebrated their happy return.

4. Read मरुकुंद and वणयद्दवणय separately. For दवणय compare Marāṭhi दवणा.

X The poet describes the festive appearance of the city, made still more beautiful by the advent of spring.

2. धवलपुंजवियइं—is a participle of the denominative from धवलपुञ्ज. The houses were whitewashed.

वणतूरउ of Jacobi makes a better reading.

7. A Palāsa tree full of red flowers compared to blazing fire. There is a propriety in the simile, when we consider that a Palāsa in flowers does not show any leaves and that the flowers are flame coloured. Compare the name 'forest fire' given to Gulmor which has flowers of the same colour.

XI Kamalā sees the festivity of the town, but no where hears even the name of Bhavisa mentioned. She then goes from house to honse of the young traders and in guires but no one is able to tell her anything.

1. थणपन्हुपयासिरि from थण, पह्नुह and पयासिरि. पह्नुह is प्रस्नव. It is believed that the great love of a mother for her child of whatever age will cause a flow of her breast-milk on hearing of or seeing the child after long separation.

4. The whole sentence from अम्हेहु गविट्ठउ is an object of कहिउ 'We searched everywhere, but no one found Bhavisa anywhere.'

5. The analogy of चमक्किय would suggest a like derivation of दमक्किय. दमत्+कृत, where दम=to the vanquished, to be overpowered.

8. In the meanwhile, Saruvā's son, bearing well in mind his mother's advice, went to Kamalā.

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XII Kamala asked him what had happened to his brother, and he replied that the latter had gone to another country. Kamala of course did not believe in it and became more disconsolate.

3. केणडं—Compare Marathi केणें–A treasure, a hidden store.'

8. समुब्भियवाहिहिं is an attributive Instrumental.

अद्धवहि and जि should be read separately.

विणिग्गय and घाहिहिं should be read separately.

'She went away midways, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियहु: क्षणदिवस—A day of festivity, a holiday.' Comp. Marāṭhī सणदिवस or सणवार.

7. सयणसयलहं सयण—Relations of all people.' In the first word, it should be merely जण and सयण.

10. घणु वरिसिउ etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress.'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1. दोमियमणु is the same us दुम्मियमणु elsewhere.

3. न मुणहं—We do not know.' The forms of the root for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आएं वद्धवणउ नछज्जइ—Why he does not stop the festivity.' People begin doubt the wisdom of Dhaṇavai. This talk, as the next line indicates, took place in the courtyard of Daṇavai's house and hence it was heard by him and Saruva.

9. आएं मंछइ.—Surely he has done it accordingly' i. e. according to my advice.

XV. Saruvā asks her son what he had bone to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3. एवहंतरि is the correct word.

5. Read अम्हहं and सिय separately.

6. पइज्ज from प्रतिज्ञा. Compare Marāṭhī पैज. The other word पैन is from the same Sk. word, but through another Prakrit word viz. पइन्न.

8. सक्को-शक्रः. The second सक्को means सक्तः.

9. तवंग-see तुंगतवंग in Sandhi I and तवंगि चडेसिवि in VI

XVI On second thoughts, she thinks it better to remain silent and if

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necessary, to die. Suvratā, the Jain nun, again took Kamala to her preceptor and told him her plight.

2. Sk. वरं आत्मा घातितः न पतिभवने दोष उत्पादितः

4. दुव्वासिरि=दुर्वासिनी—The unlucky one.'

7. Read दुक्खमहण्णवि ढोइय—She was caused to go (i. e. thrown into) the ocean of misery.'

8. हियवइं साहारउ is as much as हृदयसमः—As dear as one's heart.'

XIII. The sage told her that her son would return on the thirtieth day the fifth of Vaiśākha; he would also become king. Thus Kamalā would be called queen (mother).

1. जियंतउ Pres. part. Comp. Marāṭhī जिवंत, by 'such a व-श्रुति as is usual in Apbh.

2. पच्छिल्लपहर is the last प्रहर, from पच्छ+इल.

3. चाह is a pure Deśī, preserved in Hindi चाहना, Mar. चहा or चाहा. 'To expect, to desire.'

9. 'She kept counting the days by scratching lines' (on the wall etc). This was the time-honoured custom with women of counting. cf. विन्यस्यन्ती भुवि गणनया देहलीदत्तपुष्पैः *Megha*. II 27. Even now, women in villages (even amongst higher castes) count things by marking lines of cow-dung on the wall.

XVIII Dhaṇavai then presented his son to the king and gave large presents. The king gladly received him at his court and then gave leave to them all to go. Dhaṇavai was astonished to see the splendour of his son's wealth and became thoughtful.

1. Jacobi has not got this and the following two lines. His Kaḍavaka, therefore, has become inordinately short. It has also become abrupt, because then one does not understand who gave leave (विसज्जिय) to people, why and where they had gathered etc.

5. कयकज्जिय—People who had done their duty' viz. of paying obeisance to the king.

7 to end—Shows the state of mind of Dhaṇavai. He is struck with the fact that his young son should have become so rich in one trip. But he satisfies his doubts, by wisely putting it down as the fruit of good deeds done in a previous brith.

11. णाउ तजइ—That riches can not be renounced like straw.' This he puts down as the law of former action.

XIX. Sarūvā, delighted with her son's wealth, tries to cajole the young bride, saying that she was fortunate indeed in having got her glorious son for a husband. On receiving no reply, she turns in disgust to her son, who somehow excuses her and says that all would be right when the marriage

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would be celebrated. Dhaṇavai then begins to make preparations for his son's marriage.

4. Read सा अमियेण instead of साअमियेण.

5. तव सौभाग्येन जनः मुकुलितः appears to be the sense. पोमाइय Denominative from पोम, Sk. पद्म.

9. 'Tell me, how I should entreat her ?

16. Read विवाह किय (विवाहक्रिया) together.

17. 'A word was sent round to relations' (?). सम्माइय is evidently from सम्+मा. In this form, it occurs again in XVII 2, 11 नाउ सवक दुवक महाइय तेवि नरवइहिं चित्तिं सम्माइय. The reference is to two sons of a Brahmin that had *endeared* themselves to the King. But the original sense appears to be supported by III 14, 2 which runs—इत्थु वि हत्थिणयरि सम्माइवि. This means 'to be inside, in the interior. Cf. The bridge between the two sons appears to be supplied by II 13,5 which reads हियवइ जाइ न सम्माइज्जइ–If you can not enter into one's heart i. e. endear yourself to him.'

XX Bhavisāṇurūvā was in a difficulty. She did not know whether her husband would come, and here was everything ready for her (second) marriage. However, on hearing Kamalā's vow, she also determined to prolong her life for thirty days after which she would kill herself.

10. Jacobi wrongly reads सज्जकिय together and gives सज्जक्रिया as its equivalent. But सज्ज or सज्जि and किय means सैव क्रिया (तया प्रतिपन्ना), namely a vow to wait no longer than thirty days.

SANDHI IX

The Yakṣa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpura. There he meets his mother and learns everything.

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yakṣa Māṇibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7. सएसभूमि for सइएसभूमि. Metre requires the dropping of इ. Note the Acc. without termination.

8. The first part is metrically faulty. Jacobi reads जि before महानरु, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognise who he was. He then boldly asked the plain question viz. who he was.

1. Read अवलंबिय and धीरिं together.

3. 'He speaks words that touch the heart.'

4. वित्तकलत्तवत्त-वित्तकलत्रवार्तां—The suffixless Accusative.

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5. If he can see from a far-off country, then how has not he known that (both my wife and my wealth) have been carried away ?'

6. असणिवेड the demon, who had devastated the city, and had given Bhavisa the gift of it.

III. Maṇibhadra reminds him of a dream and a writing on the wall and says that he was his friend by the command of Indra. He now entreats him to get into his विमान and go back to Gayaura.

2. चिरु—Long ago'.

4. In the latter half of the line, Jacobi's edition shows a lacuna after लेवि. His note is 'The lacuna is not indicated.'

5. Jacobi's text omits this whole line, of which he apparently is not conscious. The next line in his edition shows a lacuna of the first half, which he has indicated by dots.

गरुयदुत्तंतरि—Perhaps to read गरुयदुक्खंतरि ?

IV. The Yakṣa called for his ballon and it came in all its brilliance. Bhavisa was astonished to look at it.

5. जालगवक्खपक्खपडियक्खहिं makes a better reading than Jacobi's जलगवक्ख-एक्खपडियक्खहिं.

7. चेयहो, if it does not mean च्येयात्—from its gaol,' is unintelligible. Jacobi's वेयहो is easier.

10. फिट्ट of course means भ्रष्ट. Compare Marāṭhi फिटणं फिटला.

V. He then consented to go and took with him immense treasures. The balloon gently rose up, and like a bird flew into the sky.

5. Jacobi's (घण) रिद्दिसह etc. is metrically faulty. रिद्धिविद्धिसह etc. is free from flaw and supported by the same expression in IX 6 below.

11. उप्पमिउं—Jacobi reads उप्पइउ which is simpler.

VI. The balloon came where Kamalā, almost hopeless, was passing a wakeful night on the 5th of Vaiśākha. The baloon got down and all became struck with wonder. Kamalā too went out to see it.

VII She finds her son in it and with great joy receives him with caresses. Then there is a sweet welcome home.

1. Jacobi's edition does not show this line, and has the next line also mutilated.

6. निवडिवि कम—Falling at their feet in due order.' कम is for क्रम i. e. क्रमेण.

7. अंसु झुआइयाइं etc. There is a pun here on the word अंसु, which means (1) tears and (2) rays. 'The eyes were shedding tears, just as jewels shed rays.'

13. कीयइं metri causa. The form is कियइं.

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VIII Then they tell each other many loving things. Bhavisa asks his mother about his half-brother who, he learns, has returned with huge wealth.

3. I had feared that about yourself, which, (one desires): should befall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), who was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तहे would be preferable, although तह is not quite wrong.

5. Combine छइमंगलजण and जणियायछहो. आयछ is as much as मंगल or छह.

Does आयरु here represent आयारु—Ceremony ? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियछदंरि महएवि सणाहहो should be read as one word.

11. न एणवि महु संबंधु अत्थि सछु केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him, and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पड्सारवारु is प्रतिसारद्वार the mainentrance; same as प्रतिहारद्वारम्.

5. तणु पच्छन्नु करेप्पिणु—Means 'incognito'.

7. Read हक्कारउ in place of हुक्कारउ. Jacobi also read हक्कारउ. Cf. Marāṭhī हाकारणें, हाका मारणें.

9. किंत is किं ति or किं तद्. Jacobi reads किंतु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कह supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तउ-वृत्तम्—Compare Marāṭhī वितणें, वेतणें.

3. वयणि दिढु होज्जहो—Be firm in your talk.' वयणि-वचने (वदने also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. वहलतरतंडवि is only a synonym of वणगहणि. For. तंडव compare Marāṭhi ताण्डा.

2. पसरि=पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165–66.

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7. केवल in the sense of कैवल्य or highest knowledge. केवलवाहहो—Of one who carries highest knowledge,

9. From छहिकमन्तरि to सुहलक्खण at the end of the next line, we have the object of उद्देसइं. 'It (वरक्खपंति) purported that' etc.: Parhaps to separate छहि from कमन्तरि as Jacobi has done.

XIII. He continues to say how he saw a girl there, and married her etc,

2. We have split up सविणयाए and सविसिट्ठउ. So reads Jacobi also.

3. उज्जाडिउं—Made desolate;' a true Deśī. Compare Marāṭhī उजाड केलें. Guj. उजाडिडुं.

विब्भाडिड—Destroyed or killed' also a Deśi. Perhaps to compare with Marāṭhī वाभाडे काढले which means 'tattered into shreds,' 'torn asunder.'

10. दियहं stands perhaps for दियहइं.

XIV. He mentions the second perfidy of Bandhu and finishes the story.

3. धणिय=धणिया his beloved wife.

6. आढत्तु can not be taken in the sense given by Hc. viz. आरब्ध. It should mean आज्ञप्त or some such thing. The sense of the latter part is 'He had been long told (about it) by Indra'.

10. कट्ठमिय to rhyme with थिय of the previous line. The regular form would be कट्ठमई=काष्ठमयी. 'She also looked wooden.' Or is it कष्टमिता ?

XV The mother's grief, on hearing her son's past privations, was revived and doubled.

2. One न is redundant in the latter half. Jacobi's edition also has got it.

4. The latter half lacks one syllable. If we add a हा at the begining, the flaw would be removed. Jacobi has it.

10. झंपिवि—Covering, screeding.' Compare Marāṭhī झांप, झांपड, also झांकण, A Deśi. Jacobi's edition does not know the last word and reads दुव्वोचरछु for दुव्वावरछु.

11. पवंच here in the sense of machinations. Jacobi reads विचरि जोड which makes no sense at all. The Metre requires that we should have समच्छरहं (instead of समच्छरहो) to rhyme with परंपरहं of the next line. It suits the sense also better. Translate 'Lessen the pride of those who are jealous of you.'

XVI He consoles her and shows her all the treasures he has brought with him. At his instance she wears the ornaments.

2. आणिउं जं तहो नयरहो होन्तउ—What had been brought from that city.' होन्तउ, which really is the Present Participle of हो—, is used to denote the perfect tense. In Marāṭhī too the same state of things exits. होता, होती, होतें, which are now regarded as forms of Past Part., are really Present Participles; which when placed after Past Participles of verbs, gave them the sense of the perfect tense. आणिउं होंतउ exactly corresponds to Mar. आणिलें होतें. and Guj. आणिडुं होतुं.

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Compare जइ पढमडं जि हुंतु तुहुं एहड II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीडिडं—Worn tightly.' Jacobi reads पीणिडं which would mean 'worn'; Cf. Hindi पेनना.

3. तडक्किडं—Tightly, sitting closely on the body.' Compare Marāṭhī तटतटित कंचुकि.

4. Read कंबु कंठ कंदलिए रवन्नडं—The conch-shaped neck appeared beautiful on account of Kandali. Jacobi's ms. has failed him here, as at several other places. He reads कम्बु कन्दलि प......रवन्नडं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजइ does not make good sense. तजइ of Jacobi's edition would suit. 'He again speaks to his mother.'

7. Separate थिय मंथर चिर लील वहन्ती for थियमंथरचिरलील वहंती.

किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense. Jacobi's text is mutilated. He has किं सा होइ व (रंगण) जेही, the words in the bracket being emended by him, though he is not sure of it.

10. आयल्लउ appears to mean something like आनन्द.

XIX Dhaṇayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कडक्खपक्खविक्खेविं—Kamala casts at Saruvā a withering glance.'

6. जइ परचारु लहइ–यदि प्रचारं लभते. Better to separate as जइ पर चारु लहइ–If she is pleased,

11. वालिवि–वलिवि. The lengthening is metricausa.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्लाहरणिं. बहु and अनवल्ल॰ is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लाहरणिं. He has आहरणेहिं.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

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12. Jacobi reads उब्भं खरिड and in the glossary gives the meaning 'highly or greatly rough.' He connects उब्भं with ऊर्ध्वम्.

XXII. The bantering talk of the girls continued. Kamalā then returns to her house and tells Bhavisa all that had happened.

1. The text again is hopeless. Read the latter half thus मंकुणमबइ सुत्त वराई- The poor one had slept on a couch full of bugs'–and hence the marks on her body which had made them suspect that she had been married. This is of course said sarcastically. Jacobi has not understood the spirit of jest, and hence reads मंकुण मबइ सुत्त etc. and gives सुद्वाति as the meaning of मबइ.

2. विथु सुत्ते किय गलि कंचुली—Also refers to the thick nail marks on her body, which another girl sarcastically compares with a close half-bodice.

3. That the view above propounded is correct, is shown by this line. One girl says 'Do not joke please'.

4. Separate एहावत्थ and कुमारिहु.

11. नाहु नवमउं the ninth Tīrthaṅkara.

SANDHI X

Describes how Bhavisatta exposes the perfidy of Bandhu and becomes the kings right hand man.

1. Bhavisa goes again to the king's assembly hall, which is described.

9. 'Whenever any king or vassal entered, he was announced by the tap of a golden staff.'

11. अब्भोहजट्टजालंधर etc.—these are names of countries whose kings waited upon the king of Hastināpura.

अब्भोह not yet traced.

जट्ट is very likely the country of the Jāts.

मरु the present Marwar.

जालंधर the country of that name in the Punjab. मारुअ not to be traced.

टक्क or as Jacobi reads it ढक्क, the country of Dakka. कीर, खस and बब्बर are also not known, although the खस tribe is said in the *Mahābhārata* to have sprung from Vaśiṣṭha's cow. बब्बर s are the Barbaroi of the Greeks in the North West frontier.

वेयंग and कुंग not to be traced. The latter perhaps corresponds to कोंगुदेश of the south.

वेराढ or वैराट—The ancient विराटनगरी, the modern North-Western Rajputana.

गुज्जर is Gujarat. How much of the modern Gujarat should be included under the name is not clear.

गोड is गौड, modern Bengal.

लाड is लाट, a twin country with गुज्जर.

कन्नाड is कर्नाटक, Canara and Mysore of to-day.

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13. Separate इय from एमाइ. Even with that the line does not make good reading. The meaning is obvious. 'Thus these and other countries (lit. the earth) and all great men wait upon the pleasure of the king.' Perhaps इय एमाइअ सव्व वसुंधर was the original reading. ए might have been misread as उ and the previous अ joined to it. Sk. इति एवमादिक सर्वं वसुंधरा. Jacobi's मुकल-वसुंधर is worse still.

II He approaches the king and giving the presents bows down to him. The king asks him to name any person legally connected with him, he would fetch him before his court.

3. सव्वावसेर परिट्ठिउ of Jacobi is no improvement. सव्वासरपरिट्ठिउ–Sk. सर्वावसर-प्रतिष्ठितः illustrious on all occasions.' (?)

4. ओसासऊसास i. e. उच्छ्वास:—Breathing time.' Jacobi's doubts about this word, and the suggested emendations in his glossary are unnecessary.

III Bhavisa requests the king to call Dhaṇavai and his son to court. A messenger is sent, but he returns with a word from Dhaṇavai that he was busy with a marriage ceremony in the house and would attend as soon as it was over.

6. संबंधउ here and in II 10 above, appears to have a legal sense, as is shown by the word वाइउ-वादी here. 'A mighty opponent (or Complainant) has comes who has a legal-action (lit-relation) with you.'

8. Join पवरकम्म and संलेव्वउ. The double व is unnecessary, but it appears to be called forth by करिव्वउ.

14. फुसमि-स्पृशामि. I touch i. e. I call into question' viz his marriage. It can not be taken in the usual sense, also given by Hc. and followed by Jacobi, viz. 'wipe off.' For the legal sense of स्पृश see Mṛcchakaṭika IX.

IV But Bhavisa boldly says that he objects to the marriage, whereupon the king sends another messenger with sharp words. Dhaṇavai is now afraid and asks his son whether he had committed any offence abroad.

7. तो कहि, करहकज्जु, कोणच्छिउ—Is obscure. The sense however seems to be, 'Tell me (if you have committed any offence in foreign land); who would spoil (णच्छिउ) the business already done' ? The text therefore will have to be read, as if it was करिउं कज्जु को णच्छउ. Or retain करहं and translate 'who would spoil the business out of his hands ?'

V Bandhu tells his father that some one of his five hundred companions has perhaps become jealous and means to do him harm. He suggests that the fellow should be punished at the hands of the king.'

2. गहणु-गहनं—Difficulty.' Here perhaps 'enmity.'

7. विहंजिवि-The Absolutive is used for an Infinitive. The form ought to have been विहंजिउं. सम्माणु should be read समाणु—Equally.' The doubling is due to metre.

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9. Read कोडरिलाई. It is an Adj. of वरायहिं and must be in the same case.

10. पम्मुहुं for पन्नुहु metri causa.

12. करहु is made to rhyme with हरहो. This only means that हो is to be read very short almost like हु.

VI Dhaṇavai approves of the suggestions, calls together all the five hundred comrades of his son and accompanied by them, goes to the court. There Bandhu challenges his opponent to show his face.

1. For पवरु—read पउरु the people' i. e. who had accompanied Bandhu. Jacobi also has पउरु.

3. पहु and पुरउ should not be separated as in Jacobi's edition.

3. 'Although he was proud, yet he behaved well with the king.'

6. This and the following lines contain Dhaṇavai's words with the king. Jacobi's text has got the latter part only, which is read as first half, and the remaining half line is blank. Our edition supplies it well. Here too, the line would improve in sense and appearance, if we transpose the two halves and read 'जइ सुहि etc.—जइ अवराहु etc. 'If (I am a) friend, then you should not do so. If at fault, even then it (your treatment of me) is not proper,

VII Bhavisa answers the challenge, and Bandhu and his accomplices hang down their heads for shame. The king rebukes them severely.

3. निएवि is obviously used for निएउं.

9. अणिओय णिउत्तहं is equivalent in meaning of अकार्यकराणाम्.

12. Here is a case of attraction, by भीसिवि of the verb चवेवि. It ought to be चविउं the predicate to पियवयणु. Translate the line-'without being daunted, Bhavisa said these soothing words.'

मं भीसिवि-न भीषयित्वा. Rather to be regarded as active and not causal. न भीत्वा. The use of म should be noted. It is not restricted to the Imp. construction.

VIII Bhavisa interposes on behalf of the young companions, saying that servants should not suffer for their master's fault. They then tell the king the whole story.

1. न करिव्वउ अवराहु वरायहं—these poor people should not be blamed for the fault.'

IX. They finish their story, saying that both were the sons of Dhaṇavai and would be all right at home but that they themselves would be punished. The King and his attendents then recognised Bhavisa and were glad that he had returned.

5. Why should we conceal (सिसइ-lit. leave unfinished,) this from our lord? For deceit (छेय-छक) would bring in meanness.'

10. नेह and सणेह both from the same word स्नेह.

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X. The King gives vent to his delight and is astonished that he should not have recognised him before. He is reminded of Bhavisa's childlike pranks.

6. Read सियतारहार सियहारतार in place of.

XI. The King then holds Dhaṇavai and Bandhu as prisoners and brings over Sarūvā. He then calls togather the leaders of the city and tells them the offence of both Dhaṇavai and Bandhu.

6. चडिड परिछेयहो ? Perhaps to read परिलेयहो ?

7. 'Pretending to be greatly afraid'—appears to be the sense.

XII The king puts to them, what should be done with the two. They, howsoever deploring the deed, want that Dhaṇavai should be saved.

3. अइयारिं with पुराइयकम्मइ—the excess of.'

4. छायाभंग–falling away from his position, (lit splendour).

6. Read महारउ-महार्हम्.

5. अवियाणियसत्तें-अज्ञातक्षत्रेण not knowing or not minding the king.' Perhaps to read अवियाणियसत्तें not knowing himself (his great family etc.)

XIII Their leader entreats the king to look to the position and the respect of Dhaṇavai and let him go without punishment. They also say that Bhavisa should get back his wealth and marry the bride.

2. Read कुलजंगलि वि पहाणउं for विपहाणउं.

4. 'It he had been guilty, would he have been the leader of people ?'

5. 'One body (of Dhaṇayatta) was enjoyed by two wives'? that would be the meaning approximately, but what is the sense?

5-6—Perhaps the reading of B is better. तिभायविहित्तउ—divided into three parts.' The meaning is the father and the two sons are really joint and what they have acquired is also joint. Bandhu would, therefore, be a thief only if he robbed a stranger.

XIV. The king does what the leaders recommend. The young merchants come and beg Bhavisa to forgive them.

3. संमिलिवि for संगिलिव which is only a mistake.

5. Jacobi's reading संवरि अविहायउ seems to be preferable. The men propose that the wealth Bandhu carried away from Bhavisa should be restored without interest.

8. Read नयरहो for मयरहो.

9. This is a gentle threat of Bhavisa. 'Celebrate the marriage with care, after inquiring of those who had gone as his helpmates.'

11. It has its effect. They meet together, consult and resolve firmly (to disclose the saddest part of the story).

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XV The companions of Bandhuyatta then disclose the whole secret, especially with reference to the abduction of Bhavisa's wife.

3. साहारिउ cf. साहरइ-संवृणोति Hc. IV 82. 'How has the best citizen (viz. Dhaṇavai) yet made a secret of a very weighty thing?'

11. Perhaps to read समासिएण in place of समासि एण which makes no sense.

XVI They complete the story, declaring on oath that it is true. Good people hang down their heads for shame. The king in wrath orders the father and son to prison; and the whole city is in mourning.

8. परिणेवइ वञ्छइ is an example of contamination. What should have been an infinitive is changed to a finite Verb. परिणेविउं वञ्छइ.

10. The latter part is mutilated. Read with Jacobi अम्हइं मि छित्त पय रायहो- 'We shall touch the feet of the king' in token of the truth of what they had averred.

XVII Every body in the city is disconsolate. The king therefore calls Bhavisa and tells him to take whatever steps he deems necessary.

1. Combine भग्ग with मडप्फर.

4. Read अंगे and संगे for अग्गें and सग्गे. अग्गें-personally. Dhaṇavaị according to them, was not personally responsible for the calamity.

11. जं थोइलयं पि दुत्तरि दुप्पवंसि (वि) पडइ—That an illustrious (lit. big) (family) too should be involved in this hopeless fraud.'

थोइलयं through थोरयं from स्थूरकं. The इ is only for euphony and metre. 'a great or illustrions (family). दुप्पवंस is evident mislection for दुप्पवंचि.

XIII. Bhavisa philosophises on virtue and sin and says that although the King had honoured him and justily punished wrong doers, he was for mercy.

2. पहावइ for पहवइ for metre's sake.

4. इहरत्ति on the analogy of परत्ति, where र is legitimate. The regular form would be इहत्ति=इह.

5. निकउ पुरपरिवाडिए किजइ—Atonement is done according to the custom of the town.'

8. Although the King had raised him to a high position, he would not assume it if people did not approve of it.

9. This is an obscure line. देवजणिगारिय makes no good sense. Jacobi read देव जणि गारिय. This is a slight improvement on our reading. But जणि and गारिय should not be separated, as then ग for initial क could not be explained. The first line then should read न कहमिं सहि देव जणिगारिय—where सहि should mean peace of mind

The second line, as Jacobi reads it, is metrically faulty. He reads बिहों पवें कमवें भारिय; where all the एs (which he transcribes by ĕ) are short. The

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meaning also is obcure. If we stick to our reading विहुहिं पउरिं जणणिं वंधारिय, with a slight change viz. separating वंधारि and य, the meaning of the two lines would be 'Lord! I do not get peace of mind due to people, so long as people are averse, and my father (जणणिं loc.) is in prison' (वंधारि from वंधगृह or वंधागार).

11. अणुज्जुअवित्तिहिं of our Mss. is better than Jacobi's अणुज्जुअधित्तिए which (धिति) makes no sense. The king compliments Bhavisa on his straightforwardness. उज्जुअवित्ति-ऋजुकवृत्ति. In the latter half read, with Jacobi, पउ वि-पदमपि.

SANDHI XI

How the citizens prevail upon the king and effect the release of Dhaṇavai. The test of Bhavisāṇuruvās fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhaṇavai.

4. Better to read वरपुरिस, with Jacobi, for वरपुरिस. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वगृहे.

13. इकमुहु-एकमुखः—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhaṇavai must be set free.

4. Separate देव from सिट्ठि.

7. अह रइ should be read separately. अस्य विनाशिक (वैनाशिक i. e. बुद्ध?) धर्मे रतिः—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मउलि

4. Construe जाम्व न विसप्पइ ताम्व य अन्नुवि किंपि तुम्हइ पुरउ विन्नप्पइ. 'Before dispersing, I have to make another request.' Jacobi reads वि सप्पइ separately.

5. 'There is no event (in the realm) of Viṣṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अवह फिर को वीसासउ (which by the by is metrically faulty), presupposes some clause.

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'If he, who in this world has (his wife) attached to his half-body, has such experiences (viz. of having his wife carried away by others), then what guarantee is there in the case of others'—makes a very good preface to Bhavisa's following speech.

8. एह कुमारि भणिवि जा उत्ती has an exact idiometic parallel in Marāṭhī ही कुमारी म्हणून (भणिवि) जिला म्हणतात (उत्ती).

12. कल्लइं—Compare Gujarāti काले.

13. महल्ल तिय तंडवि should be combined as in Jacobi's edition.

IV The king agrees and sends two trusted and clever women, Jayalacchi and Candaleha to observe the girl minutely and bring her to the assembly hall together.

3. Read कुडिलवयणपडिवयणअमूढउ—clever in cauning (sarastic) talk and repartee.' This makes better sense than Jacobis कुलि वयणपीडवयण etc. which is not quite faultless metrically.

4. पुन्निमइंदवंदसुहवंतउ cmpare पुन्निमइंदवंदसिवयणी III 2,2 supra.

9. पवंचु. Our poet seems to be fond of this word, which has acquired a bad meaning-'cunning, deceit. cf. एऊ पवंचु सव्वहिकेरउ X 17,5.

11. Jacobi's edition shows a lacuna after विभिवि, which, he says in the footnotes, has not been indicated.

13. Read सुहइ—सुभगे, as in Jacobi's edition. सुहइ is a clear mislection. There is also तुच्छु for our तुज्झ. But our edition has consistently this form only of the pronoun up to now.

17. Perhaps to read तहु for the second तउ in the first half. The first तउ is perhaps responsible for the second in place of the right word तहु. Jacobi has तहो.

V They tell her that Bandhu was taken in favour by the king and Bhavisa was lost and that she should now care for the former. If not, she should go with them to the assembly hall and speak for him. The young wife thinking that all was now lost, made bold to go to the assembly-hall.

2. The trend of the latter half requires that महु should be read as पहु, like Jacobi. 'People praise what the king does.'

7. Perhaps to read मडप्फर ? 'With pride.' Of course it would not rhyme well with चडकर (read thus for चडकइ; but the harmony of the two last syllables, although the usual rule of the stanzas, may not be very strict by observed. Compare उरु and सुहु, संचल्लउ and गत्तउ, सुहवंतउ and आवत्तउ, in the 4th Kaḍavaka above.

VI. Jayalcchi runs before the two to the King and tells him that she was a faithful wife. In the mean while, the young wife enters the hall in the glory of superb innocence and wounded pride.

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2. Combine मरवह and नियह. It is a Compound.

7. This and the following two lines contain similes, some of them really good. e. g No body dared look at her, as at the wrathful eye of a Master.'

9. Text hopeless. Separate फाडियनित्त and चीर. The latter is no doubt वीर, as Jacobi has it; it should be joined to जयलच्छि व. चीर makes no sense.

12 and 13 contain beautiful श्लेष, although the first half of 12 is hopeless. Corresponding to three phrases, it ought to be read as असिरिव सिरिवत्त.

Although poor (असिरि), she was rich (i.e. possessed of सिरि or glory); although the best of women (वरंगण), her best limbs were sweating; although simple मुग्ध (another sense 'foolish'), yet she was full of thought; although without collirium (निरंजण), yet she was of enticing beauty (रंजण-सोह).

VII. She elicits applause from all. The Kancuki appeases her and the King banishes Bandhu and Sarūvā and calling Kamalā pays her respect. Dhaṇavai then goes home with Kamala and the young couple.

4. पहु does not suit. पहु (joined to परिवाह) of Jacobi's edition suits better.

Jacobi's edition here wants several words and two complete lines between होइ and महारिण, which are found intact in our text. He has expressed his opinion that this is so, in the footnotes.

10. After this line, Jacobi's text shows one more, which we have not got. It is तेण वि गम्पि निवहो पोयणपुरे। कहिय वत्त ताहिं थकु विहुरहरे.

VIII. Dhaṇavai then celebrates the first entry of the young couple into his house.

3. भावयत्ता is perhaps another name of भविसयत्त's wife. We have had भविसाणुरूवा and भविसाणुमइ before.

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described).

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms., otherwise he would have had dotted lines.

2. Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required; जहि peahps might be dropped.

3. The words are badly split up. Read सा वि समउ वरविलयहिं.

X The two then go to rest in their richly decorated bedroom (which is described).

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5. Read तंबोलकुसुमसपवित्तइं for तंबोलकुसुम सपवित्तइं.

XI The young wife, in the extreme happiness of the husband's cloes contact, is reminded of all that happened to both of them. She thought that no other woman has suffered so much as she.

6. Jacobi's edition lacks four syllables in the first half.

8. दोमिउ for दूमिउं.

11. Read मइं जेहि य.

XII The husband consoles her, saying that such was the way of the world and that she should be happy that all ended well.

6. तं लाहउ जं जणि जीविज्जइं—for the sentiment compare *Raghuvamśa* Viii क्षणमप्यवतिष्ठते श्वसन् यदि जन्तुर्ननु लाभवानसौ.

6. The great planet (Guru or Śani) is now in the eleventh place for you.'

9. Read सुहदुलह together.

13. The last line does not mention the number of the Sandhi, as is usual with the poet.

SANDHI XII

The happy young couple is loved by all and enjoys itself. Kamala then, goes to her parents, house, as Dhaṇavai has not yet atoned for his past acts. How he repents and falling at her feet fetches her back home.

I Bhavisa and his wife are loved by the king and queen. The former is almost regarded a *yavarāja;* and the king promises to marry his daughter Sumitrā to him.

There is a slight change in the metre here, every kaḍavaka being made to begin with a *Duvai.*

7. The queen calls her तिलयसुंदर, evidently because she comes from तिलयदीव.

II. Kamala is delighted with her son and the whole happening. She celebrates a great religious festival at the time of breaking her Suyapañcami fast.

3. नियसइएण should be read as नियसइण; metre requires it. Usually our text has the Instrumental in-इण; cf. पणवइण, गणहरिण, करिण; and that in-एण when metre requires it, as in उच्छन्नएण in this line.

4. देविउ जाइं जाइं ओवाइयइं is strange syntax, judged by the Sanskrit standard. We should either have देविउ जाइं जाइं ओवाइयाउ—Whatever the Goddesses were prayed for, or देविहु जाइं जाइं ओवाइयाइं-Whatever was prayed of the Goddesses.' The present sentence has therefore to be regarded as due to contamination of the two indicated.

9. जिणहरि जिणहरि पंचंतराइं—this and the following line are not found in Jacobi's edition. Nor are they very much wanted. Line 10, हरिसिउ पेच्छिहु is

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especially out of place, if we consider the second line of the घत्ता, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the घत्ता is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुजंग and is mentioned by the poet himself in l. 28 as being a metre liked by wise men भुअंगो बुहारंजणो नाम छंदो.

6. छुस्सारछुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into छुस्सार-छुग्गा and आयवत्ता meaning छुसार-छुद्रा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of सालिभत्तं, the following of घयं, the next one of कप्परा and पप्पडा, all eatables. It is highly incongruous to find an umbrella amongst such things! छुग्गाः can only mean some preparation of the corn called मुग, मुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सुराइंदि दहिएहिं जित्तंपवित्तं वरं आसुरीयं छयं देइ दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some-especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिएहिं from a real दहिएहिं. The same is the case with आसुरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and ळ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair, after च्छ and त्थ.

13. सुअच्छा and वच्छा are the correct readings. सुअत्था and वत्था are due to confusion between च्छ and त्थ which look very much similar as they are writen in Jain Mss. The latter line is written so to say in an appealing manner. 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्डाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत Pr. एअ. The regular Prakrit is ए and Apbh. एइ according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

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His latter half reads सछरां निवासं सया तस्य भोए.

19. दिट्टं should be construed with सरीरं.

20. Read इच्छ for इत्थं and join it to ए=इच्छए.

Both the editions, the present one and that of Jacobi have read च्छ for त्थ and vice versa at will. Compare, for instance, नरेणेच्छजुत्तं of this edition with Jacobi's नरेणेत्थ जुत्तं, where evidently the former has the better of it.

21. After the eatables have been exhausted, the auther thinks of betel-leaves (पत्तया–पर्णकानि) treated with camphor-smoke.

22. वघरा suits eminently in the context; it is a herb (Sk. वचा) which is supposed, when eaten, to give one the Koyal's sweet throat. Jacobi's वव्वरा is unintelligible.

24. This is in illustration of the law enunciated above, viz. 'as you give so will you get.'

Translate—'If you have sown Kodrava (an inferior sort of corn) how can you reap rice therefrom.'

Read जत्थ for जत्त. The word ल्हपायमवा is obscure.

26. ड्डहाछद्दिहे metrically long for मुहछद्दिहे.

28. The last two words are obscure. Still so much is clear that इंद must be separated from its previous part. The metre Bhujañga is the King (इन्दो) of '? We expect a word for metres before इन्द in the Genitive. The आण of of the gen. is also there. So that the two last words will be गिहवरोहाण इंदो or with Jacobi गिहचरोहाणं. What should गिहचर or गिहवर mean ?

29. Read, like Jacobi, अन्न ससत्तिपमाणु (स्वशक्तिप्रमाणं) instead of समत्तिपमाणु. Or even the latter may be retained, to mean, 'according to one's own devotion.'

IV. The festivities over, Kamala again begins to brood over her husband's repudiation of her, (for he has as yet made no atonement for it). She one day says to her son, that she has stayed there so long according to the King's command, but would now go to her father's house. Bhavisāṇu-rūvā also goes with her.

7. पोत्त,—The texture of a piece of cloth, inside, womb.' The first meaning is applicable here. Camp. Marāṭhi पोत.

10. पालेव्वइ an Infinitive. Really the Loc. of the Fut. Participle in एव्व. 'If a treasurer, who is appointed (only) to guard a treasure, does not return it, he is to blame.' She is perhaps sarcastic. She means to say, that she had been so long the keeper of the house; now she must hand it over to him and his wife (line 9).

V. Kamlā, with her daughter-in-law goes to Haribala's house and stays there. He compliments her on her tact in not disobeying the King for a time and allows her to do as she likes.

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3. अहरुक्कन्तवत्तओ should rather have been कुल्लतअहरवक्कओ-स्कुरदधरवल्काः

7. मअरवहु—Jacobi reads मअवहु—Our new bride'.

9. छएवि a misreading for सुरवि, ताहिवि i. e. of the young bride. 'Her eye did not wander anywhere except in her red garment'.

11. विहुक्कओ-विलोकितः—Haribala, through grand-fatherly love and curiosity, looks at her face through the garment, saying 'I shall look at her lotus-face, although I should not.' (line 12).

19. Separate वि and अणक्खें—Blind even after so much'; i. e. after all that had happened. So Jacobi too.

20. Read वुत्त and मज्जाय separately, as Jacobi rightly does.

VI. Dhaṇavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even. But Kamalā's friend Kañcanamālā gives him a good reply.

3. Read सामण्णि which qualifies अण्णि. Jacobi's emendation सा (मिणि) मणि अमें is not happy.

7. Read पर तउतणउं for परतउ तणउं which is bad splitting up.

11. Again a bad splitting up of words. पर सव्वुह (=वि) च्छजइ etc. 'Even if a king does an improper thing, it becomes (च्छजइ) him, and people follow it.' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces. You abandoned her without cause and allowed yourself to be guided by your other wife. The heart-burning that was thus caused, would it be lightly forgotten? You are still yearning for Sarūvā and hence you disregard Kamalā.'

11. Combine जं and तस—Who was going.'

VIII. Dhaṇavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read घरमम्मवेहु together. 'That she also smiled, is to be connected with भविसत्तोवि हसिउ नयणहिं॰.

12. Read मणसंखोहिं-मनःसंक्षोभेण.

13. धुअ is alternative form of धीअ or धीय—Daughter.'

IX. Dhaṇavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read कयसहियकवायपरितुट्ठहि निरुवमगइत (व?) मालहो. By (kamatā) her who was pleased with Kañcanamālā standing by her side: (Kanacanamālā) who had many (वमाल) and unmatched ways.'

4. Jacobi's line is all gone but for one word लीलाविलाइ.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Sarūvā and her son.

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2. Read ला for आ.

7. चरियाइ is misreading of चिरयाइ.

XI At last he falls at her feet, and she, unable to restrain herself any longer, is softened and forgives him. They all, forgiving and forgetting, return home.

1. पचन्तउ is the same as पच्चुतउ.

8. 'Her garment dropped away from the upper part of her body, thinking as it were that it was a strange (or new) meeting.'

10. विग्गुत्तएण–read विग्गुत्त एण separately. The double ग is for metre. Jacobi reads (न)विगुत्त एण etc.

XII Bhavisa's happy night with his wife. The richly furnished bedroom described. The bride is reluctant, as she has a rival in the king's daughter.

3. पडिवन्नइं विवाहि—Jacobi, in a foot note, throws out the suggestion, that the first word perhaps belongs to a gloss because the line has two *Mātrās* too many.

9. Read पत्ताहिवं. Jacobi's text lacks this line of the Gāthā and reads the second also differently. निसि पओसि पडिवन्नया रइविहोलम्मि, which is metrically faulty.

11. Read भणिया ओहुंपिऊण for भणियाओ हुम्पिऊण.

12. Combine ओयच.

18. 'The beloved slips out of her hands.' Read सो पिउ हत्यहो उत्तरइ.

XIII The young husband notices the change in her countenance and wants to reassure her. She reminds her of his second wife (or bride) and says that he should go to the palace and give her the pleasure of his company for a few days at least; for who knows if he might not marry again ?

8. 'Let alone now your sport, smilings, enjoyments, and embraces'. Sarcastic. She knows that these are all now insincere.

9. कइवि दियहइं—At least for a few days.' The sarcasm in the words is obvious.

11. Construe latter half जो तुम्ह पत्तियइ सो अयाणु.

XIV He protests that he does not at all love Sumittā. As his prosperity would grow, he would require some body to look after it and perhaps Sumittā would do that.

4. चन्दप्पहपाय छित्त–read चन्दप्पहया छित्तं (?).

5. मइ apparently stands for मइं. 'Why will you increase in vain your pride towards me'.

For पिए पइं किउ समाणु, Jacobi has पिएए किउ समाणु, which he himself rightly thinks strange. Our reading is better and more intelligible.

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SANDHI XIII

All of a sudden, news comes of the Prince of Poyaṇapura marching against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhaṇavai to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhavisa and Sumittā should now be celebrated.

7. Read घरहु for भरहु.

II In the meanwhile Bhavisa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyaṇapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4. सयलकला and कलगुणनिउत्तु—Possessed of all the arts and all good virtues.'

6. Take आयउ with the previous line, चित्तंगु पारि आयउ. न मुणइं केणवि छलेण I do not know with what pretext.'
अहिणउ पाहुडु are the words that the King addressed (अहविउ) to his servants.

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायरंतरपएस for सायरंतरपवेस.

9. Either खन्धारमज्झु or खन्धारिमज्झु.

11. 'To you alone I am not inimical; rest quite assured in Kurujaṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhavisa and and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Pancāla with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate °भयंकर and कुरु व कालहो. The व in the latter word is both for euphony and metre.

2. पिहिमिपाल—Note म for व which is usual in Apbh. phonology. सिमिर for शिविर, एम for एव, ताम for तावत्, जाम for यावत्. The intermediate forms जाम्व and ताम्व show that the व first became nasalised as वँ and then changed to म. This change is parallel and opposite to that from म to वँ and then to व; e. g. भवर fr. भमर, नवेविणु from नम्, रवच form रम् etc.

13. Join नियपरिवार and चारु—The opinion of my attendants.'

V The king then holds a council of Bhavisa, Piyasundari, Pihumai (Pṛthumati) and other ministers and asks them advice. One of the ministers, Lohajaṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

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5. कज्जेण कज्जु अंतरिउ-कज्जु the marriage they were going to celebrate. कज्जेण= the incident that has happened and that is going to assume huge proportions.

6. अच्छउ जं तं चिंतिउ विवाहु—the intended marriage ceremony.

9. Combine नरवइ with अलंघु, an Adjective of लोहजंघु. 'Whom (whose advise) even the king could not set aside.'

11. तद् श्रुत्वा सहतां अशक्यम्—We should have expected either सहिउं or सहिवि or सहणइं. सहंतहं is certainly superior to Jacobi's emended (सपुरि) सहं.

VI Another one, a vassal of Bhūvāla, would have nothing to do with Citrāṅga, who was an emissary only; but would go and attack the army of his king. Anantapāla sees disaster in battle.

2. Pavvayaghaṇu is perhaps the name of the chief of the Khasas.

5. छहिए ण etc.—Glory, which is farseeing, is not attained by soft-heart; it dwells amongst the company of the proud.' पारियच्छि is adjective of लच्छि. The contrast between छहिए and खंडीरइं is evident. Jacobi's छहिएण is not so good.

7. 'If you forgive him his (haughty) words, then surely you will get yourself besieged.'

8. 'The messenger (पहाणु-the minister) should be punished for his bad words (दुव्वयणहो-the Ablative); for pride is the treasure (पहाणु) of warriors'.

11. निद्दलियगत्तइं—appears to mean 'having their limbs shattered or broken.'

VII The prudent councillor thinks that the king should yield and give what is demanded. The queen scornfully rejects the advice and says that that would be cowardice.

2. The sense appears to be—'Fighting them, therefore, will not be conducive to your well being'.

4. 'Whose pride is not humbled (broken), while fighting (lit. coming into contact) with the king of Kaccha.

VIII Dhaṇavai then puts in his words. He sarcastically characterizes the advice as cowardly, by giving a parable. Anantapāla makes an angry retort by calling him a 'Bania', when Bhavisa angrily puts in his words.

2. 'Who never went and faced an hostile army.'

6. Read तुण्हि for तुम्हि. The parable is this. There was once a simple, faithful, young woman. A cunning fellow once told her, that she was the only woman he loved and that she should admit him into her house. The simple girl sought advice from a friend of hers, who was a bad woman. The latter taught her wicked thoughts. The conclusion was obvious. The girl lost both her character and her home.

10. 'Ananta's advice would bear just that fruit which the bad woman's advice bore' i. e. by accepting Citrangas terms, they would lose their girls and also respect and the kingdom in the end.

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16. मसु-मान्यः—Although in the good graces of the king, Dhaṇavai after all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a spy of the enemy. The king is delighted with him for his dash and thinks of making him commander of the army.

1. One syllable appears to have been dropped while printing. Read एक्कुवि. अण्णुवि of the second line requires it.

2. We would rather read नियजणेरपरिनिंदम्-which would suit पलित्तओ better. 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) is far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's sharp words. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. सजोत्तिवि—Appears like a denominative from जुत्त, Sk. युक्त. Compare vulgar Marāṭhī जुतणें, alternative to जुपणें–to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words वणवइहिं etc. to निवडु form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवइवळु without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिओ for कोविपडिच्छिओ.

8. संपहारि is Absolutive—संप्रधार्य.

11. तुहुं बहुमइवियाड़ is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue that talked of Sumitrā and to blind him etc. Dhaṇavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. ससिओ-संश्रितः—Inflamed.'

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2. To read बहुगाढवराहु? But both our text and Jacobi have the identical reading.

भड मेसिवि—भीषयित्वा. भीसिवि would be more regular. Jacobi reads दप्पुक्कडु which would be a good attribute to Bhavisa. But the Loc. would be more suited to बहुगी(गा) ढवराहु–Very deeply offended at (by) the haughty man,' viz. Citrānga.

3. Jacobi reads झंखइ. This would be more in keeping with the following line, where the suggestion is pointedly made of an ominous bird–say a crow, or an owl. पवणंतरियदेहु would also then suit that suggestion. 'Like an ominous bird, behind the wind, speaks words that bode no good, casts an evil eye (दिट्ठि) on the house.' The crow is, in popular belief, Yama's bird. Hence कालि चोइड is appropriate.

9. आयहो पहरंतहो (जइ न होइ) is an example of attraction. पहरंतहो is Gen. of a Present Participle and has an object, which should have been in the Acc. case: e. g. आयं or आयडं पहरंतहो–by striking or killing him.' But the Gen. of पहरंतहो has attracted the Gen. of the previous word.

11. अणिट्ठियडं is only a lengthening of अणिट्ठिउ or अणिट्ठउं=अनिष्टम्. For metre apparently.

12. 'But it will not kill me; I am restraining my anger, as I am sent on a mission' (आएस) (which I must fulfil).

XIII At a sign from the king, he is driven out of the city. He and Ananta then join the army of the Prince and tell him how Bhuvāla is unbending and would prefer to fight, but neither to give ransom nor girl. The king of Poyaṇapura gave orders to his army to move against Gayaura.

5. Perhaps to read पिच्छइ–प्रेक्षते? Jacobi's मित्थइ also makes no sense.

10. Read हलमलहु together.

11. Text badly read. It should be घर हलमलंतु, cf. M. हलमळणें

SANDHI XIV

The prince of Poyaṇapura, incensed at this, attacks Karujangala. A battle ensues, which, with varying fortunes, results in Bhuvāla's favour. The credit of the successful end of course belongs to Bhavisa.

I Bhavisa first proposes to the king that he should go and attack the king of Kaccha, who was a traiter. But some one having given the latter word that Bavisa was marching on him, he sends an emissary saying that he would remain loyal.

1. There is one syllable more in the first word. परिवड्ढियगव्वाहं or as Jacobi reads, परिवड्ढियगावहं.

6. नियउ–नियमं, here 'command.'

9. झडप्पमि—truc Deśī. Compare Marāṭhī झडपणें.

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10. We have to understand that the king has given him the order or permission.

16. चार चरंतिहि—Doing their work of spying'. A cognate verb is चर, having चारु–Spying' as its object.

II. The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अद्धुग्घाडु. Jacobi reads उद्घुग्घाडु, which is not preferable to अद्धुग्घाडु–half–open.'

4. Jacobi reads परिवट्टइ=परिवर्तयति for our परिवड्ढइ=परिवर्धयति. The same difference,–ड्ढ for ट्ट is seen a line below in कट्टहिं and कड्ढहिं.

9. अंगपाहरिओ—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयणयनिउत्तहो—परिणयनयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परियणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. सुक्कें-शुष्केण is apparently used as a noun 'By a draught.'

6. दुअ is wrong. It suits neither metre, nor sense. Possibly it is दूअ, read badly. Jacobi has दूअ.

7. From पंचालु चक्कु to end, is object of दिसंइ–points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as chuning monntain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajangha, Kacchāhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's वहुह for वसह (वसुधां) makes no good sense.

दन्तदन्ताहिं makes a difficulty. Jacobi's दन्तिदन्तहिं would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. फिउ भवडे—They wheeled round', for a flank attack(?).

8. Read सव्वहिं for सव्वइं.

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9. पट्ठुमदहं भंगुरावत्तु दिंतु is a forcible way of saying that they were made to turn back and run away. भंगुरावत्तु of Jacobi's edition is badly written or read, and makes no good sense.

10. Join कड्डु and आविड. The word is a denominative. Sk. कटूकृतम्–Bitterly treated, hard pressed.'

V The news of the defeat reaches Poyaṇavai, who calls his councillors together and decides that peace should be made with the king of Kurujāngala. He sends word to his son who was in command. The young man is too far gone to recede.

3. Perhaps to read संमिलिउ; although संगिलिवि–Having spoken to' would not make a bad sense.

4. दूसंमविउ कज्जु—The cause will be spoiled.' Jacobi reads दूएं मविउ कज्जु which means 'the messenger has made (got up) that business.' But how does it suit the context? Our reading is more satisfactory.

5. वारंतहो मज्झु असम्मएण—Without the approval of myself, who was preventing.' Jacobi's अमम्मएण–to which he doubtingly sets अमर्मज्ञेन as a synonym, is evidently due to confusion between म and स, which might have been miswritten and misread. Again मर्मज्ञ can not by any rule give मम्मअ.

6. भणु अज्जवि एम is addressed to the messenger who is described in line 6, and from गयारि onwards is the message to be delivered to the king's son.

7. गयार—a stupid fellow, Camp. Hindi गवार.

10. तउ ताएं is the message.

13. Separate पर and सुहडत्तणु.

VI The son sends back the messenger to his father, saying that peace was now impossible. The king of Poyaṇa then sends him help. The tables are now turned. King of Kaccha is beaten and the enemy is near Gayanra.

4. The latter part is wanting in one Mātrā. Perhaps to read उत्थारि or like Jacobi उत्थरिउ.

9. Separate हयमेरि from पयाणउं.

13. Combine कडु+आविड. See note supra.

VII News being brought to the king, he gives order to the cavalry and elephants to march and Bhavisatta meets the brunt of the battle.

1. Perhaps to read नियसंतिए.

6. Read सहूलवयण. Separate अब्मोड from भडत्तणि. Jacobi's text drops त्त, in whose place he suggests हं to be joined to भड and र to the following णि. The word then would read भडहं रणि. A genial guess; but our त्त hits the mark.

7. मंडमंड—perhaps means 'bit by bit.' Compare II 8, 8 मंड वलंति नियन्तहो नयणइं–ईषद् बलन्ति etc. V 4, 16 अणइच्छन्तिहि मंड जणेरिहिं. etc.

10. Read पडिवक्खसेरि as one word. The king was in great anxiety about the enemy. Read सब and समाहय separately.

11. Read पक्खित्त for पक्खत्त.

[Bhavisa—11]

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VIII How Bhavisa goes out for the battle on the back of an elephant.

1. तुरंगम जुत्त should be separated.

3. भडछड is badly read for भडथड, which is a standing battle expression with our poet.

10. This line appears to be left half, at the first sight. But really every half of these 7 or 8 lines after the Duvaī is an independent line by itself.

12. वणिवावारकिय=वणिग्व्यापारक्रिया, one word, subject of छड्डिय.

IX. Bhavisa gives orders for the protection of the city and takes leave of his mother, who thinks of the prophetic words of the sage, and wishes that they should come true.

10. Metre requires that we should read पुच्छंतिहिं for पुच्छंतेहिं.

X. He sees his wife who affectionately decorates him with flowers and wishes him success. The king's daughter too sees him with affectionate eyes; he returns her sympathetic glances.

2. The first सई means सती i. e. इन्द्राणी, the second सइ=सइं i. e स्वयम्.

5. Better to separate चूडामणि and नायसुद.

सुहिसुह and दुरियहं रउद are meant to show contrast. 'He was always agreeable (सुमुह) to friends, but terrible to bad people.'

XI. How other warriors take leave of their wives. Their affectionate talk described.

9. माए together. 'Mother-goddess.' Many such are believed in by the Jainas.

6. नियउ adj. of आएस. Jacobi regards it as a verbal form,—'Let us see.'

XII. Seeing Bhavisa on the battlefield, Kacchādhipa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajangha and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion.

10. Read दरमलंतु together.

XIV The description of the battle. How people fight by the sound, rather than by sight; everything is so obscured.

1. 'The battle-field was covered with a canopy of dust, although there was no Toraṇa.'

4. Separate पह and सलग्गु.

9. Read पहराउर and अयसमोह separately.

XV The battle continues. Part of the Kuru army at last turns back. A great havoc in Gayaura.

3. Read कुरुवहं for करवहं. That is the usual from of the word in our edition.

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7. आरोहिउ is perhaps आरोहिड, as in Jacobi. The mistake probably arises on account of the similar appearance of ड and इ in the mss.

9. ळळंतजीहु together.

XVI People get to the tops of their houses and do not know what to do. Dhaṇavai prepares to fight, when messengers come and announce the critical position of the army.

1. सामिसिम्ब one word.

10. चरिहिं for वरिहिं. व and च are similar in appearance in Jain mass and may be mistaken.

12. पर थक्कउ for परथक्कउ.

XVII How the king himself assists Bhavisa, who, with the kings of Pancāla, Matsya and Kaccha, rushes into the fray.

9. पंचालमिच्छ etc. Read पंचालमच्छ etc.

10. पिहुमइ for पहुमइ. That is the name of the warrior.

11. परजिवि can not be connected with परज–Sk. पराजि. The kings are only putting the strings to their bows.

XVIII A hand to hand fight between Bhavisa and Poyaṇavai's son in which the latter is discomfited.

8. गयवरि for गयउरि

XIX How, when the prince is taken alive, the whole army automatically ceases to fight and victory crowns Bhavisatta.

1. जं पाविउ–to be connected with जीवगाहि–when the Prince (i. e. Poyaṇavai's son) was taken alive by Bhavisa.' जंपाविउ is absurd.

4. Jacobi reads कडुं for कहु, which however makes no sense.

9 to 14 describe how the enemy with his paraphernalia and without his glory, is led like a robber-chief into the city.

17. These words are to be understood as coming from the prince of Poyaṇapura.

Jacobi reads कोवि विलोहइ, which does not make much difference.

XX This is the poet's peroration. He admonishes us not to be proud, for rise and fall come even to the greatest. He illustrates by giving the story of Bāhuvali, the son of the 1st Tīrthaṇkara.

2. Read खणपरियत्त विसमसमसंकुल गइ संसारधम्महो—The way of the Saṁsāra has sudden changes, and is full of ups and downs,. Jacobi's edition also shows equally bad splitting up.

4. Jacobi's सय-पंच-सचावधुप्पमाणु does not make good sense. The attribute mentions the height, which the Jainas always measure in bows e. g. धणुसउविवड्ढ above. Sk. शतपंचसपादधनुप्रमाणः

7. Read संताणि with Jacobi.

10. सहासि–सह आसीत् (sic क्रीडन् रमणीभिः)

12. मामइंसाक्कि for मामइं साक्कि.

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17. The poet says that he has utilized old versions of the story.

18. Read झाणें for the sake of metre. तस्स मिच्छामि are words quoted from the Āgama.

SANDHI XV

How Bhavisatta is crowned Yuvarāja. He lets the captives go to their countries. Bhavisa's happiness. His wife, soon expected to become mother, wants to visit the Jina temple in Tilayadīva; her desire is fulfilled.

I Bhavisayatta is crowned Yuvarāja and married with pomp to Sumitrā, the king's daughter.

1. संगांमि नियत्तए विसमि समत्तए—When the battle was over and the difficulties removed.'

6. Jacobi separates पोसियं दो वि पक्खा, which makes difficulties. How is पोसियं to be construed.' As it stands, our reading means 'the enemy, who were being then fed, were given satisfaction by all sorts of enjoyments, rich presents. Should we read समाओसिया पोसिंया दो वि पक्खा?

7. Read पसाहाविया दाविया सा.—The splitting up of the word is egregious.

10. Rather read सुवित्थिन्नमज्झा.

II The king gives him half the kingdom and makes presents of all that was important of the insignea of royalty.

12. Read पुवकयसुहकम्मइं for कम्मइं. फलेन governs that word.

Read घर for वर—The sense requires it.

III Bhavisa is happy in the company of his two wives, mother, grandmother and mother-in-law. His mother advices him, once in secret, either to let his enemy go entirely free, or to enchain him.

9. दरमलिवि for दर मलिवि.

7. वहुअ सच्छ-वधूः साक्षात् of our edition is better than बहुअसच्छ of Jacobi.

IV He consults his father and the king, who mentions the names of all the princes that had been vanquished and were then at his court.

V The king proposes that they should be but into prison and well-guarded. A strong band of soldiers is asked to catch all the enemy's people together.

VI This creates a commotion amongst the captives, who perhaps even think of offering resistence. In the meanwhile, two spies from Poyaṇapura come to the new king and tell him how Poyaṇapati has become helpless.

VII The king then gives orders that the captives should be set free. He calls them to the court, pays them respect and makes presents.

VIII He says very good words to the prince of Poyaṇa and especially to Citrāṅga.

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2. लीह of our edition makes capital reading. Jacobi's जीह makes no sense. But he says in the footnote that the letters could be read as लीह.

IX The prince submissively says that everything now belongs to Bhavisa and that he should take care of those lands, whose kings he had conquered. Bhavisa, however, pays them proper honour and lets them go to their countries.

X Thus Bhavisa, a bania's son, becomes king and makes all other kings submissive. He thus has all he could covet; his wife too shows signs of coming motherhood.

5. गुरुहार is गुरुभार. गुरुहार is only a popular etymology of the Sk. word गर्भ(वती).

XI The young queen, Bhavisa's wife, expresses a desire to go to the Jina temple in Tilakadvīpa. While the king is anxious how to fulfil it, some semi-divine person appears at the door for an audience of him.

XII The newcomer tells the king that he was a Vidyādhara named Maṇaveya, and that he had been commanded by his master to go to Gayaura and try to fulfil the desire of Bhavisāṇurūvā.

XIII The king however asks him why he had been so kind to him. The latter says that there was something from a former birth, which made him do so.

1. Read आमोइवि and पलोइवि. Metre requires it.

XIV He has been sent by the Muni, to take them to Tilakadīvpa and he would do so by means of his baloon. Bhavisa agrees and lets his people know accordingly.

1. नहतिलय॰ is evidently a mistake for तहनिलय॰

5. Read वम्महवारणकेसरि.

7. दसदिसि वहकयंव ओरालिउ—This is an obscure line. What is वहकयंव? Jacobi guesses that वह might be an instrument. The guess is based on the previous half of the line, which refers to तूरय; and the word दसदिसि in this half. Then what is ओरालिय? Pischel gives औदारिक as its equivalent, but this ओरालिय is not used in that sense here; it is common to Ardhamāgadhī literature. In our book ओरालिय occurs in the following passages.

(1) आसन्न विहुर उल्लावइहिं ओरालिउ णहिं निज्जावइहिं VII 11, 10.

(2) मुहि करयलु देवि पुणु ओरालिउ मुहकमलु XV 12, 12.

(3) The present passage.

In (1), the sense of 'making a loud sound, rasing a cry,' seems to be clear. But it does not suit (2). In our passage it does.

XV. There is a commotion in the city when the news spread all round. The people gatheres at the city gates to see the spectacle.

XVI. The young King rides an elephant, with his two wives and followed by the old king, Dhaṇavai and others, goes to the Jina temple first and out of the city afterwards.

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2. Read तिलइम्मव..

XVII. The baloon rises up in the presence of the people and reaches Tilayadīva, where they worship Jina.

SANDHI XVI

They reach Tilayadīva and go to the Jina-temple. After performing worship, they meet two sages Jayanandaṇa and Ahinandaṇa. Ahinandaṇa explains to the king and his wife the principles of conduct laid down in the Jain religion.

I. How they go into the Jina-temple and worship the image.

2. One syllable is lacking; it may be त्त–अहिलित्तउ. Jacobi reads अहिसिंचिउ.

10. इयउ is the same as एयउ–एताः and stands for मालउ in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमन्नि.

9. Jacobi reads तं वय परिअंचिवि अणुराएं and looks upon वय as synonym of वचः. But it does not suit the context here. There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter. Translate 'Having put it into a copper-plate (तंवयपत्तीं), he moved round the Ārtikya incense (or lamp)'.

III Worship Continued.

8. Read जिण कालहोइ (य) कंतिरिल्लंतउ. कलहोय is कलधौत gold.

IV The five-fold worship–Pañcopacārapūjā–described in detail.

3 Read रिद्धिसमिद्धमणोहरफांसें.

4. सुरसब्भहिएं–an Adj. of दहिएं; सुरसाभ्यधिकेन. Jacobi reads सुर सब्भाएं and gives सद्भावे as a synonym in the glossary, which does not suit at all as an Adj. to दहिएं. He himself is conscious of it; when giving the reference to our passage under सब्भाएं, he places the question mark.

Again दहवडसड of his text makes the metre faulty. Read दहवडरवड as our edition does.

5. Jacobi has two lines more after this line. They are अणुचित्तुब्भवघणुरुपण्णें (Sic)। पित्तुदेयपणासणगण्णे (Sic)॥ सरसद्धमिट्ठरसहिं जिणु न्हाविउ। कम्मकलंकपुंकुपवहाइओ

They are not required, as, in the Pañcopacārapūjā no other रस are used for bathing a god than milk, curds, ghee, sugar and honey. Again the first line is both obscure and metrically faulty. Jacobi naturally does not know what to do with words like पित्तुदेय.

10. झुणि आलत्त—Made a sound.' Jacobi reads झुणि (?).

11. गुमगुमन्तसरमहुरमइन्दहिं वहलकुंदवचकुंदतकुंदहि—Kunda and Vacakunda or Macakunda flowers are here mentioned, with bees (महुर for महुअर) humming inside them.' What is तकुंद?

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V. When the King has worshipped, two sage-like Cāraṇas also come and worship. They are pleased to find a king so devoted to Jina—doctrine and compliment the king upon it.

1. जयनंदण and अहिणंदण are their names.

6. 'One who, without attachment to it, bathes in milk, he indeed belongs to the Tirthakaras.' Meaning thereby that it is very difficult to live in the midst of enjoyments and yet not to be attached to them.

10-11. The king, however, says that without proper initiation (विनय), it is not possible for a layman like him to attain to purity of mind, speech and body.

VI The king expatiates on the difficulties of a layman trying to attain purity of thought, speech and body. The sage points out the way to do that. It is self-restraint.

4. Read फरस, the Prakrit for स्पर्श. परस is misread.

8. चक्खिहिं is due to attraction, from चक्खु.

VII The king asks further questions, viz what are the eight basic qualities, the fine guṇavratas and soon.

3. For सवायइं read सावयइं.

VIII Ahinandaṇa tells him what are the eight qualities, the fine subsidiary vows. Three of them being Jīvadayā, Satyavacana and Adattādāna.

7. Read इंसु for हिंसु.

IX The fourth Aṇuvrata is explained. It is Brahmacaryam or Kāmavirati.

2. Perhaps वयारि or better वियारि? We have seen व and च being mistaken for each other, as they are very similarly written in Jaina Mss.

5. Read अललिय and बंमचारि together.

9. Read तिय and वेस separately. 'If one knows that a woman is a Veśyā.' वेस भणिवि, Mar. वेश्या म्हणून. Sk. idiom would be वेश्येति कृत्वा.

X. The fifth Aṇuvrata is explained. It is Aparigraha. All the five are again mentioned for emphasis.

XI. The three Guṇavratāni are mentioned and explained.

XII. The four Śikṣāpadāni are mentained and explained

(1) Jiṇavandaṇam, (2) Posahovavāsa, (3) Dārāvikkhaṇu, (4) Sallehaṇa.

SANDHI XVII

The story of a Brahmin with his sons Suvakka, Duvakka, daughter Tiveyā and her husband. The latter's failure in doing the errand of the King of Kāmpilya, brings calamity on all.

I. The Prince asks the sage, why the Vidyādhara Maṇaveya should have helped him. The sage says it was due both to his pious, tranquil character now, and to things done in a former birth.

6. किं कज्जें-केन कार्येण. किं is Insrumental sing. of the pronominal base क. It is not necessary to compound it with कज्जें, as Jacobi's edition does.

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10. Read अत्थि for अच्छि. For confusion in distinguishing between त्थ and च्छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and a Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimala gets jealous of them on account of the king's favour to them.

6. It is better to read जाइसत्तुण्णयमाणउं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of चि.

13. मत्यामूछ in Jacobi's edition, for मत्थासछ, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महराय etc.—Jacobi reads महराय separately, as a vocative. Not bad. But our महरायसहहिं makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवणु—Means of livelihood,. Cf. तो तं जीवणु अन्नहो दिज्जइ in V 5 below.

8. Read विमलु and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law. in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि सुकेस आस न पूरइ. नउ will mend matters.

6. First word of latter half in Jacobi is जीवलु, which must mean जीवणु and nothing else. Is it misreading ? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवलो वि. Our edition has a clear जीवलोइ which is correct. Is जीवलो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमलु and मंति have got to be separated.

7. अजवि दियहा केवि चिरावइ—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

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wealth and how he would return a veritable beggar on the thirtieth day. The two disputants then returned to the court.

6. Separate विमलु and मंति.

IX The two returned to tell the king what the astrologer had said, the one doubtingly, the other believingly. It happened that the messenger returned on the thirtieth day.

11. Jacobi's edition reads उब्भड भड and भिउडिए as separate words, which is scarcely correct. In that case उब्भड and भड can only mean the Brahmin messenger; but we know that he is not उब्भड, much less can we call him भड. Joining the words as in our edition, we get very good sense. 'With an angry threatening brow, the king said, etc.

Combine उब्भडभडभिउडिय (ए).

X The king was angry and sent soldiers to take the Brahmin's son-in-law captive. The whole family was under royal displeasure.

5. The latter half lacks one syllable. If we read पइसिवि, the number of syllables will be made up and the sense too clear.

10. Jacobi's edition reads पहु परिवारु separately, which is scarcely correct. पहु remains in the sentence without any syntactical connection. Join पहुपरिवारु as in our edition.

11. Read पिसुणपवेसपरंपरि. Jacobi's edition reads पिसुणपवेसि and परंपरि separately where परंपरि, by itself, can make no sense.

12. We would rather expect अवराहि in the latter half, to correspond to पसाहु in the first.

SANDHI XVIII

How Suvakka, Duvakka, Tiveiya etc. were reborn, all somehow in connection with Bhavisa.

I. Duvakka went to Khullaka, the astrologer and told him how his words had wrought disaster in his family. Khullaka was sorry and preached Duvakka philosophy of life.

7. 'तस्स मिच्छामि' Āgama quoted again.

II Duvakka, despairing of appeasing the king, assumed Jina-garb and after death went to Suhamma svarga. His mother Sukesā also took to Jina's teaching and after death became Indra.

III They then are reborn. Duvakka as Maṇavea, the Vidyādhara and Sukesā as Ravipabhā first and the garbha of Bhavisāṇurūvā afterwards.

IV The prince then asks the sage what had happened to the messenger, Suvakka, Tiveiyā, the wife of the Brahmin messenger, etc. Suvakka became a serpant.

1. Tiveiyā got her husband released by an appeal to the king.

2. विहायउ—Can not mean विघातः as Jacobi suggests in the glossary. It has to be connected with विधा-to do to.' काइं विहायउ-what has been done to.

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5. छुहिलोए—Through grief for relations.' Jacobi reads छुमिलोएं which does not make any good sense here.

7. Read सुदुम्मणवंतए for सुदम्मणवंतए.

8. Read पिउ राणउं separately.

V The husband however, repenting of his life, wanted to put an end to his life. The wife cheerfully agreed. And they died together happily.

1. Combine मरणमहन्नवि and separate ढोइउ from it.

VI The two went through various births. The husband became the Yakṣa Māṇibhadda (who had borne the Vimāna of Bhavisa) and Tiveiya for a time becomes Rohiṇī. She will become Bhavisā's daughter.

2. For वेनिवि read विन्निवि.

8. सोहिणि of Jacobi's edition is preferable, as it avoids repetition. We have already got ससिरोहिणि at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Maṇaveya goes back to his place and tries to put the serpant (his brother Suvakka) on the right path.

VIII Bhavisa living happily in the company of his wives gets four sons सुप्रभ etc. and two daughters तारा and सुतारा.

8. Our edition rightly reads सयण पणविय गुंदलइं separately. 'The people of Bhavisa danced for joy in great tumult.' Compare Mar. गोंधळ.

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9. Separate तिवार from धार.

XI Bhavisa tells the Muni his story very briefly.

XII The Muni speaks about the stages of life and since it is fleeting, advices religious life to all.

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it ? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is a gambler, and a merchant Dhaṇamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8. Jacobi in foot notes suggests संपाविय for संभाविय, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dharā and minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.

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5. मह is misread for वह. Join the latter to नरवइ and read नरवइवह नाइ etc. Jacobi's edition reads correctly.

6. Separate पिय from कमलक्खण.

9. Read सो and चडहेवि apart.

12. दुप्पयघर—is evidently दुप्पइघर etc., as in Jacobi's edition.

III Vajjoyara's daughter one day sees a merchant's son Dhaṇamitta and falls in love with him.

1. Separate वरजुवइ from निरारिड.

4. The latter half has one Mātrā more; the इं therefore has to be regarded as having one Mātrā only.

9. Read तणुइज्जंति together–Sk. तनूभवन्ती.

IV Her friend Guṇamālā, wife of Dhaṇamitta, observing the love-lorn condition of the minister's daughter, asks her the reason.

9. पइं भत्ति-त्वयिभक्तेन attached to you' makes capital sense. Jacobi's पइंहुत्ति is unmeaning.

V Vijjoyara's daughter tells her frankly how she had seen Dhanamitra and how she was in love with him. Guṇamālā proposes that her friend should get her wish fulfilled, but the latter despises the proposal.

VI She confesses that it was unfortunate that she should love him; but she also knows she is a married woman and as such must regard Dhaṇamitta as her brother.

8. Separate वि and भाइ.

VII Guṇamālā here–upon begins to love the Minister's daughter more and more. The Minister too, out of affection for his daughter, makes Dhaṇamitta purveyor to his king. People hail it with delight. The minister's daughter and Dhaṇamitta become both devotees of Kosiya and secretely continue their love.

VIII & IX Dhaṇamitta has a friend Nandimitta. The two manage all business in the town. In the mean-while people get scent of Kosiya's hypocracy and are infuriated. Another sage Samādhigupta comes there and exercises great religious influence over the king and the city.

9. Read परिक्खण हेडविहत्तिए together.

13. पहो is पहु lengthened for the sake of rhyme.

X How Samādhigupta explains the tenfold duty to them all and expatiates on the sorrows of worldly life. How human life is very difficult to attain.

XI How it was still more difficult to get birth in a good family and how, having got it, to utilise it properly.

XII On a question of the king, the sage says that liberation was possible to a follower of Jina. The things necessary are व्रत, दर्शन, ज्ञान, चारित्र अहिंसा etc.

4. Read जरमरणावत्थ for जरमरणावच्छ.

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5. Read वयदंसणि नाणि चरित्ति रम्स्तु for वयदंसणिनाणिचरित्तरम्स्तु.

11. Separate लोइ from विरुद्ध.

XIII Further principles of Jainism explained.

XIV The sixteen obstacles, the four *Kaṣāyas* etc. explained.

XV Conclusion of the Muni's exposition.

XVI The king and the minister like the muni's teaching; other people too leave off going to Kosiya and turn to the new Muni.

SANDHI XX

I Dhaṇamitta and Nandimitta keep going to the place of Kosiya. One day Dhaṇamitta says to Nandimitta, 'Friend, Guṇamālā keeps wondering at your very meritorious behaviour. Will you go and see her.' The latter declines, saying that he never goes to his house in the evening.

II Dhaṇamitta says some one in his house is attached to Nandi. The latter should therefore go. The latter again declines to go in the evening and dine with him. He has had bitter experiences.

3. 'I had not marked so long, that you had not visited my place of an evening. I shall therefore not let you go unless you tell me.,

Read न वि अक्खिउ instead न विभक्खिउ of the text.

10. देक्खणहं—Infinitive.

III Nandimitta, who has had enough bad experience of *nisibhojana*, persuades his friend to give it up. The latter protests, saying that the whole army and attendants of king Pahanjana dined by night; but for the sake of his friend he is ready to give it up.

पंचुंबराइं—Compare xvi 8, 1.

4. The first line lacks one syllable. Read like Jacobi वरि जंपिउ जं अक्खिउ अलजिउ

12. Read अज्जुपवित्तिं together. 'From today, hence forward.' We would rather expect a form like अज्जपहुत्ति. That this can be an equivalent of प्रभृति has apparently escaped Jacobi, who gives प्रवृत्ति as its synonym. What can it mean? Rather from प्रवृत्त–beginning.'

IV Dhaṇamitta has from that day begun to become devout and follows Jina's religion.

V Still he and the minister's daughter keep going to the anchorite Kosiya. The latter, deserted by people, nurses hatred against Vajjoyara, who has dissuaded people from going to him, and dying in that mental state, becomes Aśanivega, the fearful demon in Tilakadvīpa.

Vajjoyara too dies while fighting for his king.

VI. His death is a serious blow to his daughter Kīrtisenā. She faints and is revived by Dhaṇamitta. Her lamentation.

2. Read धरि and सयकलोउ separately.

3. Separate पवण from सित्तु. The latter is connected with चंदणरसेण.

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4. अत्थमिडं ताड—The adjective has the neuter form, although the noun ताड is mesculine. But this is a phenomenon too common in Apbh.

VII. Further lamentations of Vajjoyara's daughter.

6. लड्डियाइं—Compare Marāṭhī लाड, लड्डिय means therefore the fond behaviour (with dear elderly persons) of fondled children.

8. जेण जंति etc.—Has got to be connected with ताह अवसाणि in line 10.

VIII Dhaṇamitta then offers consolation and advice. There are occasions when courage is put to the test and one should stand them.

3. Separate गुण from वल्लहविहोइ, which is an object of छमरंतहं.

4. Combine अणुमरणु (ण) करणु–Dying after a dear person which is done by cowards.'

IX Vajjoyara is born again as king Yaśodhana in Tilakadvīpa. Kīrtisenā passes life in a devont manner in the company of Dhaṇamitta and Nandimitra. The latter, following Jina-religion, starves himself, and dies the death of a Paṇḍita (i. e. a wise man). He becomes the king of Gods Viddyut-prabha in the sixteenth heaven.

2. दलु घल्लिउ ताइंवि तिलयदीविं–दलु can not mean Sk. दलं here. 'She two cast (or threw) 'dalu' in Tilayadīva.' How could she know that her father would go to Tilayadīva? Knowing that, what could she have thrown out there?

X He gets a beautiful and youthful form and looking about is astonished to see himself in a new world. He then remembers his previous life, and going to the place where he had left his old body, takes final leave of it.

2. उक्करसनिवद्दपरिण्णमाणु should be read as one word; it is a contrast to to झीणाउमाणु of the previous line.

3. Combine सोलह and अंगहरण.

4. अवहिणाणु is one of the four kinds of knowledge, which are मति, श्रुत, अवधि and केवल.

XII How Dhaṇamitta, his parents and Kīrtisenā follow the Jina-law and become purified. The mother observes Suvapancami for 67 days.

XIII Dhaṇayatta and his wife are reborn at Hastināpura. Their son, who had gone to the Gauḍas, was struck by lightning and then born again as Bhavisayatta in Gayaura.

XIV Both Guṇamālā and Kīrtisenā are sorrowful on account of Dhaṇamitta. The former abandons all auspicious signs of conjugal life and assumes various vows. After death she becomes Bhuvāla's daughter. The latter, after death, is born in Tilayadīva and becomes Bhavisa's wife. Vajjoyara, who was born as Yaśodhana, was, together with his subjects, devoured by the demon, who was no other than the anchorite Kosiya.

XV The sage sums up by saying that they were all happy then, on account of the good deeds they had done in previous births. The lines on the wall of Jina-temple in Tilayadīva were written by the lord of Accyuta-svarga, who was no other than Nandimitta, the friend of Dhaṇamitta.

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SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his son Suppaha. Kamalā and Bhavisāṇurūvā follow him.

I All are grateful to the sage that he told them the story of their previous births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वसुमइ and रज्जु separately. But it is scarcely necessary to do so. वसुमइरज्जु–the kingdom of the earth.'

II Prince Bhavisa wants to renounce the kingdom and the world and announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who is happy that her son would be crowned king. She now wants to retire.

13. Read पुत्तरज्जु together.

V But Bhavisāṇurūvā would not allow her to go alone. She would accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamala, Priyasundari and others and tells them his intention of becoming a Jain mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two तंs in the line, one of them being unnecessary.

3. तिन्निवि—Jacobi's edition has विन्निवि.

4. Read तिन्निवि for तिण्णवि.

Read सत्थवाय for सच्छवाय.

8. Jacobi's edition lacks one word of four mātrās. दिज्जइ of our edition suits exactly.

VII The son persuades the father not to renounce the kingdom and life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.' Jacobi's edition reads सविदेयउवहि परिआसमंत–which is not very clear. He is therefore obliged to give 'up to the limits of the world' as equivalent of परिआसंमत; he is of course doubtful.

4. सवंति of our edition is unintelligible. Jacobi's नवंति should be preferred. Or perhaps समंति is meant. The line then would read capitally. जसु समंति (समन्ति) चंडमंडलाहिव सेवन्ति चारु अवसरु नियंति. The latter half of the line in Jacobi (परिवारु) वारु अवसरु नियंति is not so intelligible. Possibly there is a misreading of व for च.

11. Read जो अणिलउ–यः अनिलयः 'houseless.'

13. पउर stands for प्रवर. तव पार्श्वे मम मतिः प्रवरा–I should know better than you.' Jacobi does not know what to do with पासिउ.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his younger brother Dharaṇinda that he should become king and himself (Suppaha) with their other brothers would be his advisers.

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1. Read किं बहुभए (इं) उत्तपइत्तियाइं—What is the use of question and answer.'

3. करणइं—Gen. of verbal noun, used as Infinitive. See note on वण्णणइं I iv. 1.

IX The younger brother declines. The mother, Sumitrā, persuades Suppaha to obey the king-father; for has she not herself submitted to his will that she should not accompany him ?

2. 'If any body (a king) does not give you ransom, we shall attack him and level down his pride.'

11. पट्टि परिट्ठविउ–पट्टे (throne) परिस्थापितः

X Bhavisa and Kamalā forgive people and ask their forgiveness, and set out, amidst the lamentations of people, for a forest.

5. Jacobi's edition reads the latter half thus–पच्छइ भविसए पि (यसंद) रीए for our पच्छइ भविसइं पियजंपिरीए. Both, however, refer to Bhavisāṇurūvā.

XI How Bhavisa and his mother and wife assume Pravrajjyā at the hands of a guru. The sight is too pathetic for the people to be able to control tears.

3. Jacobi's edition wants two syllables after विय in the latter half. Our edition has वियलिय, which is exactly what is wanted.

SANDHI XXII

I. The people have a sleepless night. Every body is disconsolate on account of the renunciation of their most beloved King.

8. The first half lacks two Mātrās in both the editions. Supply जणु or some such word.

11. Jacobi's परिचाए चाए makes no good sense. The idea is this. 'One who slept in his palace in the close embrace of his young wives, how does he (now) sleep on the bear ground, his body exposed to wind ?'

II. The people that have accompanied him to the place of the Guru now go back to Gayaura.

5. Join पहय to अणंतपाले—or read पहए अणंतवाले. Similarly आणिए for आणिय.

III. Sumitrā's grief. Dhaṇavai and Hariyatta's lamentations.

6. छोेवि is to be read with a short ए–almost like इ.

10. Read अम्बर, to rhyme with कुम्बर.

IV How Kamalā and Bhavisāṇurūvā, after a severe penance and abstinence from food, die and go to the tenth heaven as Pahacūla and Rayaṇacūla, i. e. manly beings.

6. There are two mātrās more in the latter half. It we read (विवि shortened *metri causa*) the difficulty will be removed.

V Bhavisa also dies by starvation, and going to the same heaven, joins his former mother and wife. They then once descend on the earth in order to see what their children are doing there.

4. Read दिक्खंकिउ. णिं॰ is a misprint. Jacobi reads णिक्खंतउ which is equal to निष्क्रान्तः

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VI They then go to Gayaura, Tilayadīva, and travel over the sixteen seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is now Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhara, the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read णिएवि for णिवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल णिएवि for मालणिएवि.

8. रायहिं at the end of both the halves is equal to राजभिः (=राज्ञां) and राजैः. Jacobi reads ०ह्रहभूअहं for ०ह्रह रायहिं and चिंतियरूवहं for चिंतिय रायहं, which also makes capital sense.

VIII. Rayaṇacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dīkṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a dear in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads इक्कजुवाणमउ together, which is surely not preferable to our reading.

11. Jacobi reads गरुआसत्तगउ. He should either have read गरुयासत्तिगउ (गुरुकासक्तिंगतः) or like our edition गरुयासत्तियउ.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvaṇa. Thus ends the story.

3. Read गय. म is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkaḍa clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चिंतियसुहणिहाणु together.

7. Jacobi's सुद्दिसुद्दि does not make as good sense as our सुद्दि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavisatta and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This addres, and अहो again in line 9 below, amply show that the poem was meant for oral recitation befor an audience of laymen. The often repeated निसुणहं, अहो जिणु अंचहु of VI ii 3 and such other phrases also corroborate this view.

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Emendations and Corrections to Mr. Dalal's text.

(The Roman figures indicate the Kaḍavaka and the arabic ones the line.)

SANDHI I

I 1 Read सारु for सातु

9 संकरु ,, संकतु

II 2 दुद्धरवावारि ,, दुग्धरवावारे

4 धणसंपय ,, घणुसंपय

5 कइ सुवमि ,, कहसुवमि

III 4 वरकईहुं ,, वरकईहि

महासईहुं ,, महासईहि

IV 1 अच्छउ ,, अत्थउ

3 ०संचएहिं ,, संचयएहिं

तत्थ हो ,, तत्थहो

6 वद्धमाणु ,, वडभाणु

V 1 कुरुजंगलु ,, कुतुजंगलु

3 ०वित्तिविहु ,, ०वित्ति विहु

V 3 ०कलमगोहण० ,, ०कलभि गोहण

6 ०अवरुप्परु ,, ०अवरुप्पर

०परिवड्डिय ,, ०परिवडिय

10 तरु ,, ततु

VI 1 पसत्थु ,, पयत्थु

4 चक्केसरु ,, चक्केसतु

5 सणक्कुमारु ,, सणक्कुमातु

VI 3 ०दिवड्ढ ,, ०दिवड्डु

6 ०सारु ,, ०सातु

०वारु ,, ०वातु

VIII 1 ०वरु ,, ०वतु

3 मणहरणत्थणिंदुअरविंद० ,, मणहरणच्छ-णिंदअरविंद०

8 पुरवइ ,, पुरुवइ

IX 6 संपहारु ,, संपहातु

०सारु ,, ०सातु

12 सुसुहुत्तु ,, सुमहुत्तु

X 2 सुवियड्ढु ,, सुवियड्ढ

4 कन्नावक्खिएहिं ,, कन्नाचक्खिएहिं

8 अहरफुरंतियाहि ,, अहतु फुरंतियाहि

10 अवरुंडइ for अवतुंडइ

XI 2 सुहमंडणु सइं ,, महमंडणु सिउं

3 अप्पुणु सइं ,, अप्पणु सिउं

6 वरु ,, वतु

वरतरुणि ,, वरततुणि

9 घरु ,, घतु

XII 1 सासणभत्ती ,, सासणिभत्ती

XIII 2 पच्छण्ण समासइ ,, पच्छण्णसमासइ

3 सविणय कुलमज्जाय ,, सविणयकुलमज्जाय

XIV 3 अम्हतणु ,, अम्हतउ

9 तिवलितरंगइं ,, तिवलि तरंगइं

6 गुरुवयणु ,, गुतुवयणु

SANDHI II

I 1 पाउनिन्नासयरु ,, पाउनिन्नासयतु

9 अहरु ,, अहतु

12 पढमंकुरु ,, पढमंकुतु

II 1 गुरुवयण ,, गुतुवयण

III 1 घरु ,, घतु

IV 2 ताइं तं जि ,, तं जि ताइं

VI 8 गुरुवयणइं मि ,, गुरुवयणइम्मि

VIII 7 कंति पइं ,, कंतिपइं

8 मंड वलंति ,, मंडवलंति

X 13 Transfer whole line to the beginning of XI

XI 10 दुल्ललिय ,, दुल्ललिए

XII 1 मंभीसिवि लच्छिए ,, मं भीसि विलच्छिए

8 मग्गिवि ,, मग्गेवि metre requires it

XIV 2 सावनु ,, सामानु. The former is the true Apbh. form and often occurs elsewhere in the poem.

7 परिहाणइं ,, परिहणाइं

SANDHI III

I 6 ०जण मणि ,, ०जणमणि

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9 कन्दु for कण्डु
13 परियणु „ परियणि
मणि व्वहइ „ मणिव्वहइ
III 4 सललिअ „ ससलिल
9 मयणुकोत्रणंग० „ मयणुकोवणंगु
12 मयरंदरसि „ मयरंदरछ
IV 7 अहिसिंचिय फलमंगल० „ अहिसिंचिय-फलमंगल०
10 जुवाणभावि „ जवाणुभावि
V 4 दप्पसारु „ दप्पसाडु
विणयविहेय „ विणय विहेय
VII 5 पर महु „ परमहु
IX 9 वणितणुरुह रहसेण „ वणितणु रुहरहसेण
X 6 जं पिउ „ जंपिउ
XI 4 सरूव दुठ्ठत्तणु भासइ „ सरूवदुठ्ठत्तणुभासइ
XII 8 एकसरीर० „ एक्कुसरीर०
विहि भायहिं „ विहिभायहिं
XIII 9 फुडु तडवियडपट्टुत्तरिण „ फुडुतडवियड०
XIV 5 तउ „ तव
8 करहं तउ „ करंतउ
वि मण्णिउं „ विमण्णिउं
13 आसि गहणु „ आसिगहणु
णवि सउं „ ण विसउ
XVI 3 णेहमहातरु „ णेह महातरु
4 कलितरुवरहो „ कलितरु वरहो
XVIII 7 बहु रइवयणालाउ „ बहुरइ वयणालाव
XIX 1 पुरिसव्वउ „ पुरिसिव्वउ
3 सुहपाणिग्गहणि „ सुहिपाणिग्गहणि
7 अम्हहं „ अम्हहिं, although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.
XXI 3 चायदायपाडिवाय „ चाइदाइ etc. But the latter, though a bit obscuring the sense, is not incorrect.
5 नरिंद हो and सुहडविंद हो „ नरिंदहो सुहडविन्दहो. Jacobi reads नरिन्दो.

7 चोरइं for चोरइ
अणुज्जुअ-वकइं „ अणुज्जु अवकइ
XXII 12 किं खवयइं „ किंखवयइं
XXIII 8 तुरिय? „ तरिव०
तुरिय पमुहाइ „ तरिवपमुहाइ. Jacobi reads पमुहोइ and doubtfully suggests पमुहा होइ as explanation. But our reading gives a clear sense 'the people, i. e. the leader and others.'
XXXIV 2 परिमुक्कचाय चक्कलिय० „ परिमुक्कचायचक्कलिय०
12 महुरसाइं „ मुहरसाइं
16 कोवि च्छुडु „ कोविच्छुडु

SANDHI IV

II 6 मंच्छुडु for मं च्छुडु
7 विसूरियएणइ „ विसूरिय एणइ. Jacobi's text lacks some words in the first half of the line.
11 सुक्कंकुसु मत्तगउ „ सुक्कं कुसुमत्त गउ
III 10 अइसुत्तयमंडइ दुमहो „ अइसुत्तयमंडइदुमहो
IV 4 संझतेयतंविर सराय „ संझतेयतंबिरसराय
6 वितत्तु „ वित,
V 3 गय पयहिणंति „ गयपयहिणंति
14 सउरिसहं „ सउरिसहो The former would be more in keeping with अवगण्णंतहं
VI 1 सुहिसयणमरणभउ „ सुहिसयण मरणभउ
5 णिरुद्धपवणुच्छवेण „ णिरुद्ध पवणुच्छवेण
VII 8 वियप्पएसु „ वियप्पए सु
9 पुत्ति चोज्जु „ पुत्तिचोज्जु also in l. 10 and 11.
VIII 7 ०पुरुसा इव „ ०पुरुसाइव
रंधि पलित्तइं „ रंधिपलित्तइं
14 सुरइ समत्तइं „ सुरवइसमत्तइं
16 विहिवसेण „ विविहिवसेण
णीसदसुदुत्थइं „ णीसदसुदुत्थइ
IX 2 सुठु रवण्णउं „ सुठुरवण्णउं

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6 सोवरणइं for सो वरणइं
XIII 4 जस्स माणं ,, उस्समाणं

SANDHI V

II 9 सप्परिवारु ,, सप्परिवाउ
III 7 चरित्तकुलक्कमजुत्ति ,, चरित्तकुलक्कमजुत्तु
IV 6 गउ ,, गयउ. य is metrically redundant.
मंड जणेरिहिं ,, मंडजणेरिहिं
7 गिरिमयणाय ,, गिरिमयणायर
The र is metrically useless; and मयणाय is the name occurring everywhere else.
VIII 9 विंधणसील जुवाण० ,, विंधणसीलजुवाण०
1 रत्तुप्पलदल० ,, उंप्पलदल०
which lacks one syllable metrically.
IX 2 मि ज्झीणपरिवासइं ,, मिज्झीणपरिवासइं
11 सरलंगुलि सुरेह कोमलकर ,, सरलंगुलिसुरेहकोमलकर
संझावयव ,, संझावय व
नह तंबिर ,, नहतंबिर
10 किउअ-पमाण-णिउत्तु ,, किउ अपमाणु णिउत्तु
X 8 ०दंसणायामविहोएं ,, ०दंसणायामविओहिं
मइमोहें ,, मइमोहिं,
9 परमत्थु ,, परइत्थु
XI 1 करिणि व रोह० ,, करिणिवरोह०
2 पिहियसिंगारिं ,, पिहिय सिंगारिं
7 कमलमहासिरिआयउ ,, कमलमहासिरि आयउ
XIII 4 दलवट्टिवि ,, दल वट्टिवि
XIV 5 दीविंदीउ ,, दीविं दीउ
10 सज्झसि विगयाइं ,, सज्झसिवि गयाइं
XVI 5 थक्कइ ताम विहुरु पव्वजिउ ,, ताम थक्कइ विहुरु पवज्जिउ. The line as it is, is metrically very faulty. The readjustment removes all the flaws.
7 नियवि किउ ,, नियविकिउ
8 मंभीसिय ,, मं भीसिय
XVII 6 फुलिंदुग्गिलन्तो(?) for हविं दुग्गिलन्तो
7 करालुग्गदाढो ,, करातुंगदाढो
8 पइट्ठोसि तं ,, पइट्ठो सितं
XVIII 1 अग्गिफुलिंद दिंतु ,, अग्गिफुलिंददिंतु
5 ढंद वालभड मोइय ,, ढंदवाल भडमोइय
XXI 2 तुम्हहंमि ,, तुम्हहमि
11 हरियंदणचच्चंकिय ,, हरियंदण चच्चंकिय
XXII 4 देवि विहुइसणाहहो ,, देविवि हुइ सणाहहो

SANDHI VI

I 5 महण्णवि खित्ती ,, महण्णविखित्ती
सुअविओअ० ,, सुअविओइ०
II 1 अजिय गण० ,, अजियगण०
4 चंचलजीवलोइं ,, चंचलजीव लोइं
6 मंछुडु ,, मं छुडु
9 एमगइ वि ,, एम गइवि
III 7 सोवाणपंति कय मोक्खहो ,, सोवाणपंतिकयमोक्खहो
IV 1 तवतन्हइं ,, तव तन्हइं
चउत्थि-अवरन्हइं ,, चउत्थिअ वरन्हइं
V 3 पंचपयारु ,, पंच पयारु
10 कर मउलि ,, करमउलि
VI 1 हियत्थि ,, हियत्ति
5 सासणभत्ती ,, सासणिभत्ती
11 सिवसासयसुह० ,, सिव सासयसुह०
VII 3 बहुदुक्ख जणेरी ,, बहुदुक्खजणेरी
VIII 7 थिय सुणिवयण ,, थियसुणिवयण०
XI 8 संभरिउ ,, संचरिउ
XIII 10 गिरिमयणायदीवि ,, गिरिमयणायरदीवि
XIV 14 निरु ,, नितु
XV 2 सुहिबंधवलोएं ,, सुहि बंधवलोएं
9 रयणपुंजपुंजइं ,, रयणपुंज पुंजइं
XVI 20 जयकारिवि ,, जय कारिवि
XVI 2 देवि तूलु ,, देवितूलु
XVII 8 वणि वइसवणरिद्धि ,, वणिवइ स वणरिद्धि
11 नायसुह सिज्जइं ,, नायसुहसिज्जइं
XVIII 2 अच्छहिं ,, अच्छमि
०विज्जाहरकीलइं ,, ०विज्जाहर कीलइं
5 सुहनिव्वुइ ,, सुहि निव्वुइ

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6 गलियगव्व ववसायअणायर for गलियगव्व-ववसाय अणायर
9 मयणाउदीउ ,, मयणाउ दीउ
XIX 2 मउअतूलपल्लंकि ,, मउअतूलि पल्लंकि
3 कन्नोसन्नियवायहिं ,, कन्नोसन्निय वायहि
10 मसिलप्परिण ,, मसि लप्परिण
XX 2 नं दाइउ ,, नंदाइउ
XXII 3 पर इत्तिउ ,, परइत्तिउ
7 बहुवहं मि ,, बहु महंमि
XXII 12 महि सारविय ,, महिसारविय
14 उच्चवरासणइं ,, उच्च वरासणइं
XXIII 4 विसेसविहोएं ,, विसेस विहोएं
XXIV 7 पुव्वकियसुहकम्मिं ,, पुव्वकिय सुहकम्मिं

SANDHI VII

I 3 कम्मरहो ,, कसमरहो The स म were evidently so read from a badly written स्म.
4 विज्जयलिहिय ,, विज्जय लिहिय
6 बहुवंधइं ,, बहुवंधइ
9 भंडारइं ,, भंडारहिं, latter influenced by the foregoing वहणहिं.
8 नियसहएछ ,, निवसहएछ
II 2 परिवड्ढिय ,, परिवढिय
3 तरेसहं ,, नरेसहं due to careless writing.
4 भविसत्तु ,, भविसयत्तु Metre requires only four syllables.
4 जाएसइ ,, जा एसइ
8 अणुज्जुअजंपणउं ,, अणुज्जुअ जंपणउं
III 10 भणइं ,, धणइं
V 2 कुलंगण गेहहो ,, कुलंगणगेहहो
VI 3 दुक्खमहन्नवि घित्तिउ ,, दुक्ख महन्न विघित्तिउ
5 बन्धुयत्ति ,, बन्धुयत्तु
०दुव्वयणपवित्तिए ,, ०दुव्वयणभवित्तिए
8 बन्धुयत्तु चरिउ ,, बन्धयत्तुचरिउ
IX 3 पोयंतरवरभवणि ,, पोयंतर वरभवणि
6 निवलच्छिहिं ,, नियलच्छिहिं

3 दोत्थिउ for दोच्छिउ
5 साणु गहहु ,, साणुगहहु
XI 2 सइच्छ० ,, सइत्थ०
7 हुअ ,, हुअ
8 सलिलआवत्तइं ,, सलिल आवत्तइं
परम्मुहपत्तइं ,, परम्मुह पत्तइं
9 आसन्नविहुरउल्लावइहिं ,, आसन्न विहुर उल्लावइहिं
XII 7 असंति ,, अ संति
XIII 7 जाणजंपाणइं ,, जाण जंपाणइं
8 ०छुनिउत्तहिं ,, ०छुनिउत्तइं
वणिविहुइ ... वणि विहुइ

SANDHI VIII

I 2 पवंचुअ विछदमणु ,, पवंचुअविछद०
II 4 परिहच्छु ,, परिहत्थु
8 सयलसुहि० ,, सयलसुहि०
IV 4 वीरचरिउ ,, वीरचरीउ
V 5 निय वरविलयहिं ,, नियवरविलयहिं
8 अणेय उवाय ,, अणेयउ वाय
9 ०संगिच्छणइं ,, ०संगिच्छइणइं
VII 3 दंसणकोऊहलपिय इत्तिउ ,, दंसणु कोऊहलपियइत्तिउ
7 निहित्तचित्त ,, निहित्त चित्त
9 ताइं ,, ताइ
IX 5 सुरेणुरयपिंजरीउ ,, सुरेणुरइपिंजरीउ
X 3 वणपूरउ ,, वणतूरउ
XI 6 गुज्झावरणप्पइछणिउत्तहं ,, गुज्झावरणप्पइ छणिउत्तहं
XII 8 अद्धवहि ज्जि ,, अद्धवहिज्जि
विणिग्गय धाहिहिं ,, विणिग्गय धाहिहिं
XV 3 एवड्डंतरि ,, एवडंतरि
5 अम्हहं सिय ,, अम्हहंसिय
XVI 7 दुक्खमहन्नवि ढोइय ,, दुक्ख महन्न विढोइय
XIX 4 सा अमियेण ,, साअमियेण
16 विवाहकिय ,, विवाह किय

SANDHI IX

I 8 तहिं जि महानरु ,, तहिं महानरु
II 1 अवलंवियधीरिं ,, अवलंविय धीरिं

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III 5 गरुयदुक्खंतरि for गरुयदुत्तंतरि, unless दुत्तंतर is Sk. दुस्तन्त्र

IX 4 तहवि हु ,, तहविहु

5 छुहमंगलजणजणियायल्लहो ,, छुहमंगल-जण जणियायल्लहो

8 पियछंदरिमहएविसणाहहो ,, पियछंदरि मह-एवि सणाहहो

11 नएण वि ,, न एणवि

X 2 पइसारवारु ,, पइ सारवारु

7 हुकारउ ,, हुकारउ

10 महल्ल कह ,, महल्लह, which lacks one syllable and is metrically faulty.

XI 5 तेहिं (?) ,, ताहिं

6 वहु आरिय ,, वहुआरिय

9 भय–भीसइ ,, भय भीसइ

XII 9 छुहि कन्नन्तरि ,, छुहिकन्नन्तरि

XIII 2 सविण्याए सविसिट्ठउ ,, सविणयाएसवि-सिट्ठउ

XIV 10 समसज्झसिहुअ ,, समसज्झसि हुअ.

XV 4 Add हा in the beginning of the latter half; हा मड्ड पुत्त etc. Metre requires it.

13 गहिल्लीहुई ,, गहिल्ली हुई.

14 समच्छरहं ,, समच्छरहो

XVI 2 रयणु पजलंतउ ,, रयणुपजलंतउ

7 उव्वट्टिउ अंगउ ,, उव्वट्टिअ अंगउ

XVII 4 कंबुकंठ कंदलिए ,, कंबु कंठकंदलिए

XVIII 1 तजइ ,, नजइ

6 संचल्ल ,, संचल्लि

7 थिय मंथर चिर लील ,, थियमंथरचिरलील

XIX 7 वि संकिउ ,, वि आसंकिउ Metre requires one syllable less.

XX 2 समिद्धि ,, सस्रद्धि.

XX 3 कडक्खपक्खविक्खेविं ,, कडक्खु पक्खु विक्खेविं

9 पणिवायउ ,, पणवाइउ

XXI 3 वहुअ नवल्लाहरणिं ,, वहु अनवल्लाहरणिं

12 उब्भं खरिउ ,, उब्भंखरिउ

XXII 1 मंकुणमच्चइ for मं कुण मच्चइ

4 एहावत्थ कुमारिहु ,, एहावत्थकुमारिहु

दीवंतरि नारिहु ,, दीवंतरनारिहु

6 छुअइहिं ,, छुवइहिं

SANDHI X

I 8 तुक्खारतुरङ्गम ,, तुक्खार तुरङ्गम

13 इय एमाइ ,, इयएमाइ

III 8 पउरकम्मसंखेव्वउ ,, पउरकम्म संखेव्वउ

V 9 काउरिसहिं ,, काउरिसहं

VI 1 पउरु ,, पवरु

3 अच्छुट्ठिउ(?) ,, अणिट्ठिउ

VII 6 कजइं ,, उजइ

11 मंभीसिवि ,, मं भीसिवि

VIII 7 जणवइ लज्जणउं ,, जणवइलज्जणउं

8 पियरतुल्लु ,, पयरितुल्लु

X 2 कमलहिं तणउं ,, कमलहिंतणउं

X 6 सियताराहार ,, सियहारतार

X 4 चरियइं ,, चरियहिं

XI 4 पउरपच्छुहुं ,, पउरुपच्छुहुं

XIII 1 पउरु पच्छुहुं ,, पउरपच्छुहुं

2 कुरुजंगलि वि पहाणउं ,, कुरुजंगलि वि-पहाणउं

4 पुरपउरहो ,, पुर पउरहो

5 तिभायविहि (ह)त्तउ ,, विभायहि हुत्तउ The emendation adopted is the reading of B with a slight change. It suits the context and sense admirably.

XIV 3 संमिलिउ ,, संगिलिउ

संवरि अविहायउ ,, संवरिअविहायउ

XV 11 समासिएण ,, समासि एण

XVI 10 मि च्छित्त पय रायहो ,, मिच्छित्तपरायहो which is metrically lacking in one syllable and hopelessly confused on account of bad joining of words.

XVII 11 दुप्पवंचि ,, दुप्पवंसि

XVIII 9 देव जणगारिय ,, देहजणिगारिय

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SANDHI XI

I 4 वरपुरिस for वरपुरिस
14 एक्कवउ ,, एक्कचउ
II 4 देव सिद्धि ,, देवसिद्धि
7 अह रइ ,, अहरइ
9 देव पट्टणहो ,, देवपट्टणहो
III 2 कर मउलि ,, करमउलि
13 महल्लतियतंडवि ,, महल्ल तिय तंडवि
IV 4 पुन्निमइंदुरुंद० ,, पन्निमइंदरुंद०
3 कुडिलवयणपडिवयण० ,, कुडिलवयणु पडि-वयण०
12 मंभीसिवि ,, मंभीसिबि
18 तहो तंडवि ,, तउ तंडवि
V 2 पहु ,, महु
7 मडक्कर ,, मडक्कउ
चडक्कर ,, चडक्कउ
VI 2 नरवइनियड ,, नरवइ नियड
9 फाडियनित्त वीरजय० ,, फाडियनित्त-चीर जय०
12 असिरि वि सिरिवित्त ,, असिरिविसिरिवित्त
VII 11 सयपियवयणिहिं ,, सियपियवयणिहिं
IX 2 Drop लहि which is metrically redundant.
3 सा वि समउ वरविलयहि ,, सा विसमउ अरविलयहि
X 5 तंबोलकुसुमसुपवित्तइं ,, तंबोलकुसुम सुपवित्तइं
XII 10 सुहदूसह ,, सुह दूसह

SANDHI XII

II 3 नियसुइण ,, नियसुएण
5 पडुरवेण ,, पडुपडहरवेण
III 8 जयंताण ,, जयं ताण
20 इच्छए ,, इत्थ ए
25 जत्थ ,, जत्त
29 अन्न ससत्तिपमाणु ,, अन्नसभत्तिपमाणु
V 9 सुएवि ,, सुएवि
19 वि अणक्खें ,, विअणक्खें
20 पुत्त मजाय ,, पुत्तमजाय
VI 3 सामण्णि ,, सामण्णु
7 पर तउतणउं for परतउ तणउं
12 पर सव्वुइ छज्जइ ,, परसव्वु इच्छज्जइ
VII 8 सुपुत्तगुणकित्तणेण ,, सुपुत्त गुणकित्तणेण
11 जंतउ ,, जं तउ
VIII 3 घरमम्मवेहु ,, घर मम्मवेहु
12 मणसंखोहिं ,, मणिसंखोहिं
IX 2 ०पक्खवायपरितुट्ठहि ,, ०पक्खवाय परितुट्ठहि
9 निरुवमगइवमालहो ,, निरुवमगइ तमालहो
X 2 सा ,, मा
7 चिरयालु ,, चरियालु
XI 10 विग्गुत्त एण ,, विग्गुत्तएण
XII 3 सिजावत्ति ,, सिजावत्ति
नायभोयपल्लंकतूलि ,, नायमोय पल्लंकतूलि
9 पसाहिअं ,, पसाहिओ
11 भणिया ओचिम्बिऊण ,, भणियाओ चुम्बिऊण
12 ओवच ,, ओ वच
XIV 4 चन्दप्पहपाय छित्त ,, चन्दप्पहपायछित्त

SANDHI XIII

I 7 धरहु ,, भरहु
III 7 सायरंतरपएस ,, सायरंतरपवेसु
9 खन्धारि मज्झु ,, खन्धारिमज्झु
IV 1 ०भयंकर कुरुवकालहो ,, ०भयंकरकुरुव-कालहो
13 नियपरिवारचारु ,, नियपरिवार चारु
V 9 नरवइअलंघु ,, नरवइ अलंघु
VIII 6 तुण्हि ,, तुम्हि
IX 1 एक्कवि ,, ए वि
2 नियजणेरपरिणिंदए (?) ,, नियजणेरु परिणिं-दिउ
XI 2 कोवपडिच्छिओ ,, कोविपडिच्छिओ
XII 2 बहुगाढवराहु ,, बहुगीढवराहु
भीसिवि(?) ,, भेसिवि
XIII 5 पिच्छइ ,, मिच्छइ
10 दरमलहु ,, दर मलहु
11 धर दरमलंतु ,, धरदल मलंतु

SANDHI XIV

I 1 परिवड्ढियगव्वहं ,, परिवड्ढियगआवह
III 5 दूअ ,, दुअ

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IV 8 सव्वहि for सव्वहं
IV 10 कड्डआविउ ,, कड्ड आविउ
V 3 संमिलिउ (?) ,, संगिलिवि
V 13 पर छहडत्तणु ,, परछहडत्तणु
VI 4 उत्थारि (उत्थरिउ ?) ,, उत्थरि
6 अहिओयचडिउ ,, अहिओय चडिउ
9 हयभेरि पयाणउं ,, हयभेरिपयाणउ
13 कड्डआविउ ,, कड्ड आविउ
VII 1 नियसंतिए (?) ,, निहसंतिए
VII 6 सद्दूलवयण ,, सद्दुलवयण
अब्भोट्ट भडत्तणि ,, अब्भोट्टभडत्तणि
VII 10 सन्न समाहय ,, सन्नसमाहय
VIII 1 तुरंगम जुत्त ,, तुरंगमजुत्त
3 भडथड ,, भडछड
9 राया ,, ताया
12 वणिवावारकिय ,, वणि वावार किय
IX 10 पुच्छंतितिहिं ,, पुच्छंतेहिं
X 1 अवलोइवि ,, अवलोएवि
5 चूडामणि नायसुइ ,, चूडामणिनायसुइ
XI 9 माए ,, मा ए
XIII 10 दरमलंतु ,, दर मलंतु
XIV 4 परु सखग्गु ,, परुसखग्गु
9 पहराउर अयसमोह ,, पहराउरअयसमोह
11 मिल्लिउ ,, भिल्लिउ
XV 3 कुरुवहं ,, करवहं
7 आरोहिउ. ,, आरोडिउ
9 ललंतजीहु ,, ललंतु जीहु
16 कड्डआविय ,, कड्ड आविय
XVI 1 सामिसिन्नि ,, सामि सिन्नि
4 पय असत्थ ,, पयअसत्थ
10 चरिहिं ,, वरिहिं
12 पर थक्कउ ,, परथक्कउ
XVII 9 पंचालमच्छ० ,, पंचालमिच्छ०
10 पिहुमइ० ,, पहुमइ०
XVIII 1 पयत्त हो ,, पयत्तहो
2 भविसयत्त हो ,, भविसयत्तहो
9 गय वरि ,, गयउरि
लउडपहारि ,, लउडिपहारि
XIX 1 जं पाविउ ,, जंपाविउ

XX 2 खणपरियत्त विसमसमसंकुलगइ for खण-परियत्तविसमसमसंकुलगइ
संसारधम्महो ,, संसार धम्महो
6 संताणि ,, सताणि
12 मामहंसालि ,, मामहं सालि
मिच्छामि ,, मिच्छा मि

SANDHI XV

I 1 संगामि नियत्तए विसमि समत्तए ,, संगामिनियत्तए विसमिसमत्तए
7 पसाहाविया दाविया सा ,, पसाहा वियादा वियासा
10 छवित्थिन्नमज्झा ,, छवित्थेन्नमज्झा
II 12 पुवक्कयसुहकम्महं ,, पुव्वक्कयसुहकम्मइं
धर ,, बर
III 9 दरमलिवि ,, दर मलिवि
III 1 आमोइवि पमोइवि ,, आमोएवि पमोएवि
IV 1 तह लिनय ,, नहतिलय
5 वारणकेसरि ,, वारणुकेसरि
XV 7 कया सारिसिज्जा ,, कयासारिसिज्जा
XVI 2 तिलउब्भव० ,, तिलउब्भम

SANDHI XVI

I 2 अहिसिंचिउ ,, अहिसिउ
II 7 सिद्धमन्ति ,, सिद्धमन्नि
III 8 जिण कलहोइ ,, जिणकलहोइ
IV 3 रिद्धिसमिद्धमणोहरफंसि ,, रिद्धि समिद्ध मणोहरफंसि
VI 4 फरसु ,, परसु
VII 3 सावयहं ,, सवायहं
VIII 7 डंभु ,, डिंभु
IX 2 वियारि (?) ,, चयारि
5 अखलियबंभचारि ,, अखलिय बंभचारि
9 तिय वेस ,, तियवेस
XI 1 वि चरिउ ,, विचरिउ
2 कण्णुअकन्नहिं ,, कण्णु अकन्नहिं

SANDHI XVII

I 10 अत्थि ,, अच्छि
II 6 जाइसमुन्नयमाणउं ,, जाइ समुन्नयमाणउं
III 10 मंतिहि ,, मंतीहि
IV 8 विमलु मंति ,, विमलुमंति

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VI 3 न for नं
6 विमलु मंति „ विमलुमंति
VIII 6 विमलु मंति „ विमलुमंति
पप्फुल्लियवत्तउ „ पफुल्लियवत्तउ for Metre's sake.
IX 11 उब्भडभडभिउडिए „ उब्भडभडभिउडि य
X 5 पइसिवि „ पइसि
11 पिसुण-पवेस-परंपरि „ पिछुणपवेसिपरंपरि
12 अवराहि „ अवराहु

SANDHI XVIII

IV 2 पाहुडइं „ पाहुडइं
7 छदुम्मणवंतए „ छदम्मणवंतए
8 पिउ राणउं „ पिउराणउं
V 1 मरणमहन्नवि ढोइउ „ मरणमहन्न विढोइउ
VI 2 विन्निवि „ वेन्निवि
8 सोहिणि „ रोहिणि
IX 3 वंदणहत्तिए „ वंदण हत्तिए
X 9 तिवार धार „ तिवारधार

SANDHI XXIX

II 5 नरवइवरु नाहु „ नरवइ मरुनाहु
6 पिय कमलक्खण „ पियकमलक्खण
9 सो च्छुहेवि „ सोच्छुहेवि
III 1 वरजुवइ निरारिउ „ वरजुवइनिरारिउ
9 तणुइज्जन्ति „ तणु इज्जन्ति
VI 8 वि भाइ „ विभाइ
IX 9 परिक्खणहेउविहत्तिए „ परिक्खण हेउ-विहत्तिए
वंदणभत्तिए „ वंदण भत्तिए
XII 4 जरमरणावत्थ „ जरमरणावच्छ
6 वयदंसणि नाणि चरित्ति रम्मु „ वयदंस-णिनाणिचरित्तिरंमु
11 लोइ विरुद्धु „ लोइविरुद्धु
XIV 4 सायारमणायारि विणिओइ „ सायारम-णायारिविणिओइ

SANDHI XX

II 3 न वि अक्खिउ „ न विअक्खिउ
III 4 जंपिउ जं अलिउ „ जंपिउ अलिउ
12 अज्जुपवित्ति „ अज्जु पवित्ति
V 4 अरिपुरराएं „ with अरि पुरराएं
VI 2 घरि सयललोउ for घरसयलुलोउ
3 पवण सित्तु „ पवणसित्तु
VIII 3 गुण वल्लहविहोइ „ गुणवल्लहविहोइ
4 अणुमरणकरणु „ अणुमरणु करणु
X 2 उक्कस्सनिवद्धपरिप्पमाणु „ उक्कस्स निवद्ध परिप्पमाणु
3 सोलहआहरण „ सोलह आहरण
XV 3 विज्जावच्चु „ विज्जावच्चु

SANDHI XXI

I 12 तं असट्ठु „ अंतसट्ठु
IV 13 पुत्तरज्जु „ पुत्त रज्जु
V 9 पहु पुत्तरज्जु „ पहुपुत्त रज्जु
VI 4 सत्थवाय „ सच्छवाय
VII 3 उवहिपरिहासमंत (?) „ उवहिपरिआसमंत
4 समंति „ सवंति
11 जो अणिलउ „ जोअणि लउ
VIII 1 किं बहुअए उत्तपडुत्तियाइं „ किंवहुअएउ-त्तपडुत्तियाइं

SANDHI XXII

II 1 रवि नं देखणहं „ रविनंदे खणहं
II 5 पहए „ पहय
आणिए „ आणिय
III 10 अम्वर „ अवर
V 4 दिक्खंकिउ „ णिक्खंकिउ
VI 1 मंदरि „ मंदिरि
VII 4 निएवि „ निवि
5 माल णिएवि „ मालणिएवि
6 तेय पणट्ठ „ तेयपणट्ठ
8 देवलोइ छहभूअहिं „ देवलोइछह रायहिं
मणचिंतियरूअहिं „ मणचिंतिय रायहिं
13 हुउ „ हउ
VIII 5 तवचरण „ तव चरण
IX 3 गय „ मय
8 विहि खंडहिं „ विहिखंडहिं
X 1 चिंतियछहनिहाणु „ चिंतिय छहनिहाणु
6 नियसिवि भरेण „ नियसिविभरेण
XI 7 सुतेय पहचूल० „ छतेयपहचूल०

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II

GLOSSARY.

I have not given the places where the words occur in the text. This was found both unnecessary and tedious. Places are quoted where I have differed from Jacobi, or where I have satisfactorily expained a word left doubtful by Jacobi or where I have myself not been sure of the meaning. These latter places have ? against them.

I have indicated by D what I clearly think to be Deśis, irrespective of whether they are so held by Hemacandra.

Sanskrit equivalents only are given. '*Skt.*' is placed after words that are *tatsama*. Whereever possible, I have given Marāṭhī, Gujarātī and Hindī words derived from the Apbh. words. (M.G.H.)

Such compound words only are given, one of whose members does not occur in the text independently. E. G. अइआर, where आर (चार) never occurs alone, or अंसुवाय, where वाय is not used by itself.

Deśi stands for *Deśīnāmamālā* of Hemacandra.

Hc. Gr. for Hemacandra's Prākrit Grammar.

Pāi for Pāialacchīnāmamālā of Dhanapāla.

Pischel for Pischel's Grammatik der Prākrit Sprachen.

अ

अइ–अति

अइआर–अतिचार

अइट्ठ–अदृष्ट

अइमुत्तय–अतिमुक्तक

अइमुत्ता– " "

अइरावय–ऐरावत

अइसय–अतिशय

अइसयवन्त–अतिशयवत्

अइहव D–(वाद्यविशेषः)

  अइहवसंखतूरकयघोसहिं III 1, 10

अउव्व–अपूर्व

अऊर–अपूर=अपूर्ण

अंसु–अश्रु

अंसुवाय–अश्रुपात

अंसुय–अंशुक

अंसुव–" "

अकज्ज–अकार्य

अक्खइ–आख्याति

अक्खर–अक्षर

  सिद्धक्खर=नमो अरिहंताणं

अक्खय–अक्षताः

  अक्षतं तण्डुलादि धान्यं

" "–अक्षत

अक्खाण–आख्यान

अक्खाणय–आख्यानक

अग्ग–अग्र

अग्गि–अग्नि

अग्गिम–अग्रिम

अग्गिमित्त–अग्निमित्र a name.

अग्गेय–आग्नेयी

अग्घ–अर्घ

" "–अर्घ्य

अग्घाइय–आघ्रात

" "–(=विराजित)

  पगुणगुणहिं अग्घाइउ XV 12, 3

अंक–Skt.

अंकिय–अङ्कित

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अंकुर–Skt.
अंकुस–अङ्कुश
अंग–Skt.
अंगण–Skt.
अंगण–अङ्गना
अंगरुह–Skt. (=क्षत)
अंगार–Skt.
अंगिय–(अङ्गानि)
मज्जणभवणि ताहं तहु अंगिय XI 9, 4
अंगुलि–Skt.
अचिंत–अचिन्त्य
अच्चण–अर्चन
अच्चरिय–आश्चर्य
अच्चुय–अच्यत
अच्चुयणाह–अच्युतनाथ a name.
अच्चुयसग्ग–अच्युतस्वर्ग
अच्चुब्भड–अत्युद्भट
अच्छइ–अस्ति B. आछे
अच्छर–अप्सराः
अच्छरिय–आश्चर्य
०अच्छि–अक्षि
अच्छेरय–आश्चर्यक
अजगर–Skt.
अजीव–Skt.
जीवाजीव
अजोएं–अयोगेन (=क्षिप्रं) निहणु नेमि पइं अज्जु
अजोएं V 18, 6
अज–अद्य
अज्जवखंड–आर्जवखण्ड
देशविशेषनाम
अज्जा–आर्या
अज्जिय–अर्जित
–आर्यिका
अज्जु–अद्य M. आज, G. आजे
अंचइ–अर्चयति
अंचल–Skt.
अंजण–अञ्जन
अंजलि–Skt.
अट्टहास–अट्टाट्टहास

अट्ठ–अष्ट M. आठ
अट्ठयाल–अष्टचत्वारिंशत्
अट्ठम–अष्टम M. आठवा G. आठमो
अट्ठविह–अष्टविध
अट्ठि–अस्थि M. हड्डी by Metathesis, अठली
अड्ड–आढ्य
अड्डाइय–अर्धतृतीय H. अढाई
अणइच्छन्त–अनिच्छत्
अणक्ख–अनक्ष (=अन्ध) एत्तहिं वि अणक्खें
XII 5, 19. Jacobi's अनाख्य makes
no sense.
अणखुट्ट D–(अत्रुटित)
अणंग–अनङ्ग
अणज्जवखंड–opp. of अज्जवखण्ड q. v.
अणज्ज–अनार्य
अणत्थ–अनर्थ
अणंत–अनन्त
–अनन्तपाल a name.
अणंतवालु–अनन्तपालः
०पालु in Jacobi is a Sktism.
अणरामय–अरतिः
अणल–अनल
अणविहेय– अविधेय
अणसण–अनशन
अणायर–अनादर
अणायार–अनागार
अणाइ–अनादि
अणाइवन्त–अनादिमत्
अणावलेव–अनवलेप
अणास–अनाश
अणाह–अनाथ
अणियन्त D–(=अपश्यन्)
अणिउत्त–अनियुक्त
अणिओय–अनियोग
अणिच्च–अनित्य
अणिट्ठिय–अनिष्ठित
अणिमिस–अनिमिष
अणिलय–अनिलय
अणिहय–अनिहत

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अणुअंचिवि D-(अनुकृष्य acc. to He. Gr. IV 187 referred to by Jacobi, is unsuited). Perhaps अम्मणु-अंचिअं meaning अनुगमण Deśi I 49 gives the clue. अनुगत्य. नियनियपइ अणुअंचिवि आयइ III 20, 8.

अणुअत्तइं-अनुवर्तते (वर्तते, तिष्ठति)

अणुकम्पिय-अनुकम्पित

अणुज्ज-अनृजु

अणुज्जुअ-अनृजुक

अणुणइ-अनुनयति

अणुत्तर-अनुत्तर

पञ्च अनुत्तरस्वर्गाः

अणुदिणु-अनुदिनं

अणुप्पमाणु-अनुप्रमाणं

अणुबन्ध-अनुबन्ध

अणुबिंबिय-अनुबिम्बित

अणुभाव-अनुभाव

अणुमग्गें-अनुमार्गेण

अणुमन्नइ-अनुमन्यते

अणुमरण-अनुमरण

अणुमालिवि-अनुमाल्य (=मालां रचयित्वा)

अणुमोय-अनुमोद

अणुमोयण-अनुमोदन

अणुमोइय-अनुमोदित

अणुयत्त-अनुवृत्ति XII 7, 3

अणुरंजियं-अनुरञ्जित

अणुराय-अनुराग

अणुराइय-अनुरागिन्

अणुवल्लइदि-अनुपालयसि

अणुवासिय-अनुवासित

अणुव्वय-अणुव्रत

अणुसंग-अनुषङ्ग

अणुसंधिवि-अनुसंधाय

अणुसरइ-अनुसरति

अणुसार-अनुसार

अणुहरमाण-अनुहरत् (=अनुकुर्वत्)

अणुहवइ-अनुभवति

अणेय-अनेक

अणोवम-अनुपम

अण्ण-अन्य old M. आण, आन

अण्णव-अर्णव

अण्णाणिय-अज्ञानिन्

अण्णित्तहिं-अन्यत्र

अतर-Skt.

अतुक-Skt.

अतुलिय-अतुलित

अतोरण-Skt.

अथड्ड D-अस्तब्ध XIII 3, 5 Pāi quotes थड्ड under गर्वित cf. M. थड्ड

अत्थ-अर्थ

अत्थक्क D-अनवसर Deśi I 14 अणवसर Or अत्थक्क=अथक्क (c. f. छक्किय for छकिय), which means अस्थित i. e. अस्थिर. XI 12, 5

अत्थमिय-अस्तमित

अत्थवण-अस्तमन

अत्थाण-आस्थान

अत्थाणिय-आस्थानिक (=सभासद्)

अत्थाह-अस्ताघ Deśi I 54 M अगाह आयाम ठाणेसु M. अथाक.

अत्थि-अस्ति A Prākritism, for अच्छ is the regular Apbh. representative of Sk. अस्

अथिर-अस्थिर

अदत्तादाण-अदत्तादान. अपरिग्रह of the Jainas

अदप्प-अदर्प

अदिन्नदान-अदत्तादान

अद्दिय-आर्द्रित

अद्ध-अर्ध M. आद in आदपाव etc H. आधा

अद्धरत्त-अर्धरात्र

अद्धवहि-अर्धपथे

अद्भुअ-अद्भुत. करिकरपवरद्भुअभुएण XIV 1, 5 अद्भुत could give both अब्भुअ and अद्भुअ

अधण-अधन

अंत-Skt.

अंतर-Skt. (=मनः) छदियंतर

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अंतरिय–अन्तरित
अंतरिवि–अन्तरित्या
अंतराय–Skt.
अंतराल–Skt.
अंतरिक्ख–अन्तरिक्ष
अंतेउर–अन्तःपुर
अंदोलय–आन्दोलक M. आंदोला
अंध–Skt.
अंधयार–अन्धकार
अंधयारण– ,, ,,
अंधलय–अन्धः M अन्धळा.
अंधार–अन्धकार M. अन्धार, अन्धेर (G. H. also)
अंधारिय–अन्धकारित
अन्न–अन्य
अन्नइय–Our text and Jacobi's reading VI 1, 1. The Deśi I 19 gives तित्तः–तृप्त as equivalent. But this is an Adj. of सुवपंचमि and so highly unsuited. To prefer B's reading उण्णइय ? See Notes.
अनन्न–अन्यान्य
अन्नाण–अज्ञान
अन्नाय–अन्याय
अन्नेक्क–अन्यैक M. आणीक
अन्नोन्न–अन्योन्य
अपत्थिय–अप्रार्थित
अपरज्जिय–अपराजित Sktism
अपवग्ग–अपवर्ग
अपहत्थ–अपहस्त Sktism.
अपार–Skt.
अपाव–अपाप
अपिच्छणिज्ज–अप्रेक्षणीय
अपिच्छमाण–अप्रेक्षमाण
अपुज्ज–अपूज्य
अपूर–अपूर्ण
अप्प–आत्मा M. आप H. आप
अप्पइ–अर्पयति
अप्पए–अर्पयति One expects अप्पइ, but the preceding forms खुब्भए, छुब्भए have influenced this one. अर्पयेत् in the Notes on IV 7, 8 is less correct.
अप्पडिकूल–अप्रतिकूल Sktism or Prākri-[tism
अप्पण–आत्मन् cf. M. आपण G. also
अपमत्त–अप्रमत्त
अप्पमाण–अप्रमाण
–अल्पमान I 2, 5
अप्पसाय–अप्रसाद
अप्पायइ–आपादयति. तणु अप्पाइउ VII 8, 2. See Notes
अप्पाण–आत्मन् M. आपण
अप्पाहइD–(संदिशति). Hc. Gr. IV 180.
अप्पुणु–आत्मन् Vul M. आपूण
अप्फालइ–आस्फालयति. M. आफळणें
अब्भंजण–अभ्यञ्जन
अब्भंजिय–अभ्यञ्जित
अब्भत्थिय–अभ्यर्थित
अब्भंतर–अभ्यन्तर
अब्भरहुल्ल–अभ्यर्हणीय
अब्भहिय–अभ्यधिक
अब्भास–अभ्यास
अब्भासइ–अभ्यासयति
अब्भुत्थाण–अभ्युत्थान
अब्भुद्धरइ–अभ्युद्धरति
अब्भुद्धरण–अभ्युद्धरण
अब्भोय–आभोग
अब्मोट्ट–a people. See Notes
अभय–Skt.
अभक्ख–अभक्ष्य
अभंग–Skt.
अभोयण–अभोजन
अमय–अमृत
अमग्ग–अमार्ग
अमंगल–Skt.
अमणूस–अमनुष्य
अमरिंद–अमरेन्द्र
अमल–Skt.

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अमाया–Skt.
अमिय–अमृत
अमुणिय–अज्ञात
अमोह–अमोघ
अंब–आम्र
अंबर–अम्बर
अंबिल–आम्ल Vul. M. आम्बिल
अम्म–अम्ब
अम्ह–वयम् M. आम्हीं, G. अम्हे
अम्हारय–अस्मदीय. G. अम्हारुं, H. हमारा
अम्हारिस–अस्मादृश
अयंग–अचक्षु(=अचाक्ष)
अयस–अयशः
अयाण–अज्ञ
अयाणिय–अज्ञात. Also Feminine
अर–The 18th Tirthankara. See Notes
अरन्न–अरण्य Sktism for रन्नु
अरविंद–Skt.
अरविलय=वरविलय q. v.
अरहंत–अर्हत्
अराय–अराग
अराइन्न–अरात्रिज्ञ (न रात्रिं जानन्ति ते निशाचराः) V 17, 1
अराईण–अरातीनां
अरि–Skt.
अरि–अरे in अरि अरि
अरिउर–Name of a city
अरिनयरं– „ „
अरिपुर–Skt.
अरिहंत–अर्हन्
अरुण–Skt.
अरुह–अर्हत्
अलय–अलक
„ D–(=विद्रुम) Deśi I 16 अलयं विद्रुमं
अलयजालु–IX 16, 9 for अलयजालु changed for rhyme with कलयजालु
अलक्ख–अलक्ष्य
अलक्खण–अलक्षण
अलक्खिय–अलक्षित
अलंकरण–Skt.
अलंकरिय–अलङ्कृत Sktism
अलंकार–Skt.
अलंकिय–अलङ्कृत
अलंघ–Skt.
अलज्ज–Skt.
अलज्जिय–अलज्जित
अलहंत–अलभमान
अलि–Skt.
अलिय–अलीक
अल्लविय–आलपित
„ „ D–अर्पित V 19, 11; XIII 2, 7; XV 11, 15; XXI 6, 11 Jacobi reads अल्लिविउ in all these cases. He has on his side the weight of Hc's authority who in Gr. IV 39 gives अल्लिवइ for अर्पयति
अलीढइं–तं अत्थाणु अलीढइं लंघिउ X 2, 5 Only here. Adv. of लंघिउं. Quickly
अलोह–अलोभ
अवइन्न–अवतीर्ण
अवक्कु–अवाक्यम्
अवक्खु–अपक्षं or अवाक्यं with sporadic ख? अवक्खु किंपि उप्पायउ XIX 4, 4
अवक्खए–अवाचष्टे. गउ पहुपुरउ अवक्खए खेविउ XV 11, 9 Hc. Gr. has अवक्खइ among the 15 synonyms of दृश See Pischel § 499. This Atmanepada is very rare in Apbh. and in the Prakrits generally.
अवखेरइ D–(=अवगणयति) I 14, 2; II 9, 6 This is to be connected with the Noun खेरि which means खेद
अवगण्णइ–अवगणयति
अवगाहण–अवगाहन
अवंक–अवक्र
अवणिंद–अवनीन्द्र A name
अवणीसर–अवनीश्वर The same as above.
अवत्थ–अवस्था

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अवत्थु–अवस्तु
अवबोह–अवबोध
अवमाण–अपमान
अवमाणइ–अवमानयति
अवयरइ–अवतरति
अवयव–Skt. संझावयव नाइं नह तम्बिर V 9, 11. The parts i. e. rays of the evening twilight.
अवयार–अवतार
अवयारिय–अवतारित
अवयास–अवकाश
अवर–अपर
अवरह्ण–अपराह्ण
अवराह–अपराध
अवरुंडण D–(=परिरम्भ) Deśi I 11
अवरुप्परु–परस्परम्
अवलक्खण–अपलक्षण
अवलम्बिय–अवलम्बित
अवलेव–अवलेप
अवलोय–अवलोक
अवलोयइ–अवलोकयति
अवलोयण–अवलोकन
अवस–अवश्य
अवसद्द–अपशब्द
अवसप्पिय–अपसर्पित
अवसप्पिणी–अवसर्पिणी See Notes
अवसर–Skt.
अवसाण–अवसान
अवसेस–अवशेष
अवहत्थिय–अपहस्तित
अवहरइ–अपहरति
अवहरण–अपहरण
अवहार–अपहार
अवहारइ–अपहारयति
अवहिय–अपहित X 8, 2; XII 6, 11; XIII 4, 15 Suits all these.
अवहेरि–(=अवधारणं) Coll M. हेरणें
अविक्खण–अवेक्षण
अविचल–Skt.
अविणय–अविनय
अविणास–अविनाश
अविणासिय–अविनाशित
अवियड्ढ–अविदग्ध
अवियप्प–अविकल्प
अवियल–अविचल
अवियाणिय–अविज्ञात
अवियार–अविचार
अवियारिय–अविचारित
अवरोह–अवरोध
अविसट्ठ–अविसृष्ट (=अत्यक्त) तेहइवि कालि अविसट्ठमोह XIV 14, 5. Jacobi's प्रसाधित does not suit at least here.
अविसन्न–अविषण्ण
अविसाय–अविषाद
अविसिट्ठय–अविशिष्ट meaning 'common, vulgar'.
अविसुद्ध–अविशुद्ध
अविहत्थ(त्त)–अविभक्त. भाइहुं पुणु अविहत्थु(त्तु) हरंतहं X 13, 7 'Brothers, sharing common property'
अविहाय–अविघात
अविहेय–अविधेय
असइ–अभाति
–असती
असंहमं–असंभमम् कारणं न याणिमो असंहमं IV 7, 11
असक्क–असक्त
असगाह–असद्ग्रह
असंक–अशङ्क
असंख–असङ्ख्य
असंग–Skt.
असच्च–असत्य
असट्ठु–अशास्त्रम्–forbidden or bad. लइ अजवि किज्जइ तं असट्ठु XXI 1, 12. See Emendations
असंणिवेय–असन्निवेश A name
असणेह–अस्नेह

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असत्थ–अस्वस्थ
असन्त–अशान्त
 –अभव्
 –असत्
असन्ति–अशान्ति
असन्न–असंज्ञ
असम–Skt.
असमत्थ–असमर्थ
असमाणिय–असमाप्त
असमाहि–असमाधि
असंभव–Skt.
असम्मय–असंमत
असरण–अशरण
असरिस–असदृश
असरीर–अशरीर (अल्पार्थे नञ्)
असहन्ती–असहमाना
असहाय–Skt.
असार–Skt.
असासय–अशाश्वत
असि–Skt.
असुय–अश्रुत. असुउ असंभउ अच्छरिउ V 6, 10
असुर–Skt.
असुरत्तण–असुरत्व
असुह–अशुभ
असेव–असेवा
अह–अथ
अहंकार–Skt.
अहम्म–अधर्म
अहर–अधर
अहव–अथवा
अहवइ–अथवा
अहिय–अधिक
अहियरिवि–अधिकृत्य
अवियार–अधिकार
अहिओय–अभियोग
अहिंसा–Skt.
अहिं–अधि or अधः (?)
अहिट्ठ–अधिष्ठ (=अधिष्ठित) ठुणिवरु तवतेयाहिट्ठउ XVIII 9, 11

अहिट्ठिय–अधिष्ठित
अहिणंदइ–अभिनन्दयति
अहिणंदण–अभिनन्दन
अहिणव–अभिनव
अहिणाण–अभिज्ञान
अहिमन्तण–अभिमन्त्रण
अहिमाण–अभिमान
अहिमुह–अभिमुख
अहरम्म–अभिराम
अहिराय–अधिराज
अहिलसइ–अभिलषति
अहिलास–अभिलाष
अहिव–अधिप
अहिवइ–अधिपति
अहिवायण–अभिवादन
अहिवाल–अधिपाल
अहिवासु–अधिवास (=अभिनिवेश)in घरगमणाहिवासु XII 8, 10
अहिसित्त–अभिषिक्त
अहिसिंचइ–अभिषिञ्चति
अहिसित्त–अभिषिक्त
अहिसेय–अभिषेक
अहीरु–अभीरु
अहो–Skt.

आ

आइ–आदि
आइद्ध–आविद्ध
आउच्छइ–आपृच्छति
आऊंचइ–आकुञ्चयति
आउर–आतुर
आउल–आकुल
आउस–आयुस्
आउह–आयुध
आऊरइ–आपूरयति
आएस–आदेश
आएसिय–आदिष्ट
आओहण–आयोधन
आकंख–आकाङ्क्षा
आकुंचइ–आकुञ्चयति

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आखंचइ D-(=आकर्षति) M. खेंचणें, G. खिंचवु, H. खींचना
आगय-आगत
आगम-Skt.
आगमण-आगमन
आघुट्ट-आघुष्ट
आचार-Skt.
आजम्मु-आजन्म
आढत्त D-(आरब्ध)
आढप्पइ D-(आरभ्यते)
आण-आज्ञा M. आण
आणइ-आनयति M. आणणें
आणत्त-आज्ञप्त
आणंद-आनन्द
आणंदइ-आनन्दयति
आणंद-आनन्दन
आणंदि-आनन्दिन्
आणावइ-आनाययति
आभंगण-अभ्यञ्जन
आमलय-आमलक M. आवळा G. आमळो
आम्बुरीयं-some dish eaten with curds XII 3, 9
आमिल्लइ D.-(=मुञ्चति)
आमोय-आमोद
आमोयइ-आमोदते
आय-आयात or आयाता G. आयो, H. आया
आय-इदम्; for आएं, एण, आयहो see Apbh. Grammar in Introduction
आयय-आत्मज
आयच्छलु-(आत्माक्षरं i. e. आगमाक्षरं ?) जइ नियमेण सुणहिं आयच्छलु, XV 13, 6 where the question is of 'hearing daily' some अक्षर, which must be आगमाक्षर
आयत्त-Skt.
आयन्नइ-आकर्णयति
आयंबिर-आत्माम्र
आयर-आदर
आयल्ल-(=आकुल=आकुलितं once) सज्झसवसि वहंतु आयल्लउ, VI 20, 4 where Jacobi reads आवल्लउ wh. is unmeaning सुहमंगलजणजणियायल्लहो IX 9, 5 आयल्लउ जणंति पइपरियणि IX 18, 10 परिहरि तोवि ताहु आयल्लउ XI 4, 17
आयल्लइ-आचलति. See चल्लइ. केसकलाउ नियम्बि आयल्लइ XIX 4, 6 अंगइ मयणायल्लियइं XIX 3, 13
आयवत्त-आतपत्र
आयाम-Skt. (=बलं)
आयार-आकार
-आचार
आयास-आकाश
आयासतिलय-आकाशतिलक Name of a city.
आयु-आयुस्
आरत्तिय-आर्तिक्य (दीपः)
आरंभिय-आरब्ध
आराम-Skt.
आराहइ-आराधयति
आरिय-आर्या
आरुहइ-आरोहति
आरूढ-Skt.
आरोसिय-आरूढ
आरोह-Skt.
आरोहण-Skt.
आरोहिय-आरूढ
आलय-Skt.
आलग्ग-आलग्न
आलत्त-आलपित
आलवण-आलपन
आलाव आलाप
आलावण-आलापन
आलिंगण-आलिंगन
आलिंगिय-आलिंगित
आलोय-आलोक
आवइ-आयाति G. आवुं, H. आना
आवग्गउ-आपद्गतः तो परसरणु मरणु आवग्गउं VII 11, 6 पसरइ समइ मरणु आवग्गउ XXII 7, 10 एवहिं लहु नाह आवग्गउ XVIII 5, 7 See Note on the first

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आवग्गण–आवल्गन
आवज्जइ–आपद्यते
आवट्टइ–आवर्तते
आवण–आपण
आवत्त–आवर्त
आवय–आपद् कवि आवइ पत्तउ VI 24, 7
आवरण–Skt.
आवल–आकुल कवणु इत्थु मणि आवलउ XII 13, 13=आउलउ, as it rhymes with सुराउलउ in the next line
आवलि–Skt.
आवास–Skt.
आविल्ल–आविल Pāi has आविलं कलुसं
आवीलिय–आपीडित
आवेस–आवेश Vul M. आवेस
आस–अश्व
आस–आशा M. आस
आसु–आशु ? आसु न काइंमि XXII 7, 10
आसय–आश्रय in पंचासय. But in पहुआसए चंगउ अवसरु जाणावहि XV 11, 7 it is perhaps equal to पासए=पार्श्वे cf. M. आसपास
आसंका–आशंका
आसंकइ–आशंकते
आसंघ–आशंसा Deśi I 63 असंघेच्छाइ; for derivation see Pischel § 267
आसंघइ–आशंसते
–लंघते XIII 7, 2.
आसण–आसन
आसत्त–आसक्त
आसत्तिय–आसक्त XXII 8, 11
आसन्न–Skt.
आसम–आश्रम
आसमन्त–आसमन्तात्
आसमुद्द–आसमुद्र
आसवार–अश्ववार
आसाइय–आसादित
आसाढ–आषाढ Vul M. आसाढ
आसासिय–आश्वासित

आसि–आसीः, आसीत् and आसन्
आसीविस–आशीविष
आसीस–आशिष्
आह–आम
आहय–आहत
आहणइ–आहन्ति M. हणणें
आहरइ–आहरति
आहरण–आभरण
आहल्लइ D–आस्फालयति. आहल्लिय, आहल्लउ=क्षुब्ध. This word can not be separated from हल्लोहल्लिय which also means क्षुब्ध or व्याकुल.
आहव–Skt.
आहाणय–आभाणक M. आहाणा
आहार–Skt.
आहासइ–आभाषते
आहुक–? लक्खणचलणचञ्चलाहुकाइं II 2, 6
आहुत्त D–(=अभिमुख) रणाहुत्तकाले XIV 8, 7 Deśi VIII 70 हुत्तोभिमुहे
आहोय–आभोग

इ

इ–for जि in तासइ, जेत्थइ etc.
इक्क–एक
इक्खण–ईक्षण
इच्छइ–इच्छति
इच्छिय–ईप्सित or इच्छित
०इट्ठ–दिट्ठ
०इत्तहिं–(अत्र)
इत्तिय–एत्तिय
,, ,,–श्री
इत्थ–एत्थ
इत्थु–एत्थु
इंद–इंद्र
इंदवाय–A name
इंदिय–इंद्रिय
इंदीवर–Skt.
इंदु–Skt.
इंधण–इन्धन M. H.
इमम्–इदम् Prākritism

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इय–इति
इयर–इतर Old M. येर, येरु
इव–Skt.
इह–Skt.
इहरत्ति–इह and रत्ति in M. आरती परती
इहु–इह

ई

ईस–ईश
ईसर–ईश्वर
ईसि–ईषद्

उ

उअय–उदय
उअहि–उदधि
उइय–उदित
उक्कण्ठिय–उत्कण्ठिय
उक्कस्स–उत्कर्ष
उक्कोयण=उक्कोवण
उक्कोवण–उत्कोपन
उक्खय–उत्खात
उक्खभिय–(=उत्तभित) from उत्+स्कम्भ्
उक्खणइ–उत्खनति M. उखणणें
उक्खित्त–उत्क्षिप्त
उक्खिवइ–उत्क्षिपति
उक्खेवि–उत्खनितुं Absolutive for Infinitive, very usual with our poet. तहो पुत्तु तुम्ह उक्खेवि आउ XV 4, 6 'who came to root you out'
उक्खेविय–उत्क्षेपित
उग्गम–उद्गम M. G. उगम
उग्गिन्न–उद्गीर्ण
उग्गिलइ–उद्गिलति in M. उगाळा H. उगाल
उग्घाड–उद्घाट M. G. H. उघाड
उग्घाडिय–उद्घाटित
उग्घोसइ–उद्घोषयति
उच्च–Skt.
उच्चलिय–उच्चलित
उच्चलइ–उच्चलति To lift up M. उचलणें H. उचकना

उच्चाइय–उच्चैःकृत, both literally and figuratively. Lit. तुहुं सविमाणु जेण्ु उ॰ XVIII 66, उ॰ छहिसयणविन्दु fig. XIV 20, 15 उ॰ विग्गहु समउ तेण XIV 5, 5 etc.
उच्चारइ–उच्चारयति
उच्चिणइ–उच्चिनोति
उच्छंग–उत्संग
उच्छन्न–उत्सन्न
उच्छलइ D–(क्षुभ्यति) M. उसळणें, H. उछलना
उच्छव–उत्सव Vul M. उच्छव, उच्छाव
उच्छहइ–उत्सहते
उच्छाडिय D–(आच्छादिता, स्तृता)
उच्छाह–उत्साह Vul M. H. उच्छाह
उच्छु–इक्षु M. ऊंस, H. ऊख
उज्जय–उद्यत
उज्जम–उद्यम
उज्जमण–उद्यमन M. उजवणें Finishing of a vow with a feast.
उज्जमित–उद्यमित
उज्जल–उज्ज्वल M. उजळ
उज्जवण–उद्यमन See उज्जमण
उज्जाडिय D–(उद्घाटित) devastated M. उजाड (करणें)
उज्जाण–उद्यान
उज्जालिय–उज्ज्वलित H. उजाला
उज्जुअ–ऋजु M. उजू
उज्जोय–उद्योत
उज्जोअइ–उद्योतयति
उज्झा–उपाध्याय G. ओझा
उज्झिय–उज्झित
उट्ठ–ओष्ठ M. G. ओठ
उट्ठइ–उत्तिष्ठति M. उठणें H. उठना
उट्ठावइ–उत्थापयति M. उठावणें H. उठाना
उडुयण–उडुगण
उड्डावइ–उड्डाययति M. उडवणें G. उडाना
०उणिय–गुणित (विउणिय)
उत्त–उक्त
उत्तम–Skt.

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०उत्त–पुत्र (वणिउत्त)
उत्तरइ–उत्तरति M. उतरणें H. उतरना
उत्तरण–Skt.
उत्तरावह–उत्तरापथ North-Western India west of the Sarasvatī
उत्तारिय–उत्तारित M. उतारला
उत्तित्थइं–उत्तीर्थानि VI 13, 9 said of ships going into the sea
उत्तुंग–Skt.
उत्थरइ D–(=आक्रामति) Pāi उत्थरि ओवग्गियाइं अक्कन्तं. Also Deśi I 169
उत्थल्लइ D=उच्छलइ which see. Pāi उत्थल्लिय मुच्छलियं H. उथलना
उत्थामिय–उत्थापित VI 17, 9
उदय–Skt.
उद्दण्ड–Skt.
उद्दालइ–उद्दालयति
उद्दीविय–उद्दीपित
उद्देस–उद्देश
उद्देसइ–उद्दिशति
उद्ध–ऊर्ध्व
उद्धरइ–उद्धरति
उद्धायओ–उद्धावितः
उद्धूय–उद्धूत
०उन्न–पुण्य (कयउन्नी)
उन्नय–उन्नत
उन्हाळा–उष्णकाल M. उन्हाळा G. उन्हाळो
उप्पइय–उत्पतित M. उपाई येणें
उप्पज्जइ–उत्पद्यते M. उपजणें, H. उपजना
उप्पण्ण–उत्पन्न
उप्पमिवि D–(उत्पत्य)
उप्परि–उपरि H. उप्पर
उप्पल–उत्पल
उप्पायइ–उत्पादयति
उप्पायण–उत्पादन
उप्पीलिय–उत्पीडित
उप्फुल्ल–उत्फुल्ल
उब्बाहुल D–(=उत्कण्ठा) Deśi I 136 रणरणयाणिट्ठेहु
उब्बाहुलिय D–(उत्कण्ठित)
उब्भम्–ऊर्ध्वम् वालहिं उब्भं खरिउ तसु IX 21 12=very much cf. सुरसुंदरीचरिय p 19 उब्भ–खर–केसपब्भारा
उब्भइ–ऊर्ध्वयति Old M. उभवणें
उब्भड–उद्भट
उब्भण्ड–उद्भण्ड
उब्भन्तय–उद्भ्रांत
उब्भव–उद्भव
उब्भिन्न–उद्भिन्न
उब्भेय–उद्भेद
उम्माय–उन्माद
उम्माइय–उन्मादित
उम्मालिय–उन्मालित
उम्माहय–उन्माथक
उम्माहिय–उन्माथित
उम्माइल्ल–उन्मीलित M. उमललें
उम्मुह–उन्मुख
उर–उरस् M, H. ऊर
०उर–पुर (गयउर)
उरय–उरग
०उल–कुल
उल्लवइ–उल्लपति
उल्लाव–उल्लाप
उल्लावइ D–उल्लपति
उल्लूरइ D–(=त्रुट्यति) Pāi उल्लूरियमुक्कडियं Hc. Gr. IV 116 तुडेर्नव आदेशाः भवन्ति of wh उ० is one
उल्लोव–उल्लोच
उवइट्ठ–उपदिष्ट
उवएस–उपदेश
उवकण्ठ–उपकण्ठ
उवजुत्त–उपयुत
उवदाण–उपदान
उवद्दव–उपद्रव
उवभोय–उपभोग
०उवम–उपम
उवमिज्जइ–उपमीयते
उवय–उदक पुणु गन्धोवएण सुपवित्ति XVI 4, 5

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उवय–उदय
उवयार–उपकार
,, ,,–उपचार
उवरि–उपरि
उवरोह–उपरोध
उवलक्खइ–उपलक्षयति
उवलक्खण–उपलक्षण
उवलक्खिम–उपलक्षित
उवलग्ग–उपलग्न
उववास–उपवास M. उपास
उपवासिय–उपवासित
उवसग्ग–उपसर्ग
उवसंघरइ–उपसंहरति
उवसंत–उपशांत
उवसप्पिणि–उपसर्पिणी See अवसप्पिणी
उवसम–उपशम
उवसमिय–उपशमित
उवसिज्जइ–उववसिज्जइ, by haplology or for metre
उवसेवय–उपसेवक
उवसोह–उपशोभा
उवसोहिय–उपशोभित
उवहसइ–उपहसति
उवहासइ– ,,
उवहि–उदधि
उवाय–उपाय
उविय–उपेत
उव्वग्गइ–उद्वल्गति (आक्रमते ? Pāi. उत्थरि ओवग्गिआइं अकन्तं) Pischel § 73 Mg. ओवग्गदी=अपवल्गति
उव्वट्टिय–उद्वर्तित
उव्वत्तइ–उद्वर्तयति
उव्वत्तण–उद्वर्तन M. उटणें
उव्वहइ–उद्वहति
उव्वहण–उद्वहन
उव्विल्लइ D–(for उव्विकइ=प्रसरति) Pāi उव्वेलं पसरिअं
उव्वेव–उद्वेग
उहय–उभय

ऊ

०ऊरय–पूरक
०ऊरु–पूर
ऊरु–ऊरु
ऊसरइ–उत्सरति
ऊसार–उत्सार
ऊसारइ–उत्सारयति
ऊसास–उच्छ्वास M. उसासा

ए

ए–(=हे or अरे) An interjection, although doubtful, in छलाह्रण जो देइ ए मबलोए XII 3, 18
एइ–एति M. एणें or येणें
एउं–एतत्
एउंजि–एतदेव
एक–Skt.
एकल्ल–एक M. एकला, H. इकला
एक–एक
एकचक्क–एकचक्र
एकइ–एकाकिनी (Lit एकाचित्)
एकंग–एकांग alone
एकन्त–एकान्त
एकन्तर–एकान्तर
एकमेक–एकैक With a enphonic IV 7, 11 M. एकमेक
एकमित्त–एकमात्रम् (?) एकमित्तएहिं कस्स दिजए छविब्भमम् IV 7, 11
एकम्मुह–एकमुख
एकयार–एककार
एकल्लिय–एकाकिनी See एकल्ल
एकवय–(=एकपाद in Mbh. as a tribe of mountaineers)
एकवार–एकवार
एकासण–एकासन
एकाहार–एकाहार
एकेक–एकैक
एत्तडय–इयत् this ड is common in G. e. g. मनडं for मन

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एत्तहि D-(अत्र) also इदानीं in एत्तहिं महुमासहो आगमणु VIII 8, 9 etc.
एत्तिय-इयत् M. इतकें
एत्थ-अत्र M. एथें, येथें
एत्थन्तरि-अत्रान्तरे
एत्थु-अत्र
एम-एवम् Hc. Gr. IV 418 gives एम्व
एमहि D-Hc. Gr. IV 420 एम्वहिं=इदानीम्
एमाइ-एवमादि From एवमाइ, loss of a whole syllable
एमेव-एवमेव
एय-एक, and Demon. Pronoun
एयारहम-एकादशम
एरिस-ईदृश
एला-Skt.
एवंकार-Skt.
एवड्डु-इयत् M. एवढा See Notes p. 136
एवमाई-एवमादि
एवहि-इदानीं
एव्व-एवम् See एम
एव्वमाइ-एवमादि
एव्वहिं-(एम्वहि=इदानीम्) See एवहि
एसइ-एष्यति
एह-एषः-एषा or ईदृश
एहु-एषः ओ
ओचुम्बइ-अवचुम्बति
ओच्छाइवि-अवच्छाद्य
ओणल्ल-अवनत (ओणअ+अल्ल Apbh. termination) Construe as adj. of स्कन्ध केसकलाउ खन्धि ओणल्लइ XIX 4, 6.
ओणाविय-अवनामित
ओत्थाडिय D-(=अवस्तृत ?)
ओमालइ-अवमालयति
ओरसइ D-(अवतरति) Hc. Gr. IV 8 5 अवतरेरोहओरसौ
ओरालिय-See Notes p. 85 औदारिक the usual sense in Amg. does not suit. M. आरोळी ? .
ओलक्खिय-उपलक्षित M. ओळखणें
ओलग्ग-अवलग्न
ओलि-आवलि M. ओळ
ओल्लाव-उल्लाप
ओल्लिय-आर्दित M. ओलें
ओवग्गइ-See उव्वग्गइ
ओवय-अपव्रज A word in Māhārāṣṭri, occurs in the Māh. gāthās in XII 12.
ओवाइय-उपयाचित
ओसरिय-अपसृत M. ओसरणें
ओसह-औषध
ओसार-उत्सार
ओसारइ-अपसारयति
ओसास-उच्छ्वास M. उसासा
ओह-ओघ M. ओहोळ (?)
ओहट्ट D-(अपसृत) M. ओहटी Deśi I 166 ओहट्टो ओसरिए
ओहल्ल-Read ओहुल्ल as it rhymes with फुल्ल XIV 11, 5.
ओहुंजइ-उपभुंक्ते
ओहुल्ल-(अवफुल्ल, opp. of उत्फुल्ल) Deśi I 157, quoted by Jacobi has ओहुर for खिन्न. But is ओहुर=ओहल्ल ? Doubtful. जाम न वइरिखहइं ओहुल्लइं XIV 11, 5. See फुल्ल

क

कइ-कति
कइ-कवि vul M. कई
कइय-कृता
कइयह-कदापि M. (poetry) कई
कउ-कुतस्
कएकचक्कु-कृतैकचक्र
कक्कस-कर्कश
कक्ख-कक्ष M. काख, by Metathesis खाक
कक्खड-(पीन ?) पहुआएछ सकक्खडमाणडं X 4, 1 Deśi II 11 कक्खडो पीणे does not suit, also in X 4, 4 where it is an adj. of वयण. कर्कश harsh seems to suit

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कंकण–Skt.

कंखिर–कांक्षिन्

कखरा D–Some entable M. काचऱ्या, कचोऱ्या पुणो कखरा पप्पडा दिन्नभेया XII 3, 8

कचोल D–a kind of pot M. कचोलें

कच्छ,–a country. See Introduction

कच्छव–for कच्छ, like कुरुव for कुरु

कच्छाहिव–कच्छाधिप

कज्ज–कार्य M. काज H. कजा

कज्जल–Skt. M. काजळ

कंचण–काञ्चन

कंचणपुहइ–काञ्चनपृथिवी

कंचणमहि–काञ्चनमही

कंचणमाल–काञ्चनमाला A name=कणयमाल

कंचि–काञ्ची

कंचुअ–कंचुक M. कुंची

कंचुल्ली–a bodice, to be tied with a string at the back. M. कांचोळी

कट्टइ–कर्तयति M. काटणें, G. काटहुं, H. काटना

कट्ठ–कष्ट Vul M. कठ

कट्ठ–काष्ठ M. काठी stick, H. काठ

कट्ठमय–काष्ठमय

कड–See कडय

कडय–कटक M. कडें

कडक्ख–कटाक्ष M. कडाखा with change of meaning

कडक्खइ–कटाक्षयति

कडक्खण–कटाक्षण

कडन्तरिय D–(दारित) See कप्परिय below Deśi II 20 कप्परिअकडंतरिआ दलिअम्मि

कडप्प D–(निकर) Deśi II 13 णिअरे कडप्प M. कडपा

कडाह–कटाह M. कढई कढें,

कडियल–कटितल

कठिण–कठिन

कडिल्ल–कटिवस्त्र Deśi II 52 णिच्छिद्दे कडिवत्थे कडिल्ल

कडिसुत्त–कटिसूत्र

कडुय–कटुक M. कडू

कडुआविय–कटूकृत in the sense of "worried, worsted"

कड्ढइ–कर्षति M. काढणें

कढकढन्त–क्वथन् (क्रोधेन ज्वलन्) M. कढणें

कणय–कनक

कणय–कणयकन्ति

कणयकन्ति–कनककान्ति A name

कणयतेय–कनकतेज A name

कणयदीव–कनकद्वीप Name of an island or country

कणयप्पह–कनकप्रभ Same as कणयतेय

कणयमय–कनकमय

कणयमाल–कनकमाला A name; see कंचणमाल

कणिट्ठ–कनिष्ठ

कणिर–क्वणिन्

कणिस–किशारु, Deśi II 6 किंसारुअम्मि कणिसं

कणेरि D–(=स्फुरणं?) Pāi कणी फुरणं उव्वहइ समरसंगमकणेरि XIV 2, 3

कंटइय–कण्टकित

कंटय–कण्टक

कंठ–Skt.

कंडवइ–काण्डपति VII 3, 4 M. काण्डारी–helmsman

कंडु–कन्दुक थम्भिय कन्डु कइय नेराइय. III 1, 9 See Emendations

कण्णुअकन्नहिं–कर्णोपकर्णेषु (through कन्नोवकन्नहिं) छुअणहिं कण्णुअकन्नहिं सीसइ XVI 11, 2 'He (about him) is told from ear to ear by good men.' See Emendations

कत्तरि–some warlike feat amongst the things learnt by Bhavisatta ढोकरकत्तरिकरणपवंचइं II 2, 7

कत्तिय–कार्त्तिक

कत्थइ–कथिद् Hc. Gr. II 174

कद्दम–कर्दम

कंत–कान्त

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कंति–कान्ति
  –कान्ते
कंतिउर–कान्तिपुर a town, about 20 miles North of Gwalior; now called Kotwal.
कंद–Skt.
कंदइ–क्रन्दति
कंदप्प–कन्दर्प
कंदर–Skt.
कंदलि Skt. A kind of ornament round the neck कम्बुकण्ठ कन्दलिए रवन्नउं IX 17, 4
कंन्दिर–क्रंदिन्
कंदुक्कइ–? VIII 19, 17
कंदोट्ट–(=नीलोत्पलम्)
कन्न–कन्या B. कने
कन्न–कर्ण M. कान
कन्नधारी–कर्णधारी
कन्नपंगुरण–कर्णप्रावरण A mountain tribe
कन्नाड–कर्णाट M. कानडा
कन्नारिय D–(=कर्णयोः अङ्कुशेन प्रेरितः) आरोहें कन्नारिउ गइन्दु XIV 17, 8
कन्नोसन्नइं–कर्णोपसन्ने (=कर्णमूले) 'in whispers' कन्नोसन्नइं चवइ जणु I 13, 10
कप्प–कल्प (=कर ransome) सो नात्थि जो न महु देइ कप्पु XIII 3, 8 and others
कप्पइ–(दारयति) M. कापणें, G. कापवुं
कप्पड–कर्पट M. G. कापड
कप्परिय–(=दारित) See कडन्तरिय above
कप्पूर–कर्पूर M. कापूर G. कपूर
कब्बुरिय–कर्बुरित
कम–क्रम
कमढ–कमठः (=भिक्षुभाजनं ?) Desi II 55 Comm. कच्छपे भिक्षुभाजने दैत्ये च कमठ शब्दभव एव. किं सो कमढु कहिमि संपाइउ XIX 4, 4 Or possibly दैत्य–an evil spirit. 'Have you some-how contracted the evil spirit'
कमल–Skt.
कमल–कमलसिरि A name
कमलाएवि–कमलादेवी Same as above
कमलमहासिरि–कमलमहाश्री Same as above
कमलसिरि–कमलश्री Same as above
कंपिय–कम्पित
कंपण–कम्पन
कंपावइ–कम्पयति
कंपिल्ल–काम्पिल्या Name of a city.
कंबु–Skt.
कम्म–कर्म M. काम
कम्मयर–कर्मकर M. (poetry) कामारी
कम्मधर–कर्मधर
कम्मर–कर्मकर cf. Vedic कर्मार. VII 1, 3 See Emendations
कम्मिय–कर्मिक
कय–कृत
कय–क्रय
कयउन्न–कृतपुण्य
कयंजलि–कृतांजलि
कयत्थ–कृतार्थ
कयन्त–कृतान्त
कयम्ब–कदम्ब
कयाइ–कदाचिद्
कयार D–(=तृणाद्युत्कर) Pāi कज्जवो कयवरो, Deśi II 11 पुञ्जे कयारकज्जव etc.
कयावि–कदापि
कर–Skt.
करयल–करतल
करइ–करोति
करण–Skt.
करणाहिवइ–करणाधिपतिः
करणिय–करणीय
करंबिय–करंबित
कररुह–Skt.
करवाल–Skt.
करह–करभ
कराल–Skt.
करालिय–करालित
करि–करिन्

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करिणि–करिणी
करुण–Skt.
करोडि–करोटी
कल–कला
कलयजल–Watery pigment for the lip. रसणि अणंगु अहरि कलयजलु XI 9, 10
कलयल–कलकल
कलइ–कलयति
कलंक–Skt.
कलंकइ–कलंकयति
कलत्त–कलत्र
कलमि–कलम
कलस–कलश M. कळशी
कलहंस–Skt.
कलहोय–कलधौत
कलाव–कलाप
कलि–Skt.
कलिय–कलित
कलुण–करुण
कलेवर–Skt.
कल्लइ–कल्यम् M. काल with changed sense G, काले, H. कल
कल्लाण–कल्याण
कल्लाणमाल–कल्याणमाला A name
कल्लोल–Skt.
कवय–कवच
कवड–कपट
कवण–कः पुनः Old M. कवग
कवाड–कपाट M. कवाड
कविस्थ–कपित्थ
कवोल–कपोल
कव्व–काव्य
कव्वड–कर्पट M. कावडी
कस–कशा
कसण–कृष्ण
कसाय–कषाय
कसार–कंसार
कह–कथम्
,,–कथा

कहइ–कथयति
कहाणय–कथानक M. कहाणी
कहिं–कुत्र Konkaṇī M. कैं
काओसग्ग–कायोत्सर्ग
काणच्छि–काणाक्षि
काणण–कानन
काणीण–कानीन
काम–Skt.
कामधेणू–कामधेनु
कम्हु–कस्मात्
काइं–किं Old M. काई
काउं–कृत्वा
काउरिस–कापुरुष
कामिणि–कामिनी
काग–काक
कायर–कातर G. कायर
कारण–Skt.
कारण्ड–कारण्डव
कारिय–कारित
कारुण्ण–कारुण्य
काल–Skt.
कालागुरु–Skt.
काहल–An instrument of the horn M. कहळा
काहार–Cf. M. कहार. काहारखोर भडभंडभोइ XV 2, 10. Deśi II 27 काहारो परिखंधे–परिखंध–menial servant
किउअ–चिबुक किउअपमाण निउत्त V 9, 13
किम्–Skt.
किंकर–Skt.
किंकिणि–किंकिणी
किज्जइ–क्रियते Old M. कीजे
कित्तण–कीर्तन
कित्ति–कीर्ति
कित्ति–कित्तिसेण A name
कित्तिसेण–कीर्तिसेना
किंदुअ–कंदुक
किन्न–किन्न
किन्नर–Skt.

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कियत्थ–कृतार्थ
किम–कथम्
किमि–कृमि
किय–क्रिया
किय–कृत G. कियुं, H. किया
किर–किल Old M. कीर
किरण–Skt.
किराड–A petty Bania, (here in ridicule) See Tribes and Castes of Bombay, Vol I
किरिया–क्रिया
किल–Skt.
किलन्त–क्लान्त
किलिकिंचिय–(किलिकिलारवः कृतः) Onomatopoetic for the note of the bird लावक
किलिट्ठ–क्लिष्ट
किलीण,–किलिण्ण=क्लिन्न
किलेस–क्लेश
किलेसइ–क्लिश्नाति
किवाण–कृपाण
किविण–कृपण
किस–कृश
किसलय–Skt.
किसिय–कृशित
किसोयरी–कृशोदरी
कीड–क्रीडा M. कीड, with changed meaning
कीय–कृत
कीर–a people mentioned with खस and बब्बर X 1, 11
कीरइ–क्रियते
कील–क्रीडा
कीलइ–क्रीडते
कीलण–क्रीडन
कुइय–कुपित
कुक्कुड–कुक्कुट M. कुकुड–(कुंभा)
कुक्खि–कुक्षि
कुंकुम–Skt.

कुंग–कोंगुदेश Modern Coimbatore and Salem, roughly
कुच्छिय–कुत्सित
कुंचिय–कुञ्चित
कुट्टिम–Skt.
कुडिल–कुटिल
कुडिल– "
कुडुम्ब–कुटुम्ब
कुणइ–करोति
कुण्डल–Skt.
कुतित्थ–कुतीर्थ
कुद्द–कुद्द
कुंत–Skt.
कुंथु–Name of the 17th Tīrthankara
कुंद–Skt.
कुपह–कुपथ
कुप्पइ–(कुप्यति) But in VIII 19, 9 and IX 20, 6 it appears to mean भाषते
कुमार–Skt.
कुमारि–कुमारी
कुंभ–Skt.
कुरु–Skt. The name of a country and its people. Also कुरुव
कुरुखेत–कुरुक्षेत्र Indraprastha
कुरुजंगल–कुरुजांगल A country, Delhi province of to-day
कुरुड D–(वक्र or चञ्चल)
कुरुल D–(कुटिलकेश) M. कुरुळे
कुरुलइ D–(आक्रन्दति)
कुरुव=कुरु
कुरुवइ–कुरुपति
कुल–Skt.
कुलकुलइ D–(आक्रन्दति)
कुलपंस–कुलपांसन
कुलत्तिय–कुलश्री त्तिय for इत्तिय owing to the preceding ल
कुवर–कुमार M. कुवार
कुवलय–Skt.
कुविय–कुपित

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कुसरीर–कुशरीर
कुसल–कुशल
कुसलत्तण–कुशलत्व
कुसासण–कुशासन
कुसुम–Skt.
कुसुमाउह–कुसुमायुध
कुहइ–कुथ्यति decay of. जइ उट्ठब्भइ तो कुहइ, अह डज्झइ तो छारु Hc. Gr. IV 365, 3
कूड–कूट M. कोडें
कूर–क्रूर
कूल–कूल
कूव–कूप G. कुवो
कूवार D–Plaintive wail, तं कूवारु छणिवि VIII 14, 1, एम करेवि छइरु कूवारउ IX 15, 12 कूव+आरव or रव
केऊर–केयूर
केणय–क्रयणक Old M. केणें–valuable
केत्तिय D–कियत्
केत्थु–कुत्र
केम–कथम् G. केम
केय–केकी
०केर–(=संबंधिन्) A possessive suffix like तण, तणिय
केलि–केली
केवल–Skt.
केस–केश
केसरि–केसरिन्
केह D–कीदृश्
कोइल–कोकिल G. H. कोयल
को–कः
कोऊहल–कौतूहल
कोकइ D–(व्याहरति) M. कोकणें
कोडि–कोटि
कोड्ड D–आश्चर्य M. कोड
कोद्दव–कोद्रव
कोमल–Skt.
कोव–कोप
कोस–कोप
कोसिय–कौशिक A name

कोह–क्रोध
क्रिय=क्रिय

ख

खइय–खादित=खाय Pāi विलुम्पिअवम्फिअं खइअं ,,–क्षपित
खग्ग–खड्ग
खज्ज–खाद्य M. खाजा (करंजा)
खज्जइ–खाद्यते
खंचइ D–(कर्षति) M. खेचणें H. खिंचना
खण–क्षण Vul M. खिण
खणइ–खनति M. खणणें
खंड–Skt.
खंडइ–खण्डयति
खंडण–खण्डन
खत्त–क्षत्र G. खत्री
खद्ध–भुक्त G. खाधुं
खंत–क्षान्त
खंतव्व–क्षन्तव्य
खंति–क्षान्ति M. खन्त with changed meaning
खंध–स्कन्ध M. खान्दा
खंधार–स्कन्धावार
खंधावार–Sktism
खप्पर–खर्पर M. खापर
खमइ–क्षमते Coll M. खमतें (घेणें)
खंपइ D–(आर्द्रां करोति)
खंभ–स्कम्भ (=स्तम्भ) M. खाम्ब
खम्मइ–क्षाम्यति
खय–क्षय vul M. खय–(रोग)
खयर–खचर
खयाल–(खजाल?)=तरुपंड
खर–Skt.
खरिय D–(भुक्त) Pāi. खद्धखरिआय भुत्तम्मि But 'rough' would suit more. See उब्भ
खल–Skt.
खलइ–स्खलति M. खळणें
खलभलिय D–(=क्षुब्ध) M. खळबळणें
खलु–Skt.

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खवय D-(स्कन्ध) Deśi II 67 खवओ स्कन्धे
खवइ-क्षपयति
खस-खश people
खाय-खादित
खाम-क्षाम
खारिय-क्षारित cf. M. खारवट
खिजइ-खिद्यते M. खिजणे
खिड्ड-क्रीडा
खित्त-क्षिप्त
खिवइ-क्षिपति
खीण-क्षीण
खीर-क्षीर i. e. पयः M. खीर a dish prepared from milk
खुट्ट D-(=त्रुटित) M. खुटलें Hc. Gr. XIV 118
खुडइ D-(=त्रुट्यति) M. खुडणें
खुद्द-क्षुद्र
खुब्भए-क्षुभ्यते
खुर-Skt.
खुल्लय-क्षुल्लक
खुहइ-क्षुभ्यति
खेइय-खेदित
खेइज्जइ-खेद्यते
खेव-क्षेम O. M. खेव
खेड D-(=खेटक) M. खेडें
खेडी D-(क्रीडानौः) बुड्डे
ऐत्थ सलिले एमेव न बुड्डए खेडी XII 12,16
खेड्ड D-(=क्रीडा)
खेड्डय D-,,
खेल्लइ D-(रमते)
खेत्त-क्षेत्र
खेम-क्षेम
खेयर-खेचर
खेर D-(=खेद) परिवड्ढियखेरउ X 17, 5
खेरि D-,,
खेलइ D=खेड्डइ
खेवइ-क्षेपयति
खेविय-खेदित
खोणी-क्षोणी
खोर-A people कीरखोर खसबब्बर X 1, 11
खोह-क्षोभ
खोहइ-क्षोभयति

ग

गइ-गति
गइन्द-गजेन्द्र
गउरव-गौरव
गग्गिर D-(गद्गद)
गंगा-Skt.
गज्जिय-गर्जित M. गाजणें
गंजोल्लिय D-(रोमांचितम्)
गण-Skt.
गणइ-गणयति
गणण-गणना
गणहर-गणधर
गंठि-ग्रन्थि M. गांठ
गंड-Skt.
गत्त-गात्र
गत्तिय
गद-गदा
गद्दह-गर्दभ
गंतूण-गत्वा Prktism
गंथ-ग्रन्थ
गंध-Skt.
गंधि-Skt.
गंधोवय-गन्धोदक
गन्न-गणनं सारासारपरिक्खणगन्नइ. II 2, 8
गब्भ-गर्भ M. गाभा interior
गब्भिय-गर्भिन् M. गाभण
गंभेसरि-गर्भेश्वरी
गम-गमनं i. e. from that island, VII 3, 6.
गमइ-गमयति
गमण-गमन
गमं=अगम् Prktism जेण तुआण पासं गमं तक्कुओ IV 13, 10
गंपि-गत्वा
गंभीर-Skt.
गंभीरत्तण-गंभीरत्व Prktism

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गम्मइ–गम्यते
गय–गज
गयउर–गजपुर Hastinapura, Capital of Kurujangala
गयण–गगन
गयंद–गजेन्द्र
गयवइय–गतपतिका
गयसाल–गजशाला
गया–गत G. H. गया
गयारि–गजारि
गरिट्ठ–गरिष्ठ
गरुय–गुरु G. गरवी
गल–Skt.
गलइ–गलति
गलत्थइ–(क्षिपति) Hc. Gr. IV 143 क्षिपेः गलत्थ etc. from गल+हस्त?=गल्हत्थ, then गलत्थ to eject by putting the hand on the throat
गलथल्लइ D–(=निःसारय) To be connected with the above XIII 8, 21; 13, 2.
गवक्ख–गवाक्ष G. गोख
गविट्ठ–गवेषित
गवेसय–गवेषक
गवेसइ–गवेषयति
गव्व–गर्व
गसेइ–ग्रसते
गह=ग्रह
गहगहइ D–(=संकुलंभवति) रहसिंह गयउरु गहगहइ III 1, 12
गहण–ग्रहण
गहिय–गृहीत
गहिर–गभीर M. गहिरा
गहिल्ल–ग्रहिल
गहीर–गभीर
गाइय–गाइका (गीतवती)
गाढ–Skt.
गाम–ग्राम M. गांव, G. गांम, H. गाम
गामिय–ग्रामिन्

गामिणि–गामिनी
०गार–कार
गारव–गौरवम्
०गारि–कारिन्, कारिणी
०गारिय–कारित
गाव–गर्व
गाविय–गर्वित
गास–ग्रास
गाह–ग्राह (=पूर्वग्रह or आग्रह)
गिज्जइ–गीयते Old M. गीजे
गिज्झइ–गृध्य
गिन्हइ–गृण्हाति
गिर–गिर्
गिरि–Skt.
गिलइ–गिलति
गिहवर–गृहवरः गिहवरो दाणइन्दो XII 3, 28
गिहासम–गृहाश्रम
गीय–गीता
गीढ–गाढ
गुज्जर–गुर्जर M. गुजर G. गुजरात
गुज्झ–गुह्य M. गूज a secret
गुड–Skt.
गुडिय D–(अलंकृत सज्जीकृत) cf. *Kumar-Prati* p. 449 तह पक्खरसन्नाहगुडअसि पल्हाउहसत्थु
गुण–Skt.
गुणवत्तम–गुणवत्वम्
गुणमंजरि–A name
गुणमाल–गुणमाला A name
गुणवय–गुणव्रत
गुणव्वय– „ „
गुणवन्त–गुणवत्
गुत्ति–गुप्तिः (बन्धनम्) Deśi II 101
गुंदल D–(=आक्रन्दः) M. गोन्धळ Confusion
गुमगुमन्त D–(=शब्दं कुर्वत्) M. घुमणें
गुरु–Skt.
गुरुकी–गुरुका
गुरुहार–गुरुभार

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गुलियउ–(गुडमिश्रं) Pāi कंदुओ गुलिओ does not suit here
गुलुगुलइ D–(=शब्दं करोति) M. गुळगुळ (गोष्टी करणें)
गूढ–Skt.
गेय–Skt.
गेह–गृह
गेहिणि–गृहिणी
गोयर–गोचर
गोउर–गोपुर
गोट्ठ–गोष्ठ M. गोठा
गोड–गौड name of a country Bengal
गोतम–गौतम
गोपय–गोप
गोत्त–गोत्र M. गोत गोतवळा
०गोयर–गोचर

घ

घय–घृत G. H. घी
घग्घरय–घर्घर
घड–घट M. H. घडा
घडइ–घटते M. घडणें
घण–घन
घणसार–घनसार
घंटा–Skt.
घत्तिय D–(=कर्तित)
घर–गृह M. घर G. घेर
घरवइ–गृहपति
घरवास–गृहवास
घरिणि–गृहिणी
घल्लइ D–(=क्षिपति) Hc. Gr. IV 334, 422 etc. M. घालणें
घवघवन्त D–(=परिमलःप्रसरन्) M. घमघमाट
घाय–घात M. घाय–घाव
घाइय–घातित
घाइज्जइ–घात्यते
घाण–घ्राण M. घाण bad smell
घारिय D–(घृतपूर्ण) Suggested by Deśi II 108 घारन्तो घेवरे घेअ
घिय–घृत G. H. घी
घित्त D–(=क्षिप्त)
घुट्ठ–घुष्ट
घुम्मइ–घूर्णते M. घुमणें
घुलइ–घूर्णते M. घोळणें
घुलिवि–Abs. of above
घुसिण–घुसृण
घोर–Skt.
घोलइ–घूर्णते
घोस–घोष
घोसण–घोषणा

च

च–Sktism
चइत्त–चैत्य
चउ–चतुर् M. चौ
चउक–चतुष्क An auspicious figure made up of grains of wheat M. चौक भरणें
चउकन्ध–चतुःस्कन्ध
चउक्कासण–चतुष्कासन
चउथ=चउत्थ
चउत्थ–चतुर्थ M. चौथ
चउपासिय–चतुष्पार्श्वक
चउप्पय–चतुष्पाद
चउरंस–चतुरश्र
चउरंग–चतुरंग M. चौरंग
चउविह–चतुर्विध
चउवीस–चतुर्विंशति M. चौवीस, चोवीस
चउव्विह–चतुर्विध
चक्क–चक्र M. चाक
चक्कल–(=वर्तुल)
चक्कलिय D–(=चक्रवत् भ्रान्त)
चक्केसर–चक्रेश्वर
चक्खु–चक्षुस्
चंग D–(=चारु) Deśi III 1 चंगं चारु. Coll M. चांग, चांगट
चच्चंकिय–चर्चाङ्कित
चच्चरि–चर्चरी
चंचल–Skt.

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चडइ D-(=आरोहति or प्राप्नोति) M. चढणें
चडक्कर D-चटत्कार
चडुल-चटुल M. चाटल (?)
चड्डण D-(=मर्दन) Hc. Gr. IV 126
चंड-Skt.
चंद-चन्द्र
चंदण-चन्दन
चंदप्पह-चन्द्रप्रभ the 8th Tīrthankara
चंदरासि-चन्द्रराशि A name
चंदलेह-चन्द्रलेखा A name
चप्पइ D-(=आक्रमते) M. चापणें ?
चमक्क-चमत्कृति M. चमक
चमर-Skt.
चंप-चम्पा A mountain city, different from चम्पा of upper Bihar
चंपइ=चप्पइ
चम्म-चर्मन् M. चामडी
चयइ-च्यवते
" -त्यजति
चयारि-चत्वारि
चर-Skt.
चरइ D-चरति
चरड D-(=चोर)
चरण-Skt.
चरिय-चरित M. (दिन-) चरिया
चरित्त-चरित्र vul M. चरीत
चरिम-चरम
चरुय-चरु
चल-Skt.
चलइ-चलति
चलण-चलन
चल्लइ-चलति
चवइ D-(=कथयति) Hc. Gr. IV 2
„-च्यवते A technical Jain word for rebirth
चवण-च्यवन
चवल-Skt.
चहोड D-(=पिशुन) C. M. चहाड
चाय-त्याग

चाउरंग-चतुरंग
चाडुय-चाटु
चाणक्क-(=चाणाक्ष)
चामर-Skt.
चामरगाहिणि-चामरग्राहिणी
चामीयर-चामीकर
चार-Skt.
„-(=इच्छा)
चारण-Skt.
चारहड-चारभट
चारित्त-चारित्र
चारु-Skt.
चालइ-चालयति
चाव-चाप
चाहइ D-(=वाञ्छति) M. चाहणें, H. चाहना
० चिट्ठी-चेष्टा
चिणइ-चिनोति
चित्त-चित्र
चित्त-Skt.
चित्तंग-चित्राङ्ग a name
चिंतइ-चिन्तयति
चिन्तवइ-"
चिन्ता-Skt.
चिन्तामणि-Skt.
चिन्ध-चिह्न See इन्ध
चिन्न-चीर्ण
चिन्ह-Skt.
चिर-Skt.
चिरयाल-चिरकाल
चिराणय-चिरातन
चिरावइ-चिरयति
चिलाय-किरात Hc. Gr. I 183
चिहुर-चिकुर Hc. Gr. I 186
चीरइ D-(नखभिमान् करोति) M. चिरणें
चुअ-च्युत
चुक्कइ D-(= भ्रश्यति) M. चुकणें H. चुकना
चुडिय D-(चुलुकीकृत)
चुणइ-चिनोति See चिणइ
चुण्ण-चूर्ण

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चुंबइ–चुम्बति
चुंबण–चुम्बन
चुंबिजन्त–चुम्ब्यमान
चुंबिर–चुम्बिन्
चूड–(= वलयानि) M. चुडा bangles
चूडामणि–Skt.
चूरिय–चूर्णित M. चुरलें
चूय–चूत
चूव–"
चेय–चेतना M. चेव
चेडय–चेटक Kon. M. चेडा
चेण–चेतना
चेलिय–चेल
चोइय–चोदित
चोज्ज–चोय (=आश्चर्य) M. चोज Deśi III 14 चुज्जमच्छरिए
चोर–Skt.
चोरत्तण–चोरत्व
चोरइ–चोरयति
चोरण–Skt.
चोल्ल D–(= अंगवस्त्र) M. चोळी, of women only
च्छोडइ D–(= मुञ्चति) M. सोडणे, G. छोडवुं, H. छोडना

छ

छ–षष्
छक्क–षट्क M. छक्का
छज्जइ–(राजते) M. साजणें
छट्ठ–षष्ठ
छह–षष्
छड–छटा
छडय D–(=सिञ्चनं) M. सडा
छड्डइ D–(=मुञ्चति) Hc. Gr. IV 91 मुचेश्छड्ड etc.
छण–क्षण M. सण
छंडइ–छड्डइ G. छांडवुं, H. छांडना, M. सांडणें
छत्त–छत्र M. छत
छत्तधार–छत्रधार
छन्द–छन्दस्
छन्दाइत्त–छन्दस्वत् (स्वछन्दात्) वर्ती M. छंदिष्ट
छत्र–Skt.
छल–Skt.
छलइ–छलयति
छवि–छविस्
छाइय–छादित
छाय–
छाह–छाया
छिज्जइ–छियते
छित्त–क्षेत्र 15, 3 M. शेत
छित्त D–(स्पृष्ट) H. छीना M. शिवणें to touch Deśi III 27 छित्तं छिविए
छिद–छिद्र
छिन्दइ–छिनत्ति H. छीनना
छिन्न–Skt.
छिवइ D–(=स्पृशति) M. शिवणें
छुट्टइ D–(=मुच्यते) G. छुटवुं, H. छुटना M. सुटणें,
,,– D (=भ्रदयति)
छुडु D–(=यदि)
छुडु D–(=क्षिप्त)
छुहइ D–(=क्षिपति)
छूढ D–(=क्षिप्त)
छेय–छेद

ज

ज=यत् Pronoun
जइ–यति
"–यदि Old M. जइं
जइयहँ–यदा
जउण–यमुना H. जउंणा
जक्ख–यक्ष M. जक्ख very old, जखीण a semihuman being
जक्खकद्दम–यक्षकर्दम
जग–जगत्
जगडन्त D–(=युध्यन्) M. झगडणें
जग्गइ–जागर्ति M. जागणें
जंगम–Skt.
जंघ–जंघा

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जट्ट–A country, probably, Jat-country round about Bharatpur
जड–Skt.
जण–जन
जणइ–जनयति
जणण–जनक
जणणि–जननी
जणवय–जनपद
जणेर–जनक
जत्ता–यात्रा
जत्थ–यत्र
जन्न=जन्+न
जम–यम H. जम
जंम्पइ–जल्पति
जंपणय–जल्पन
जंपाण D–(वाहनविशेष)
जंबुदीव–जम्बूद्वीप
जम्म–जन्मन्
जम्मण– „
जर–जरत्
जय–जगत्
„–Skt.
जयइ–जयति
जयकारइ–('जय जयेति करोति)
जयंत–Skt.
जयनंदण–A name
जयसुंदरि–A name
जयासि=जया आसि
जरा–Skt.
जल–Skt.
जलइ–ज्वलति M. जळणें
जलजन्त–जलयन्त्र (=नौका)
जलण–ज्वलन M. जळण
जलदेवय–जलदेवता
जलन्तरि–जलान्तरे
जलवम्म–जलवर्त्म (=नौका)
जलवाहिणी=जलवाहिनी
जलहर–जलधर
जस–यशस
जसहण–यशोधन A name
जसामेइ=जसाम्+एइ
जसोहर–यशोधर
जसोह–यशओघः
जहा–यथा
जहि–यत्र
जहिच्छिय–यथेप्सित
जा–यावत्
जाइ–जाति
„–याति
जाइय–याचित
जाईसर–जातिस्मर
जाण–जात
„–ज्ञात
„–यान
०जाणय–(ज्ञातृ)
जाणइ–जानाति
जाणु–जानु
जाम–यावत्
जामहि–यावत्
जामाय–जामातृ
जामाइय–जामातृक M. जांवाई, H. जमाई
जामाउव– „
जाय–जात
जायइ–जायते
जार–Skt.
जाल–Skt.
„–ज्वाला M. जाळ
जालन्धर–Name of a tribe and country probably in the Doab in Punjab
जालिय–ज्वलित M. जाळला
जि–(एव) M. चि, च, G. ज
जिट्ठ–ज्येष्ठ
जिण–जिन
जिणइ–जयति
जिम–यथा
जिम्मइ D–(=भुज्यते) M. जेवणें, G. जमइं
जिव–(यथा) See जिम, M. जेवि
जिय–जित

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जियइ–जीवति
जिहं–यथा
जिहं–,,
जीय–जीवित
जीव–Skt.
जीवइ–जीवति
जीवगाह–जीवग्राह
जीवण–जीवन
जीविय–जीवित
जीह–जिह्वा M. जीभ
जुअराय–युवराज
जुज्जइ–युज्यते
जुज्झ–युद्ध M. झुज, झुंज
जुज्झइ–युद्ध्यते
जुत्त–युक्त
जुत्ति–युक्ति M. जुगत
जुय–युग
जुयल–युगल
जुयलय–युगलक
जुव–युत
जुवइ–युवति
जुवईयण–युवतिजन
जुवलय–युगलक M. जुळें
जुवाण–युवन M. H. जवान
जूअ–द्यूत M. जुआ (वा)
जूआर–द्यूतकार M. जुगार, जुवार
जूड–जूट M. जुडी
जूह–यूथ
जेट्ठ–ज्येष्ठ M. जेठा
जेत्तिय–यावत् M. जितकें
जेत्थइ=जेत्थुजि
जेत्थहि–यत्र M. जेथें
जेत्थु–यत्र
जेम–यथा M. जेम in जेम तेम
जेह–यादृश्
जोअण D–(=लोचन)
जोइवि–योजयित्वा
जोएसर–योगेश्वर

जोग–योग M. G. H. जोग
जोग्ग–योग्य M. जोगा
जोयइ D–(पश्यति) G. जोवुं
जोयंगण–ज्योतिर्गण (through जोइंगण)
जोयण–योजन
जोवइ–जोयइ
जोव्वण–यौवन M. H. जोबन
जोह–योध coll M. जोधा a strong man, originally, a fighter
जोहइ–युध्यते

झ

झक्किय D–(=वचनीय)? Desi III 55 वयणिज्जे झक्किय
झंखइ D–(=विलपति) Hc. Gr. IV 148 विलपेर्झंख
झडत्ति–झटिति M. झट quickly
झडप्पइ D–(=अवस्कन्दयति) M. झडपणें, G. झडपवुं
झत्ति–झटिति
झंप D–(=अवपात) M. झांप, झेंप a leap.
झंपिवि D–(=छादयित्वा) M. झापणें, झांकणें H. झंपना
झलझलन्त D–(दीप्यमान) M. झळकणें, झळाळणें
झल्लरि–वाद्यविशेषः
झल्लोझल्लिव D–(=क्षुब्धं)
झसिवि–ध्वंसित्वा
झाण–ध्यान
झायइ–ध्यायति
झीण–क्षीण
झुणि–ध्वनि झुणि आलत्त सिरिण संचालिवि XVI 4, 10
झुलुक D–(=वायुलहरी) झुत्ताहलमालझुलुकइहि IV 10, 11 M. झुळुक
झुलुकिय D–(=प्लुष्ट) विरहदवग्गिझुलुक्कियकायव III 20, 8 of M झळ लागणें to be scorched
झूरइ D–स्मरति

ट

ढक्क–A name for Punjab between

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the Beas and the Indus. See Cunningham, Ancient Geography, P. 148
टंकार–Skt.
टिंट D–(=द्यूतस्थानं) Deśi IV 3 टेण्टा जूअपयम्मि
टिंटाउत्त–टेण्टापुत्र

ठ

ठविय–स्थापित vul M. ठिव, ठेव
ठाइ–तिष्ठति vul M. ठाकतो
,, –स्थाने Old M. ठाइं
ठाण–स्थान M. ठाण
ठिय–स्थित Old M. ठी

ड

डंकइ–(दशति) M. डांक
डज्झइ–दह्यते
डंभ–दम्भ M. डंभ
०डर D–दर H. डर
डसण–दशन M. डसणें
डहइ–दहति M. डाह
डाल D–(शाखा) M. डाळी, ढाळी, Deśi IV 9 डाली साहाए
डिंभ–Skt.
डोहिय–Deep M. डोह

ढ

ढक–ध्वांक्ष Pāi ढंखाय कायला काया
ढकइ D–(=च्छादयति) I 10, 12 M. ढांकण, ढांपण
ढण्ढवाल or ढंढ–? V 18, 5
ढुकइ–ढौकते (=संगच्छति)
ढोयइ D–(=क्षिपति) cf ढुक्खमहन्नवि ढोइय

ण

All Apbh. ण has been deliberately changed to न as shown in the Notes. Some words that have escaped are given below
ण–न
णइ–नदी
णउ–न
णं–(=इव) remnant of पुणं–ननं
णच्छिउ–नाशयतु करहं कज्जु को णच्छिउ X 4, 7 See Notes
णज्जइ–ज्ञायते
णट्ठ–नष्ट
णडंत D–(गोपयन्) Deśi IV 20 Comm. णडइ गुप्यति
णत्थि–नास्ति
णंदणु–नन्दनः
णर–नर
णरकेसरि–नरकेसरिन्
णरनाह–नरनाथ
णरवइ–नरपत्ति
णरवर–नरवर
णरवरिंन्द–नरवरेन्द्र
णराहिय–नराधिप
णरेस–नरेश
णरेसर–नरेश्वर
णव–नव
णवर D–(केवलं)
णवि–नापि (=न)
णह–नभस्
णाइ–न(चित्)
णाइं D–(=इव)
णाइणि–नागिणी
णाउं–नाम
णाणाविह–नानाविध
णाम–नाम Prktism
णायरिय–नागरिक adj. of भासइँ; polite. Jacobi's आयरियइं is a misreading.
णावइ–ज्ञायते
,, D–(=इव)
णासइ–नश्यति
णाह–नाथ
णाहि (हिं)=न M. नाहीं
णिइवि=णिएवि (दृष्ट्वा)
णिउत्त–नियुक्त
णिग्गुण–निर्गुण

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णिज्जिणइ–निर्जयति
णिज्झर–निर्झर M. निझरणें
णिज्झुण–निर्ध्वनि
णिद्धण–निर्धन
णिद्धुअ–निर्धूत
णिण्णासयर–निर्णाशक
णिण्णासिय–निर्णाशित
णिप्पह–निष्प्रभ
णिप्फल–निष्फल
णिबज्झइ–निबध्यते
णिब्भर–निर्भर
णिब्भिण्ण–निर्भिन्न
णिम्मल–निर्मल
णिय–निज
णियय–निजक
णियइ D–(=पश्यति)
णियच्छइ–नियच्छति (=पश्यति)
णियाण–निदान
णिरंकुस–निरङ्कुश
णिरत्थ–निरर्थ
निरंतर–निरन्तर
णिरवज्ज–निरवद्य
णिरवसेस–निरवशेष
णिरारिउ D–(=निश्चितम्)
णिरुद्ध–निरुद्ध
णिलय–निलय
णिल्लोह–निर्लोभ
णिविट्ठ–निविष्ट
णिव्वहइ–निर्वहति
णिव्वुइ–निर्वृति
णिव्वूढ–निर्व्यूढ
णिसि–निशा
णिहाण–निधान
णिहि–निधि
णीसद्द–निःशब्द
णीसास–निःश्वास
णेह–स्नेह

त

त–Demonstrative Pronoun

तइय–त्वदीय
तइयय–तृतीय
तइयहुँ–तदा
तइलोय–त्रैलोक्य
तउ–तत्र
तओ–ततस्
तक्काल–तत्काल
तक्खण–तत्क्षण
तज्जइ–तर्जयति
तड–तट M. तड (कावणें)
तड–(almost=स्पष्ट ?)
तडक्किय–(तटत्कृत) M. तडफणें
तडि–तडित्
०तणय–तनक (संबन्धिन्) See केर
तणु–तनु
तणुइज्जइ–तनूक्रियते
तणुब्भव–तनूद्भव
तणुरुह–तनुरुह
तण्डव D–(=समूहः) M. तांडा
तण्डवइ–(=नृत्यति) Pāi लासं तंडवं suits for तण्डविय वण्ण I 9, 1 colours were displayed
तत्त–तप्त
,,–तत्त्व
तत्थ–तत्र
तत्थहो–,,
तद्दिण–तद्दिन
तंत–तंत्र
तन्ह–तृष्णा M. तहान, also rarely तान्ह, तान
तन्हाविय–(तृष्णायित) M. तान्हवलेला
तम–तमस्
तमाल–Skt.
तंबिर–ताम्र M. तांबेरा, तांबडा
तंबोल–ताम्बूल in M. ताम्बोळी
तरइ–तरति M. तरणें, G. तरे
तरंग–Skt.
तरण–Skt.
तरणि–Skt.
तरंड–Skt.

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तरल–Skt.
तरलाविय–तरलित
तरु–Skt.
तरुण–Skt. Also in M. and H.
तरुणि–तरुणी
तलि–तले
तलेर D–(=नगररक्षकः) Deśi V 3 णयरारक्खे तलारो अ XV 5, 6 This was a high police officer or magistrate cf. *Nāyādhammakahā* XVI अनेय बहवे राईसरतलवरमाडंबियकोडुंबियइब्भसेट्ठि-सेणावतिसत्थवाहपभियओ
तव–तपस्
तवइ–तपति in M. ताव G. and H. also
तवंग D–(=मञ्चक) See Notes
तवसि–तपस्वी
तस्सेय–तत् श्रेयस्
तह–तथा
ता–तदा
ताडइ–ताडयति
ताणय–त्राण
ताम–तावत्
तामहि–"
ताय–तात
तार–Skt.
तार–तारा A name
तारिय–तारित
ताल–Skt.
ताव–तावत्
तावस–तापस
तावेल–तद्वेला
तासिय–त्रासित
ताही–त्रास्यति
ति–त्रि
तिउणिय–त्रिगुणित
तिय–स्त्री
तिकाल–त्रिकाल
तिक्ख–तीक्ष्ण M. तिखा
तिछक–त्रिषट्क

तिण–तृण M. तण
तिणवन्त–तृणवत्
तित्त–तृप्त
तित्तय=तैत्तिय
तित्थ–तीर्थ
तित्थयर–तीर्थंकर
तित्थंकर–तीर्थंकर
तिनाण–त्रिज्ञान
तिन्न–तीर्ण
तिभाय–त्रिभाग
तिम–तथा
तिमिर–Skt.
तिरिक्ख–तिरश्च (पक्षिन्)
तिरिय–तिर्यक्
तिरियत्तण–तिर्यक्त्व
तिल–Skt.
तिलय–तिलक
तिलयदीव–तिलकद्वीप
तिलयसुन्दरि–तिलकसुन्दरी Said of भविसाणुरूवा
तिलोय–त्रिलोक
तिल्ल–तैल
तिल्लायरु–तैलादरः or तैलाचारः A ceremony immediately preceding marriage, where तैल, हरिद्रा are to be first used by the bride and then by the bridegroom
तिवग्ग–त्रिवर्ग
तिवलि–त्रिवलि
तिवार–त्रिवार M. तिवार
तिविह–त्रिविध
तिवेय or तिवेइय–A Name
तिसट्ठि–त्रिषष्टि M. ते (त्रे) सट
तिसुद्धि–त्रिशुद्धि
तिह–तथा
तिहुं–?तिहुं संपन्न गुणंतरिण XXII 10, 10
तिहुअण–त्रिभुवन
तीर–Skt.
तीवण D–(=भक्षणविशेषः)
तीस–त्रिंशत् M. H. तीस, G. त्रीश

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तीसम–त्रिंशत्तम G. त्रीसमो, M. तिसावा
तुक्खार–(=तुष्कार) Tokhārian? An attribute of horses from place of origin, like सैन्धव, वनायुज
तुंग–Skt.
तुट्ठ–तुष्ट
तुट्ठि–तुष्टि
तुडि–त्रुटि M. तुटी, Coll M. तुट्टी
तुंड D–(=मुखं) Jacobi's वातण रुंडइ VII 1, 5 is bad
तुण्हिं–तूष्णीम्
तुम्हे–यूयम्
तुम्हार–युष्मदीय H. तुम्हारा, G. तमारा
तुरय–तुरग
तुरंग–Skt.
तुरंगम–Skt.
तुरंत–त्वरमाण M. तुरुत, G. तरत?
तुरिय–त्वरित
तुलइ–तुलयति
तुल्ल–तुल्य
तुहुँ–त्वम्
तूर–तूर्य
तूरिय–,,
तूल–Skt.
तूलिपल्लंक–तूलपल्यंक M.G. पलंग, Old M. तुळी a bed
तूसइ–तुष्यति
तेतीस–त्रयस्त्रिंशत् M. तेतीस, G. तेत्रीश
तेत्तहे–तत्र
तेत्तिय–तावत् Old M. तेतुलें
तेत्थइ–तत्र चित्, like कत्थइ. Coll M. तिथेंय
तेत्थु–तत्र M. तेथें or तिथें
तेम–तथा M. तेम, G. तेम
तेमइ–तथाचित्
तेय–तेजस्
तेरस–त्रयोदश M. in धनतेरस, G. तेरस
तेसिय–त्वेषित? पर झम्भेड तेसिओ XIII 7, 2
तेह–तादृश
तो–ततस्
तोइ–ततोऽपि H. तोई or तोभी
तोडइ–त्रोटयति M. तोडणें, G. तोडवुं
तोणीर–तूणीर
तोय–Skt.
तोरण–Skt.
तोरि–तव? तोरि वसिव्वउ मइं वासइ XIII 8, 4
तोस–तोष Vul M. संतोस
तोसइ–तोषयति
तोसविय–तोषित

थ

थक्कइ–तिष्ठति Old M. थाके
थट्ट D–(सौभाग्य) M. थाट
थड D–(अमेया पंक्तिः) M. थट or थड, G. थट
थड्ड D–(गर्वित) Pāi. थड्ढाय गव्विआ
थण–स्तन M. H. थान
थन्त–तिष्ठत् G. थत
थंभ–स्तम्भ
थंभइ–स्तम्भते
थंभण–स्तम्भन M. थांबणें
थरहरइ D–(=कम्पते) M. थरथरणें H.
थरहरिय D–(=कम्पित) Pāi. वेविअं च थरहरिअं
थल–स्थल M. थळ in पाणथळ, उसाचें थळ, G. थळ
थविय–स्थापित
थवक्क–स्तवक
थाइ–तिष्ठति
थाण–स्थान
थाम–स्थानम् (=बलं) Pāi. थाम बलं
थाल–स्थालि M. थाळा G. थाळ
थावइ–स्तौति
थिय–स्थित
थिर–स्थिर M. H. थीर, G. थिर
थुअ–स्तुत
थुइ–स्तुति
थुणइ–स्तौति
थुत्त–स्तोत्र
थुत्थुकारिय=(=थुत्थुकारित) M. थूथूकरणें
थुव्व–स्तव्य
थुव्वइ–स्तूयते

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थूलाहल–स्थूलफल. स्थूलानि फलानि i. e. प्रत्येकं मौक्तिकं यस्य
थोअ–थोव–स्तोक M. थोडें G. थोडुं
थोड्डय–स्तोकक
थोर–स्थूल M. G. H. थोर

द

दइ–(दयाः)
दइया–दयिता
दइव–दैव
दइवायत्त–दैवायत्त
दंस–दंश
दंसण–दर्शन
दंसिय–दर्शित
दक्ख–दक्ष
दक्खवइ–दर्शयति M. दाखवतो
दक्खिणावत्त–दक्षिणावर्त
दक्खिन्न–दाक्षिण्य
दडत्ति D–(=तडत् इति कृत्वा) M. दडदड
दडवड–(दड्दड इति रवं कृत्वा) cf. M. दवादव पडणारें दहीं. In Hc. Gr. IV 330 दडवड होइ विहाणु seems to mean 'soon' and in IV 422 मयरद्धयदडवडउ पडइ अपूरइं कालिं 'a hasty attack'
दढ–दृढ
दंड–Skt.
दंडावइ–दण्डयति
दत्त–Skt.
दंत–Skt.
दंति–दन्तिन्
दप्प–दर्प
दप्पयंत–दर्पयत्
दप्पण–दर्पण
दमक्किय–appears to be coined to rhyme with चमक्किय and may be connected with दम्–to harm, to overpower
दम्मइ–दम्यते
दय–दया
दयावरु–दयापरः
दयावण=दीनः Deśi IV 35 दयावणो दीणे
दर–(=ईषत्)
दरमलइ D–(=कम्पते) M. डळमळणें
दरिसइ–दर्शयति
दरिसावण–दर्शक
दल–Skt.
दलइ–दलयति
दलण–दलन
दलमलइ=दरमलइ
दलवट्टइ D–(=निर्दलयति) M. तळपट करणें (समूळ नाश करणें)
दवग्गि–दवाग्नि
दवणय–(=दमनक) M. दौणा a kind of fragrant shrub held sacred
दव्व–द्रव्य
दस–दश G. H. दस
दसण–दशन
दसविह–दशविध
दह–दश M. दहा
दहइ–दहति
दहमय–दशम
दहि–दधि M. G. दहीं
दहीय=दहि for metre
दाइ–ददाति
दाइय–दायाद M. दाइज
दाडिम–Skt. G. दाडम
दाढा–दंष्ट्रा M. G. H. दाढ
दाण–दान
दाम–Skt.
दाय–Skt. (or आदान)
दाया–दातृ
दार–दारा
दारिद्द–दारिद्र्य
दारुण–Skt.
दावइ–दर्शयति Coll M. दावणें, G. दाडुं
दावइ–दापयति
दास–Skt.
दासि–दासी

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दाह–Skt.
दाहिण–दक्षिण H. दाहिना
दिक्ख–दीक्षा
दिज्जइ–दीयते Old M. दीजे
दिट्ठ–दृष्ट Coll and Old M. दीठ.
दिट्ठंत–दृष्टान्त
दिट्ठि–दृष्टि Old M. दिठी
दिढ–दृढ
दिण–दिन
दिणयर–दिनकर
दिणमणि–दिनमणि
दित्त–दीप्त
दित्ति–दीप्ति
दिंत–ददत् M. देता
दिन्न–दत्त
दिप्पंत–दीप्यमान M. दिपणें
दिय–द्विज
दियंवर–दिगंबर
दियह–दिवस
दियावइ–दापयति
दिव–दिव
दिवड्ढ–द्वयर्ध
दिवस–Skt.
दिवसयर–दिवसकर
दिव्व–दिव्य
दिस–दिशा M. दीस
दिसइ–दिशति
दिसि–दिशा
दिहि–धृति
दीण–दीन
दीव–दीप M. दिवा, G. दिवो
,,–द्वीप In M. लखदीव, मालदीव, islands in the Indian Ocean.
दीविय–दीपिका M. दिवली
दीसइ–दृश्यते M. दिसे
दीह–दीर्घ
दीहर–,,
दुकम्म–दुष्कर्मन्
दुकिय–दुष्कृत

दुक्कड–दुष्कृत
दुक्कंदिर–दुष्कन्दिन्
दुक्कम्म–दुष्कर्म
दुक्कर–दुष्कर
दुक्कलियारय–दुष्कलिकार
दुक्कह–दुष्कथनीय
दुक्काल–दुष्काल Coll M. दुकाळ
दुक्किय–दुष्कृत
दुक्ख–दुःख Coll M. दुख
दुक्खद–दुःखद
दुक्खिय–दुःखित M. दुखलेला
दुक्खाविय–दुःखापित M. दुखावणें
दुखंड–द्विखण्ड
दुग्ग–दुर्ग
दुग्गइ–दुर्गति
दुग्गम–दुर्गम
दुग्गह–दुर्ग्रह
दुग्घर–दुर्गृह
दुग्घोट्ट–हस्तिन् Desi V 44 दुग्घुट्टदूणया हत्थी
दुचरिय–दुश्चरित
दुचार–दुश्चार
दुज्जण–दुर्जन
दुज्जय–दुर्जय
दुट्ठ–दुष्ट
दुट्ठिय–दुष्टा
दुत्तर–दुस्तर
दुत्थ–दुःस्थ
दुत्थिय–दुःस्थित
दुद्धर–दुर्धर
दुन्नय–दुर्णय
दुनिरिक्ख–दुर्निरीक्ष
दुन्निवार–दुर्निवार
दुपेच्छ–दुष्प्रेक्ष
दुप्पइ–दुष्पति
दुप्पय–द्विपद
दुप्पयार–दुष्प्रचार
दुप्परिणाम–दुष्परिणाम
दुप्पवंस (च?)–दुष्प्रपञ्च See Notes
दुप्पवंच–,,

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दुप्पवण-दुष्पवन
दुप्पियर-दुष्पितृ
दुप्पेच्छ-दुष्प्रेक्ष
दुप्पुत्त-दुष्पुत्र
दुम-द्रुम
दुम्मइ-दुर्मति
दुम्मइ-दुनोति
दुम्मण-दुर्मनस्
दुम्मणवन्तय=दुम्मण
दुम्मारुय-दुर्मारुत
दुम्मुह-दुर्मुख
दुरक्खर-दुरक्षर
दुरक्खस-दूराक्षस
दुरायारिय-दुराचारिन्
दुरालोयण-दुरालोकन
दुरास-दुराश
दुरिय-दुरित
दुलंघ-दुर्लंघ्य
दुलंभ-दुर्लंभ
दुलक्खय-दुर्लक्ष
दुल्लंघ-दुर्लंघ्य
दुल्ललिय-दुर्ललित
दुल्लह-दुर्लभ
दुल्लालइ-दुर्ललायति
दुवार-द्वार
दुवियप्प-दुर्विकल्प
दुविरुद्ध-दुर्विरुद्ध
दुविह-द्विविध
दुव्व-दूर्वा
दुव्वयण-दुर्वचन
दुव्वयणय-दुर्वदनक
दुवक्क-दुर्वाक्य A Name
दुव्वसण-दुर्व्यसन
दुव्वसंत-दुर्वसन्त
दुव्वाय-दुर्वात
दुव्वासण-दुर्वासना
दुव्वासिर-दुर्वासिन्
दुव्विणीय-दुर्विनीत
दुव्वियद्ध-दुर्विदग्ध

दुव्विसह-दुर्विषह
दुसंकड-दुःसंकट
दुसंकर-दुःसंकर
दुसम-दुषमा Technical Jain term for a cycle of years. See Notes
दुसह-दुःसह
दुसील-दुःशील
दुह-दुःख
दुहिय-दुहितृ
दूअ (दूय)-दूत
दूमइ=दूनयति
दूर-Skt.
दूरास-दुराश
दूस-दूष्य
दूसइ-दूषयति
दूसण-दूषण
दूसह-दुःसह
दूहव-दुर्भग
देइ-ददाति M. देई, G. H. दे
देक्खइ-पश्यति M. देखणें, H. देखना
देखइ=देक्खइ
देव-Skt. As Voc., addressed to a king
देवय-देवता
देवंग-देवाङ्ग Adj. of clothes
देवत्तण-देवत्व
देवर-देवृ M. दीर, H. देवर
देवलोय-देवलोक
देवि-देवी
देस-देश G. H. देस
देसिय-देशित
देह-Skt.
देहुर-देवगृह M. देव्हारा a miniature wooden temple for domestic gods
दोक्कर-दुष्कर
दोखंड-द्विखण्ड
दोखंडइ-द्विखण्डयति
दोत्थिय-दुत्थिय-दुःस्थित

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दोमिय=द्रुमिय
दोस–दोष Vul M. दोस. H.
दोस–द्वेष
दोह–द्रोह
दोहय–द्रोहक
दोहग्ग–दौर्भाग्य
दोहत्तण–द्रोहत्व
दोहलय–दोहलक M. डोहाळे
दोहिय–द्रोहिन्
दोहित्तय–दौहित्र

ध

धक्कड–धर्कट Name of a Bania family to which our author belongs
धगधगन्त D-(=ज्वलन्) M. धगधगीत
धण–धन
धण–धणमित्त A name
धणमित्त–,, A name
धणयत्त–धनदत्त A name
धणयदित्ति–धनदीप्तिः A name
धणयलच्छि–धनलक्ष्मीः A name
धणवइ–धनपति A name
धणवाल–धनपाल A name
धणसिरि–धनश्रीः A name
धणिय–धन्या (=प्रिया) Deśi V 58
धणु–धनुस्
धणुह–धनुष्य
धणुहर–धनुर्धर
धंधउ D-(आग्रह) Deśi V 57 धन्धा–लज्जा does not suit मं तुहुं करि असगाहि धंधउ VI 2, 8 Don't persist in a wrong idea.'
धन्न–धन्य
धम्म–धर्म
धम्मिल्ल–Skt. has borrowed this word form the Pr. Pāi. कबरी धम्मिल्ल
धय–ध्वज
धयवड–ध्वजपट
धर–धरा
धरइ–धरति
धरण–Skt.
धरणि–धरणी
धरणिंद–धरणीन्द्र A name
धरणीधर–Skt.
धवल–Skt.
धवलिय–धवलित
धाइ (धाइउ) D-(=रुदनं) विणियत्तु लोउ धाइउ मुअंतु XXII 2, 8 and अद्धयहिज्जि विणिम्माय धाहिहिं VIII 12, 8 (=धाइहिं) cf. M. धाय मोकलणें–to cry aloud
धाइय–धावित
धाडिय D-(=प्रेषितः) M. धाडणें to send
धाम–Skt.
धार–धारा M. G. धार
धारय–धारक
धारइ–धारयति
धावइ–धावति M. धावे
धाहाविय=धाविय–धावित The ह for metre's sake. कर उब्भेवि धाहाविउ भणइ VII 3, 10
धाहि=धाइ (ह for metre) which see.
धिट्ठ–धृष्ट M. धीट
धीय–दुहितृ
धीर–Skt.
धीरायर–धैर्याकर
धीरिय–धीरित
धीरिम–धैर्य
धुअंत–धुवन्
धुकु D-(=मंदं स्थितं) M. धुकधुकणें said of life's last breath
धुणइ–धुनाति
धुत्त–धूर्त
धुय–धुत
धुर–धुरा
धुरंधर–Skt.
धुव–ध्रुव
धुवइ–धुनाति
धूम–Skt.
धूय–दुहितृ

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धूलि–Skt.
धूव–धूप
धूववत्ति–धूपवर्ति
धूसरिय–धूसरित
धोरणि–Skt.
धोवइ D–(=प्रक्षालयति) M. धुणें, H. धूना

न

नइ–नदी Vul M. नई
नउ–न
नउल–नकुल
नं–(=इव)
नच्चइ–नृत्यति M. नाचणें, G. नाचवुं, H. नाचना
नज्जइ–ज्ञायते
नट्ठ–नष्ट G. नाठो
नत्थि–नास्ति G. नथी
नंदअ–नन्दकः
नंदइ–नन्दति
नंदण–नन्दन
नंदि–नन्दिमित्त A name
नंदिमित्त–नन्दिमित्र A name
नंदिवड्ढण–नन्दिवर्धन A name
नंदिवद्धण– ,,
नंदीसर–नन्दीश्वर
नंदिहुअ–नन्दिद्युत
नमंसइ–नमस्यति M. नवसणें with changed meaning
नमिय–नमित
नमु–नमः
नमोत्थु–नमोस्तु
नयण–नयन H. नैन
नयर–नगर M. नेर in जामनेर, पारनेर names of towns
नयवंत–नयवत्
नर–Skt.
नरय–नरक
नराहिव–नराधिप
नरिंद–नरेन्द्र
नरेस–नरेश
नरेसर–नरेश्वर

नव–Skt.
नवइ–नमति
नवकारइ–नमस्करोति
नवम–Skt.
नवर D–(केवलम्)
नवल्ल–(=नव) M. G. नवल
नवहलिय–नवफलित
नवि–नापि
नह–नभस्
,,–नख
नहनिलय–नभोनिलय (=देव)
नहु–नखलु
नाइ D–(=इव)
नाइत्त–ज्ञाति(?)अहिल्लहमिलिय सयकनाइत्तइं VII. 13, 1
नाउं–नाम Old M. नाउ, M. नांव
नाडि–नाडी
नाण–ज्ञान
नाम–Skt.
नामग्गहण–नामग्रहण
नाय–ज्ञात
नायभोय–नागभोग Same as नायसेज्ज which see.
नायसुद्द–नागसुद्रा
नायर–नागर
नायरि–नागरी
नायरिय–नागरिका
नायरियायण–नागरिकाजन
नायसिरि–नागश्रीः A name.
नायसेज्ज–नागशय्या
नारइय–नारक
नारसिंह–Skt. name of a tribe
नारसीह–नारसिंह
नारि–नारी
नालिएर–नालिकेर Vul M. नारिएळ, नारेळ
नावइ D–(=इव)
नास–नाश Vul M. नास
,,–नासा
नासइ–नश्यति

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नासाय-नासया or नासायै ?
घयं देइ नासाय पेयं पसत्थं XII 3, 7
नाह-नाथ Old M. नाहो husband
नाहि-न
नाही-नाभि
निउंजइ-नियुङ्क्ते
निउत्त-नियुक्त
निओय-नियोग
निकाय-Skt.
निक्कय-निष्क्रय
निक्कारण-निष्कारण
निक्खंत-निष्कान्त
निक्खेवय-निक्षेप
निक्खेविय-निक्षेपित
निग्गंत-निर्गच्छत्
निग्गंथ-निर्ग्रन्थ
निग्गय-निर्गत
,,- निर्गज in णिग्गयाउ गयसालउ IV 10, 4.
निग्गह-निग्रह
निग्घिण-निर्घृण
निग्घोस-निर्घोष
निघोस- ,,
निच्च-नित्यम् Old M. नीच always
निच्चल-निश्चल
निच्छय-निश्चय Vul M. निच्छय
निज्जामय-निर्यामिक
निज्जिय-निर्जित
निज्जीव-निर्जीव
निज्झायइ-निध्याति (=पश्यति)
निज्झुण-निर्ध्वनि In M. (रुण-)झुण
निट्ठइ-नितिष्ठति
निड्डरिय-निर्दरित M. वेडर, G. निडर
नित्त-नेत्र
निति-नीति
निद्द-निद्रा Vul M. नीद, नीज
निद्दड्ढ-निर्दग्ध
निद्दलेइ-निर्दलयति
निद्ध-स्निग्ध
निद्धण-निर्धन

निद्धाडिय-निर्घाटित Cf. मालवणारिंदधाडिए दडीए
मज्जलेहम्मि Pāi end
निनद-निनद
निनाद-Skt.
निंद-निद्रा H. नीन्द
निंदइ-निन्दति
निन्नेहय-निःस्नेह
निप्पंकिय-निष्पङ्क
निप्फंद-निष्पन्द
निप्फल-निष्फल
निबद्ध-Skt.
निबंध-Skt.
निबंधण-निबन्धन
निबिड-Skt.
निब्भर-निर्भर
निब्भिट-? निब्भिटइं हारावलिथट्टइं V 9, 9
निमाणिय-निर्मानित
निंब-Skt.
निमित्त-Skt.
निम्मच्छइ-निर्म्रक्षति
निम्मच्छण-निर्म्रक्षण
निम्मज्जइ-निर्मज्जति
निम्मल-निर्मल
निम्मह=निम्महण
निम्महण-निर्मथन
निम्माणिय-निर्मानित
निय-निज
,, -नीत
नियय-निजक
नियइ D-(=पश्यति)
नियउं-नियम
नियच्छइ D-पश्यति
नियड-निकट Coll M. आड ना नीड (?)
नियत्त-निवृत्त
नियत्तइ D-निवर्तयति
नियत्थ-(परिहित) Deśi IV 33 णिअत्थं
परिहिए It could however be traced
to नि+वस्+त, where व undergoes
यश्रुति and स्त regularly becomes
त्थ. Not a Deśi therefore.

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णियम–Skt.
णियंब–नितम्ब
णियर–निकर
णियल–निगड
णियत्ति=निएत्ति (दृष्ट्वा) णियवि किउ (कृतं) कयं-तदंततरु V 16, 7
णियत्तिवि–न्युष्य (=उपोष्य) णिव्वाहइ जो णियत्तिवि भरेण XXII 10, 6
णियाण–निदान
णिरंजण–निरञ्जन
णिरम्मणा(ण)य D–Deśi I 22 has अम्माइआ for अनुमार्गगामिनी and I 49 अम्मणु-अंचिअं for अनु(मार्ग) गमनम्. अम्मण thus seems to mean pursuit. णिरम्मणाउ therefore should mean of which no one is in pursuit, or which no body seeks. This sense suits the context very well. हुउ कालिं जइवि णिरम्मणाउ XVI 8, 10
णिरलंकार–Skt.
णिरवराह–निरपराध
णिरवसंक–निरपशङ्क
णिरवसेस–निरवशेष
णिरवेक्ख–निरपेक्ष
णिराउह–निरायुध
णिरारिउ D–(निश्चितम्) See णिरु
णिरावराह=णिरवराह
णिरावसन्न–निरवसन्न (=विषण्ण) निर् has intensive sense here.
णिरिक्खइ–निरीक्षते
णिरिक्खण–निरीक्षण
णिरु–निश्चितम्
णिरुज्जम–निरुद्यम
णिरुत्त–निरुक्त (=निश्चयेन) M. निरुतें
णिरुत्तर–Skt.
णिरुद्ध–Skt.
णिरुन्नयमाण–निरुन्नतमान
णिरुंभण D–(=निरोधन)
णिरुवम–निरुपम
णिरुवसग्ग–निरुपसर्ग
णिरोह–निरोध
णिरोवम–निरुपम
णिलय–Skt.
णिलीण–निलीन
णिव–नृप
णिवडि D–(=निष्पत्य) cf. Hc. Gr. IV 444 वलयावलिनिवडणभएण धण उद्धब्भुअ जाइ. चम्मट्ठिसरीउ णिवडिं जाइ मसाणि खउ XX 9, 9. The anusvāra, however, makes it difficult. Possibly it is a mistake.
णिवडइ–निष्पतति
णिवसइ–निवसति
णिवह–Skt.
णिवाण (=णिव्वाण)–निर्वाण, in the sense of निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV 419 has निवाणु for निव्वाणुं–'अहवा तं जि निवाणुं'. वरभवणहो पिक्खंतु णिवाणइं V 7, 7. M. निवाणें
णिवारइ–निवारयति
णिवारण–Skt.
णिवास–Skt.
णिविट्ठ–निविष्ट
णिवित्ति-निवृत्ति
णिविस–निमेष
णिवेइय–निवेदित
णिवेसइ–निवेशयति
णिव्वन्न–निष्पन्ना (=जाता) भविसत्तहो गेहिणि णिव्वन्नी XX 14, 2
णिव्ववसाय–निर्व्यवसाय Old M. वेवसाव
णिव्वहइ–निर्वहति
णिव्वाहइ–निर्वाहयति
णिव्विडइ (=णिव्वडइ)–निष्पद्यते. णिव्विडउ कज्जु किं वित्थरेण IV 5, 12
णिव्वुइ–निर्वृत्ति
णिव्वेय–निर्वेद
णिसन्न–निषण्ण

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निसायर–निशाचर
निसि–निशा
निसियर–निशाचर
निसुढिय D–(=मरानत) Pāi निसुढियमकन्तभरोणयं
निसुणइ–निशृणोति
निहट्टइ–निघट्टयति
निहण–निधन
निहणइ–निहन्ति
निहम्मइ–निहन्यते
निहसन्ति–नियसन्ति See Emendations
निहाय–निघात
निहाण–निधान
निहालइ–निभाळयति M. निहाळणें निहाळवुं
निहि–निधि
निहित्त–निक्षिप्त
निहीण–निहीना
निहुय–निधुत (=निधुवनं छरतं)
निहेलण D–(=गृह) Deśi IV 51 णिहेलणमगार-जघणेसु
निहोडइ D–(पातयति)
नीर–Skt.
नीसद्द–निःशब्द M. नीसाद
नीसंदेह–निःसंदेह
नीसरइ–निःसरति
नीसल्ल–निःशल्य
नीसार–निःस्सार 'passage', if in कवडि जिणभवणहो नीसारइ V 7, 2 नी० is a noun
नीसारइ–निःसारयति
नीसारय–निःसारक
नीसास–निश्वास
नीःसाहार–निःसन्धार or निःसंवार acc. to Hc. Gr. IV 82. बलु भज्जइ नीसाहारु साउ XIV 16, 6 unmitigated defeat
नीसेस–निःशेष
नु–किन्तु
नूणं–नूलम Prktism
नेइ–नयति M. नेई
नेउर–नूपुर M. नेवरें
नेत्त–नेत्र
नेमित्त–नैमित्त
नेमित्तिय–नैमित्तिक
नेराइय–नीराजन
नेवत्थ–नेपत्थ
नेसण–निवसन, as reference to छरत shows विहडियनेसणाइं मिहुणाण व छुरदारंमइं IV 8, 10 M. नेसणें
नेह–स्नेह
नोकसाय–नोकषाय
न्हाइ–स्नाति
न्हवण–स्नपन
न्हविय–स्नपित
न्हाण–स्नान M. न्हाणे, नहाणें
न्हावइ–स्नापयति

प

पइ–पति
पइज्ज–प्रतिज्ञा M. पैज
पइट्ठ–प्रविष्ठ old M. पैठा
पइत्त–पयत्त which see.
पइन्न–प्रकीर्ण
पइव्वय–पतिव्रता
पइसइ–प्रविशति old M. पैसणें०
पइसरइ–प्रतिसरति (=प्रविशति)
पइसार–प्रतिसार (प्रवेश or मार्ग) old M. पैसार
पइसारइ=प्रवेशयति
पइहर–पतिगृह
पईसइ=पइसइ
पउंजइ–प्रयुंक्ते
पउत्त–प्रयुक्त
पउत्थ–प्रोषित
पउर–पौर
,, –प्रचुर in M. (भर-)पूर, also Vul. M. पचूर
पउरिस–पौरुष
पएस–प्रदेश
पओलि–प्रतोली
पओसि–प्रदोषे

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पओहण–प्रवहण
पओहर–पयोधर
पक्क–पक्व M. पक्का and also पाका G., H.
पक्ख–पक्ष M. पाखा (wing of a house)
पक्खय=पक्ष side
पक्खत्त–प्रक्षिप्त? (=प्रक्षुब्ध) रणरसपक्खत्ति धणवहपुर्त्ति XIV 7, 12
पक्खरिय D–(=संनद्ध) Deśi VI 10 पक्खरा-तुरयकवचे. See गुडिय
पक्खवाय–पक्षपात
पक्खालइ–प्रक्षालयति
पक्खि–पक्षिन् M. पांखरूं, H. पंखी
पक्खिय–पाक्षिक meaning 'partial'
पक्खित्त–प्रक्षिप्त
पगलिय–प्रगलित
पगाम–प्रकामम्
पगुण–प्रगुण
पघोस–प्रघोष
पघोसिय–प्रघोषित
पंक–Skt.
पंकय–पंकज
पंकयसिरि–पङ्कजश्रीः (=कमलश्रीः)
पंकिय–पंकिल
पंगण–प्रांगण
पंगुरइ D–(=प्राप्नोति) M. पांघरणें
पंगुरण D–(प्रावरण) M. पांघरूण
पच्चय–प्रत्यय
पच्चक्ख–प्रत्यक्ष
पच्चक्खइ–प्रत्याख्याति
पच्चक्खाण–प्रत्याख्यान
पच्चारइ D–(=उपालभते) Hc. Gr. IV 156 उपालम्भेर्झंखपच्चार
पच्चासन्न–प्रत्यासन्न
पच्चुत्तर–प्रत्युत्तर
पच्चूल–प्रत्यूप
पच्चेल्लिउ D–(प्रस्तुत) पच्चेल्लिउ आयहो पिउ वुच्चइ VI 22, 5 Hc. Gr. IV 420 gives पच्चल्लिउ for प्रस्तुत
पच्छइ–पश्चात् G. पाछे, H. पीछे

पच्छए–To rhyme with नियच्छए
पच्छन्न–प्रच्छन्न
पच्छाइय–प्रच्छादित
पच्छिम–पश्चिम Vul M. पच्छम
पच्छिल–,, G. पाछला
पच्छुत्ताविय–पश्चात्तापित cf. Vul M. पछिताप
पजलंत–प्रज्वलत्
पजत्त–पर्याप्त
पजलिय–प्रज्वलित
पज्जालइ–प्रज्वालयति M. पाजळणें
पज्जुत्त–पर्युप्त
पंच–Skt.
पंचत्त–पंचत्व
पंचम–Skt.
पंचमि–पञ्चमी
पंचविह–पञ्चविध
पंचाल–Skt. Name of country and people in the Doab, contiguous to कुरुजंगल
पंचासय–पञ्चाशत्
पंचुंबर–पञ्चोदुम्बराणि Possibly five varieties of fruits of the Ficus Religiosa kind were prohibited महु मज्जु मसं पंचुबराइं खज्जंति न XVI 8, 1 See also XX 3, 3
पंचेडिय D (=विनाशित) appears to have similar sense with फेडिय wh. occurs in the same line जेण लोयस्स लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं IV 13, 8. Deśi VI 15 has पच्चेडं··· मुसले, so that our word means मुसलितं=मुसलेन हतं-totally crushed.
पंजर–Skt.
पट्ट–Skt.
पट्टण–पत्तन पाटण as latter part of names of many cities.
पट्टासण–पट्टासन (=सिंहासन)
पट्ठवइ–प्रस्थापयति M. पाठवणें
पडइ–पतति M. पडणें

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पडह–पटह
पडाय–पताका
पडिकूल–प्रतिकूल
पडिक्खलइ–प्रतिस्खलति
पडिगाहइ–प्रतिगृण्हाति
पडिग्गहय–प्रतिग्रह
पडिच्छइ–प्रतीच्छति
पडिच्छण–प्रतीच्छन (=स्वीकारः)
पडिजंपइ–प्रतिजल्पति
पडिपट्ट–प्रतिपट्ट
पडिपरिहव–प्रतिपरिभव
पडिपहर–प्रतिप्रहर
पडिपिल्लइ D–क्षिपति
पडिबंध–प्रतिबन्ध
पडिबिंब–प्रतिबिम्ब
पडिबिंबइ–प्रतिबिम्बयति
पडिभड–प्रतिभट
पडिभमिय–परिभ्रांत
पडिम–प्रतिमा
पडिमल्ल–प्रतिमल्ल
पडियक्ख–प्रतिपक्ष जालगवक्ख–पक्खपडियक्खहि IX 4, 5 contrast to पक्ख (not एक्ख as in Jacobi) a wing of a door or some such thing
पडियंकिय–प्रत्यङ्कित
पडियच्छइ–परियच्छइ which see
पडिरक्खिय–प्रतिरक्षित
पडिरव–प्रतिरव
पडिवयण–प्रतिवचन
पडिवइर–प्रतिवैर
पडिवक्कइ–(=प्रतिवाक्यं करोति)
पडिवक्ख–प्रतिपक्ष
पडिवज्जइ–प्रतिपद्यते
पडिवन्न–प्रतिपन्न
पडिवन्निय– ,,
पडिवाय–प्रतिवाच (=प्रतिवाक्यं)
पडिवाइय–प्रतिपादित
पडिवालइ–प्रतिपालयति
पडिसक्कइ=परिसक्कइ which see
पडिसद्द–प्रतिशब्द M. पडसाद
पडिसूर–(=प्रतिकूल) Probably from प्रतिस्वर Deśi VI 18 पडिसूरो चेअ पडिकूले
पडिहार–प्रतिहार
पडीव–प्रतीप
पडु–पटु
पडुत्तर–प्रत्युत्तर
पडुत्तिय–प्रत्युक्ति cf. उत्तपडुत्तियाइं XXI 8, 1
पढइ–पठति M. पढणें, पाढे, H. पढना
पढम–प्रथम
पडुक्क–प्रढौकित Probably a Präkritism in Sanskrit
पणय–प्रणत
,, –प्रणय
पणइणि–प्रणयिनी
पणच्चिय–प्रणर्तित
पणट्ठ–प्रनष्ट
पणमिय–प्रणमित
पणवइ–प्रणमति
पणवाय–प्रणिपात
पणाम–प्रणाम
पणासण–प्रणाशन
पणासिय–प्रनाशित
पणीह–(प्रणिधि) पुणु पुणु वि स समित्तहि कयपणीह XIII 12, 5 Loss of find इ for rhyme. Pāi चरो पणिही suits here.
पंडरिय–पाण्डुरित
पंडव–पाण्डव
पंडिय–पण्डित
पत्त–पत्र M. पत्ता in a diff. sense, H. पत्ता
पत्त–प्राप्त
पत्तल–पत्रल M. पातळ ?
पत्ताणइं–प्रत्याययति, सो तुम्हहं विवाउ. पत्ताणइं XVII 7, 2
पत्ति–पत्नी In XX 3, 2 our text rightly reads परतिय and not पत्तिय.
पत्तियइ–प्रत्याययति
पत्थण–प्रार्थना
पत्थाण–प्रस्थान

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पत्थिव–पार्थिव
पदरिसिय–प्रदर्शित
पदेक्खइ–प्रपश्यति
पधाइय–प्रधावित
पंति–पंक्ति Old M. पांति
पंथ–पथिन्
पंथिय–पथिक
पन्नय–पन्नग
पन्नया–पर्णकानि Betel leaves झुणीणं तहा पन्नया जेहिं दिन्ना XII 3, 21
पन्नारस–पञ्चदश
पन्हु–प्रस्नव M. पान्हा
पप्पडा–पर्पट M. G. पापड
पप्फुल्लिय– प्रफुल्ल
पब्भट्ठ–प्रभ्रष्ट M. बाट
पब्भार–प्राग्भार
पभणइ–प्रभणति
पभोय–प्रभोग
पमत्त–प्रमत्त
पमाण–प्रमाण
पमाय–प्रमाद
पमायइ–प्रमाद्यते
पमुक्क–प्रमुक्त
पमुह–प्रमुख
पमुहोइ–प्रमुखः चित्
पम्मुह–प्राङ्मुख
पय–पद Vul M. पय
,,–पयस्
,,–प्रजा
पयइ–प्रकृति
पयंग–पतङ्ग
पयट्टइ–प्रवर्तते
पयड–प्रकट
पयडइ–प्रकटयति
पयडावइ– ,,
पयडावण–प्रकटीकरणं
पयडि–प्रकृति
पयंड–प्रचण्ड
पयत्त–प्रयत्न
,, –प्रवृत्त
पयत्थ–पदार्थ
पयंधिय–प्रगन्धित
पयन्न=पइन्न (प्रकीर्ण, सिञ्चित)
पयंपइ–प्रजल्पति
पयरक्ख–पादरक्ष
पयल्लय=पय–पद plus an Apbh. diminutive termination of M. पाउलें
पयहिणम्–प्रदक्षिणम्
पयाणय–प्रयाणक
पयार–प्रकार
पयाव–प्रताप
पयास–प्रकाश
,,–प्रयास
पयासइ–प्रकाशयति
पयासय–प्रकाशक
पयासिर–प्रकाशिन्
पयाहिण–प्रदक्षिण
पयाहिणइ–प्रदक्षिणं करोति
पर–परम्
परएस–परदेश
परम–Skt.
परमत्थ–परमार्थ
परमप्पय–पमात्मन्
परमेट्ठि–परमेष्ठिन्
परमेसर–परमेश्वर
परम्पर–परम्परा
परम्मुह–पराङ्मुख
परव्वस–परवश
परस–स्पर्श
पराइय–परायात
पराणए–परायणति
परामरिसइ–परामृशति
परायय–परागत
पराहव–पराभव(=आपद्) जंमज्झु पराहवि'''दुहु अणुहविउ पइं XII 10, 12
परि–परि
परिउंबइ–परिचुंबति
परिउंबण –परिचुंबन

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परिओस–परितोष
,,–परिक्षेप
परिओसइ–परितोषयति
परिक्ख–परीक्षा
परिक्खइ–परीक्षते
परिक्खण–परीक्षण
परिखिवइ–परिक्षिपति
परिखुहिय–परिक्षुभित
परिगलिय–परिगलित
परिग्गह–परिग्रह
परिचत्त–परित्यक्त
परिचाय–परित्याग
परिचित्त for परचित्त I 9, 6
परिट्ठिय–प्रतिष्ठित
परिट्ठविय–प्रतिष्ठापित
परिणयणय–परिणयनय परिणय and नय are synonymous XIV 3, 1.
परिणइ–परिणयति
परिणाम–Skt.
परित्त–परीत
परिपुंगल–(=श्रेष्ठ) जंपइ भव्विसयत्तु परिपुंगलु IX 8, 6 See पुंगल
परिप्पमाण–परिप्रमाण
परिप्फुड–परिस्फुट
परिप्फुरिय–परिस्फुरित
परिभावइ–परिभावयति
परिभूय–परिभूत
परिमल–Skt.
परिमलिय–परिमृदित M. मळणें
परिमाइ=परिमाति i. e. परिमाणं. Or perhaps to read like Jacobi छुगइपरिमा इव V 8, 5
परिमिय–परिमित
परिमुक्क–परिमुक्त
परिमुसइ–परिमृशति
परिमोक्कल–परिमुक्त
परियच्छइ–(=पश्यति) Old M. परियेसणे
परियंचइ=परि+अंचइ which see

परियट्टइ–परिवर्तयति
परियण–परिजन
परियत्त–परिवृत्त
परियत्तइ–परिवर्तते
परियत्तिय–परिवर्तित
परियर–परिकर
परियरिय–परिचरित
परियल–(परितल?) a small dish. M. परेळ, परळ
परियाण–परिदान
परिरक्खइ–परिरक्षति
परिवज्जइ=पडिवज्जइ–परिवर्तयति
परिवत्तर–परिपक्त्रिम. निम्मज्जिउ परिवत्तरतोएँ XVI 2, 5
परिवत्थ–परिवस्त्र
परिवाडि–परिपाटी
परिवाय–प्रतिवात XXII 1, 11
परिवार–Skt.
परिवास–परिवस्त्र छणियरथइं मि ज्झीणपरिवासइं V 9, 2
परिवीढ–परिपीठ
परिवेयइ–परिवेदयते कायरघरिणि कावि परिवेयइ XIV 11, 7
परिसक्कइ–परिष्वक्कते (परिक्रमते)
परिहइ–परिदधाति
परिहण–परिधान H. पहिरण
परिहत्थ D=(दक्षः) Pāi परिहत्थो दच्छो. मइं मि छिउ परिहत्थु वहंतउ VIII 2, 4
परिहव–परिभव
परिहाइ–परिधापयति
परिहाविय–परिधापित
परिहास–Skt.
परिहूय–परिभूत
परिहोइ–परिभवति
परिसम–परिश्रम
परोप्पर–परस्परम्
पलय–प्रलय
पलंब–प्रलम्ब
पलंबिय–प्रलम्बित

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पलाव–प्र॰ ॰ ॰
पलाविय–प्रलापित
पलासय–पलाशक
पलित्त–प्रदीप्त M. पलिता a torch
पलिप्पइ–प्रदीप्यते
पलोइर–प्रलोकिन्
पलोयइ–प्रलोकते
पलोयण–प्रलोकन
पलोवइ=पलोयइ
पल्लंक–पर्यङ्क M. पलंग
पल्लट्टइ D–पर्यस्यति
पल्लव–Skt.
पल्हव–A country, whose capital is given as कंपिल्ल XVII 2, 2
पवज्जइ–प्रपद्यते
पवंच–प्रपञ्च
पवड्ढिय–प्रवर्धित
पवण–पवन
पवत्तइ–प्रवर्तयति
पवन्न–प्रपन्न
पवर–प्रवर
पवरिसइ–प्रवर्षति
पवहइ–प्रवहति
पवाणु–प्रमाणं
पवाल–प्रवाल
पवास–प्रवास
पवाह–प्रवाह
पवाहइ–प्रवाहयति
पवित्त–पवित्र
,,–प्रवृत्त
पवित्तविय–प्रवर्तित
पवित्ति–प्रवृत्ति, (=प्रभृति in अज्जुपवित्ति णितिभोयणु परिहरिउ मइं XX 3, 12
पविस्समाण–प्रविशन्
पवेस–प्रवेश
पव्व–पर्वन्
पव्वइय–प्रव्रजित
पव्वय–पर्वत
पव्वय–Name of a country between the Ravi and the Sutlej
पव्वयवइ–King of the above
पव्वयनरिन्द–,,
पसय–मृगविशेष Deśi VI 4 पसओ मृगविशेषः or प्रसृत would suit पसयच्छि both in V 14, 2 and in V 15, 4
पसंसइ–प्रशंसति
पससय–प्रशंसक
पसंग–प्रसंग
पसत्थ–प्रशस्त
पसन्न–प्रसन्न
पसर–प्रसर
पसरइ–प्रसरति
पसाय–प्रसाद Old M. पसाय
पसारिय–प्रसारित
पसाहइ–प्रसाधयति
पसाहणय–प्रसाधन
पसिद्ध–प्रसिद्ध
पसिद्धि–प्रसिद्धि
पसुव–पशु
पसूय–प्रसूत
"–प्रसून
पह–पथिन्
,,–प्रभा
पहय–प्रहत
पहचूल–प्रभचूड A name
पहंजण–प्रभञ्जन
पहणइ–प्रहन्ति
पहर–प्रहर
,,–प्रहार
पहरइ–प्रहरति
पहरण–प्रहरण
पहरिस–प्रहर्ष
पहसइ–प्रहसति
पहाण–प्रधान
पहार–प्रहार
पहाय–प्रभात M. पहाट
पहाव–प्रभाव
पहावइ–प्रभवति
पहिय–पथिक

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पहिट्ठ–प्रहृष्ट in पहिट्ठो तहिं दुम्मिरिक्खे जवाले IV 3, 1

पहिट्ठय–प्रहृष्ट

पहिरइ–(from परिहइ by Metathesis) परिदधाति M. पेहेरणें, H. पेहेरना, पेहेराव

पहिलय–प्रथम M. पहिलें

पहु–प्रभु

पहुच्चइ–(प्रभवति) Hc. Gr. IV 390 M. पोंहचणें, H. पहुंचना

पहुत्त D–(प्रभु) सग्गहो को न पहुत्तउ XII 3, 30

पाइक्क–पदाति Old M. पाईक, H. पाई (दल)

पाइवि=प्राप्य see पावइ

पाउस–प्रावृष् M. पाऊस, H. also

पाडिय–पादित

पाण–प्राण

पाणि–प्राणि

पाणिग्गहण–पाणिग्रहण

०ग्गहण– ”

पाणिय–पानीय

पाणियहारि–पानीयहारिणी

पामर–Skt.

पाय–पाद M. पाय. चंदप्पहपाय छित्त XII 14, 4 =पादौ स्पृष्टौ.

पायड–प्रकट

पायडइ–प्रकटयति

पायस–Skt.

पायार–प्राकार

पार–Skt.

पारक्क–परकीय M. पारखा

पारणय–पारणक M. पारणें

पारद्ध–प्रारब्ध

पारंपर–परम्परा (=पुराण) पारंपरकव्वइं कहिवि मेउ XIV 20, 17 परंपरा suits well.

पारंभिय–प्रारब्ध पारियच्छि

पाल–Skt.

पालइ–पालयति

पालण–पालन

पाव–पाप

पावइ–प्राप्नोति

पावज्ज–प्रव्रज्या

पाविट्ठ–पापिष्ठ

पास–पार्श्व. जेण तुम्हाण पासं गमं तक्कुओ IV 13, 10 M. पास, पाशीं, G. पासे, H. पास

”–पाश

पासिउं–पार्श्वे, पार्श्वात्. अण्णहिं पासिउ अण्णहिं लिज्जइ II 1, 7

पासंडिय–पाषण्डिक

पासाय–प्रासाद

पासेइय–प्रस्वेदित H. पसीना ? G. परसेवो

पाहण–पाषाण

पाहरिय–प्राहरिक

पाहाण–पाषाण

पाहुड–प्राभृत (=उपायनं)

पि–अपि Prktism

पिउ–पीतं

पिउहर–पितृगृह

पिक्क–पक्व M. पीक, पिकलेलें

पिक्खइ–प्रेक्षते

पिच्छइ–प्रेक्षते H. पीसना ?

पिज्जइ–पीयते

पिंजर–Skt.

पिट्टिवि–(मारयित्वा) M. पिटणें

पिंड–Skt.

पिंडवास–पिण्डवस्य ? (=इक्खन)

पिपीलि–पिपीलिका

पिम्म–प्रेमन्

पिय–पितृ

”–प्रिय G. H. पिउं, पिया

पियइ–पिबति

पियइत्त–प्रीणयित्

पियउलिय–प्रिया

पियम्म–प्रेमन्

पियमय–प्रियतम

पियर–पितृ

पियहय–प्रिय

पियसुंदरि–A name

पियार–प्रियतर H. पियार, प्यार G. also

पियास–पिपासा

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पिल्लइ D-(प्रेरयति, क्षिपति)
पिसुण-पिशुन
पिहिय-पिहित
पिहिमिपाल-पृथिवीपाल
पिहु-पृथु
पिहुमइ-पृथुमति A name
पीड-पीडा
पीडिज्जंति-पीड्यमाना
पीण-पीन
पीणिय D-(=धारित) H. पेन्हा
पील-पीडा
पीलिय-पीडित
पीवर-Skt.
पुंगल D-(श्रेष्ठ?) तुहुं वणिवरकुमारि कुलि पुंगले V 14, 7 See परिपुंगल.
पुंगव-Skt.
पुच्छइ-पृच्छति G. पूंछवुं, H. पूछना
पुच्छण-पृच्छा M. पुसणें
पुच्छिय-प्रोञ्छित(=प्रमृष्ट) लिहिवि नं पुच्छिउ X 7, 22 M. पुसणें
पुज्ज-पूजा
पुज्जइ-पूजयति
पुज्जइ-पूर्यंते
पुज-Skt.
पुंजइ-पुञ्जयति
पुंजविय-पुञ्जित
पुट्ठ-पृष्ठ M. पुट्ठा
पुणन्न-पुनर्न
पुणु-पुनर्
पुंड-पुण्ड्र
पुत्त-पुत्र
पुत्ति-पुत्री
,,-पुत्ति in पुत्तिचोज्जु an interjection often occurring in IV 7
पुन्न-पुण्य
पुन्निमा-पूर्णिमा Vul M. पुनिवा
पुप्फ-पुष्प
पुर-Skt.
पुरओ-पुरतः

पुरएव-पुरदेव
पुरंदर-Skt.
पुरंधु-?
पुरय-गोपुर? in IX 4, 4; gardenhouse? in VIII 10, 5
पुरयण-पुरजन
पुरवइ-पुरपति
पुरवाल-पुरपाल
पुराइय-(पुराकृत)
पुराण-Skt.
पुरि-पुरी
पुरिस-पुरुष
पुरिसयार-पुरुषकार
पुरुस-पुरुष occurs much less frequently than पुरिस
पुरेस-पुरेश
पुलय-पुलक
पुलइय-पुलकित
पुलिंद-A name of a wild tribe mentioned with बब्बरसबर XIX 11, 2
पुव्व-पूर्व
पुव्वएस-पूर्वदेश
पुव्ववास-पूर्वपार्श्व
पुव्वविदेह-पूर्वविदेह a country
पुव्वि-पूर्वम्
पुहइ-पृथिवी
पूय-पूजा
पूर-Skt.
पूरइ-पूरयति
पूरय-पूरक
पेम्म-प्रेमन्
पेय-Skt. occurs in XII 3, which is mainly in Māhārāṣṭrī
पेरइ-प्रेरयति
पेसइ-प्रेषयति
पेसण-प्रेषणं (=कार्य)
पेसल-पेशल
पेसुन्न-पैशुन्य
पोय-पोत

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पोयणवर–पोतनपुर identified with तक्षशिला

पोढ–प्रौढ

पोत्त–पोत्र (=वस्त्र) M. पोत

पोत्थय–पुस्तक M. पोथी

पोप्फल–पूगफल M. पोफळ

पोमलच्छि–पद्मलक्ष्मीः=कमलश्रीः Paraphrase of of proper names is our author's habit

पोमाइउ–for पामोइउ overjoyed. तउ सोहग्गें जणु पोमाइउ VIII 19, 5 Jacobi's genial suggestion

पोसइ–पुष्यति

पोसह–पौषध

फ

फंस–स्पर्श M. फांस

फंसइ–स्पृशति

फंसण–पांसन

फग्गुण–फाल्गुन Mārwādi फागण, फाग

फट्टइ D–(स्फटति)=दारयति

फंदइ–स्पन्दते

फरसु–परशु M. फरस

फरहरंत–onomatopœtic

फल–Skt.

फलय–फलक

फलह–,,

फलिह–स्फटिक

फलेइ–फळति

फार–स्फार M. फार

फाडिय D–(स्फाटित) M. फाडलें

फासुय–(स्पार्शुक) स्पर्शयोग्य

फिट्टइ D–(भ्रश्यति) M. फिटणें

फुट्टइ–स्फुटति M. फुटणें, H. फुटना

फुड–स्फुट

फुडिय–(=क्षत said of अधर) स्फुटित M. फुटलेला

फुरइ–स्फुरति

फुल–Skt.

फुसइ D–स्पृशति (=मार्ष्टि) Hc. Gr IV 105

फेडइ D–(स्फेटयति ?) M. फेडणें. Causal of फिट्टइ ? see पंचेंदिय cf. थाउ वि फेडइ ताशु

फड D–(=मण्डली) in जूअप्फडि. M. फड

ब

बइट्ठ–see बइसइ Past Part M. बैठा, बैठक, H. बैठ

बइसइ–उपविशति Col M. बइस, बैसणें

बइसणय–उपवेशनकं (=सिंहासन) In all the passages where it occurs it is closely associated with रज्जु. एह संपय इउ बइसणउं रज्जु XXI 6, 9; 8, 7 and 9, 7

बइसारइ–उपवेशयति Causal of बइसइ

बईसइ=बइसइ

बज्झइ–बध्यते

बद्ध–Skt.

बधुयत्त–बन्धुयत्त Loss of anuswāra for metre

बंदिग्गह–बन्दिग्राह

बंदिण–बंदिन् Bard

बंध–बन्ध

बंधइ–बध्नाति

बंधण–बन्धन

बंधव–बान्धव Coll M. बंधव

बंधु–Skt.

बंधुयत्त–बन्धुदत्त A name

बप्प D–(=पितृ) M. H. बाप, G. बापु, बापुजी

बंभयारि–ब्रह्मचारिन्

बंभचेर–ब्रह्मचर्य

बंभत्तण–ब्रह्मत्व (=ब्राह्मणत्व)

बय–बक

बल–Skt.

बलवंत–बलवत्

बलि–बलिन्

बलिकिय–बलिक्रिया

बलिवण्ड D–(=बलात्कार) करइ बलिवंडउ च बकर मंछुड अहिट्ठइं Sar. Kaṇṭh p. 130 M. बण्ड ?

बब्बर–बर्बर a tribe, coupled always with the Khaśas

बहल–Skt.

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बहव–बहु
बहिणि–भगिनी M. बहीण, G. बेण, H. भेण
बहिरिय–बधिरित M. बहिरा
बहु–Skt.
बहुअ–बहु
बहुत्त– " M. बहुत, बहुतेक, H. बहोत
बहुविह–बहुविध
बहुह–बहुधा
बाण–Skt.
बार–द्वार G. बारणुं
बारस–द्वादश Coll M. G. H. बारस, meaning the 12th day of the month.
बारह– " M. बारा
बाल–Skt.
बालहारि–बालघात्री भविसहो बालहारि XII 6, 8.
बासण–वस्त्र Coll M. बासन a rich garment
बाह–बाष्प
" –बाहु
बाहिर–बहिस् M. बाहेर, H. बाहार
बाहु–Skt.
बाहुबलि–Skt. Son of the Tirthankara Ṛṣabha
बि०–द्वि०
बिण्णि–द्वौ
बिन्नि– "
बिंब–Skt.
बीय–द्वितीय
बुज्झइ–बुध्यते Old M. बुझणें, बुझाविणें
बुद्ध–Skt.
बे–द्वि M. G. H. बे
बोल D–(=भाषणं)
बोलइ D–(=कथयति) Hc. Gr. IV 2 कथेर्वज्जर etc.
बोल्लवइ–Causal of above
बोहि–बोधि
बोहिय–बोधित In कालागुरुलंब्बइं बोहियाइं I 9, 3 caused to burn like incense.

भ

भउहा–(=भ्रूः)
भक्ख–भक्ष्य
भक्खइ–भक्षयति
भग्ग–भंग
भंग–Skt.
भंगि–Skt.
भंगुर–Skt.
भज्जइ–भज्यते
भंजइ–भनक्ति
भंजण–भंजन
भट्ठ–भ्रष्ट
भड–भट
भडइं=भण्डइं–भाण्डानि ships III 22, 12
भडारय–भट्टारक
भडारिय–भट्टारिका
भणइ–भणति
भंड–भाण्ड
भंडण D–(कलह) Deśi VI 101 कलहे भंडणं M. भांडण
भंडारिय–भाण्डारिक
भंडुल्ल–भाण्ड M. भांडवल with a slight change in meaning
भण्णइ–भण्यते
भत्त–भक्त
भत्तार–भर्तृ
भत्ति–भक्ति
भत्तिवत्त–भक्तिमत्
भंति–भ्रांति H. भांति
भमइ–भ्रमति
भमर–भ्रमर
भमाडइ–भ्रमति This ड is common in M. G. तावाडणें, उनाडणें, देखाडवुं, भमाडवुं
भमिर–भ्रमिन्
भय–Skt.
भयंकर–Skt.
भयभीतइ–(=भयेन भीतो भवति)
भयावण–भयानक M. भयाण
भर–Skt.
भरइ–भरति
"–स्मरति

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भरडक्किअय D- (=विस्फारित) भरडक्किअयलोयण
भरह-भरत
भल्लय-भद्रक
भल्लि= F. for Skt भल्ल a spear.
भव-Skt.
भवयत्त-भवदत्त a name.
भवण-भवन
"-भ्रमण M. भोंवणें with slight change in sense
भवंत-भ्रमत्
भविय-भव्य
भवियण-भव्यजन
भविय्यत्त=भवयत्त
भवित्ति-read पवित्ति=प्रवृत्ति see Emendation to VII 6, 7
भविस=भविसयत्त
"-भविष्य
भविसगुरुव=भविसाणुरूव
भविसत्त=भविसयत्त
भविसयत्त-भविष्यदत्त A name
भविसाणुमइ=भविसाणुरूव
भविसाणुरूअ-भविष्यानुरूपा A name
भवीस-भविष्य
भवे-भवेत्
भव्व-भव्य
भसल D-(भ्रमर)
भा-भास
भाणु-भानु
भामइ-भ्रमति
भामरि-(=भ्रमणं, i. e. प्रदक्षिणं)
भाय-भाग
"-भ्रातृ Vul M. भाया brother-in-law, G. H. भाई
भायण-भाजन
भायर-भ्रातृ
भार-Skt.
भारिय-भारिक M. भारी very much, G. भारी Heavy
भाल-Skt.
भालयल-भालतल

भाव-Skt.
भावइ-भावयति
भावण-भावना
भावयत्त=भविसाणुरूअ in XI 8, 3
भास-भाषा
,,-भाः
भासइ-भाषते
भासंतरेणं-भाषांतरेण IV 13, 7 Prktsm.
भासिय-भाषिणी
भासिणि-"
भासुर-Skt.
भिउडि-भ्रुकुटि
भिंगार-भृंगार Old M. भांगार
भिच्च-भृत्य
भिज्जंत-भिद्यमान
भिडइ D-(=आक्रमते) M. भिडणें, H. भिडना
भित्ति-Skt.
भिन्न-Skt.
भिसं-भृशम्
भुअ-भूतं Sktsm. अणिट्ठं कणिट्ठं भुअं सप्पहारं III 26, 9
"-भुज
भीम-Name of the King of सिंहलद्वीप
"-Skt.
भीरु-Skt.
भुअंग-भुजंगप्रयातम्
भुंजइ-भुंक्ते
भुंडिणी D (वराही) Deśi VI 106 कोलम्मि भुंडभुंडीरा
भुत्त-भुक्त
भुव-भुज
भुवण-भुवन
भूय-भूत Sktsm.
भूमि-Skt.
भूलया-भ्रूलता Prktsm
भूवाल-भूपाल A name
भूसिय-भूषित
भेय-भेद
भेरि-Skt.

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भेसिवि–भीषयित्वा
भोइय–भोगिक
भोग–Skt.
भोग्ग–भोग्य
भोज्ज–भोज्य
भोय–भोग
भोयण–भोजन
भोवाल=भूवाल

म

म–मा
मइ–मति
मइंद–मृगेंद्र
,,=सीहकन्धर A name
मइंदकंधर–मृगेन्द्रकन्धर A name
मइल–मलिन H. मैल
मइलइ–मलिनयति
मइवंत–मतिमत्
मउअ–मृदु M. मऊ
मउड–मुकुट
मउण–मौन
मउलइ–मुकुलयति
मउलि–मौलि
मऊर–मयूर
मऊह–मयूख
मंभीसइ–(=मा भैषीः इति वदति)
मं–मा
मंस–मांस
मग्ग–मार्ग M. माग
मग्गइ–मार्गयति M. मागणें, H. मागना
मंकुण–मत्कुण
मंगल–Skt.
मंगल्ल–मांगल्य
मचकुंद–मुचुकुन्द
मच्च–मर्त्य
मचइ–(=मृद्गाति)
मच्छ–मत्स्य Vul M. माछली
,,–मत्स्य A country
मच्छर–मत्सर (=दंशमशकादि) दंसमसयमच्छरं संगहिं XIX 10, 10. M. मच्छर

मच्छरिय–मत्सरित
मज्ज–मद्य
मज्जइ–मज्जति
मज्जण–मज्जन
मज्जा=मज्जाय. पिट्टिवि मज्जारहिउ निमाणिउ XVII 10, 9 He was beaten and dishonoured beyond limit
मज्जाय–मर्यादा
मज्जार–मार्जार M. मांजर
मज्झ–मध्य
मज्झत्थ–मध्यस्थ
मंछुडु–मंक्षु
मंजरि–Skt.
मडक्क D–(=घट) M. मडकें
मडक्कइ=मडप्फर which see
मडप्फर D–(=गर्व) Pāi मरट्टो मडप्फरो गव्वो
मडंब D–(=पल्ली)
मढ–मठ
मण–मनस्
मणजोएँ–मनोजवेन
मणप्पिय–मनःप्रिय
मणवेय–A name
मणहर–मनोहर
मणाउ–मनाक्
मणि–Skt.
मणिट्ठ=मण+इट्ठ
मणिवलय–Skt.
मणुअ–मनुज
मणुज्ज–मनोज्ञ
मणोज्ज– ”
मणोरह–मनोरथ
मणोहर–मनोहर
मणोहिराम–Sktsm for. मणाहिराम
मंद–मंद
मंडइ=Loc of मण्डअ–Skt. मण्डप. जो मण्डइ रणभरधुरहो लंघु XIII 8, 14 or मंडयति
मंडण–मण्डन
मंडल–Skt.
मंडलग्ग–मण्डलाग्र (असिः) Pāi करवालं मंडलग्गं च

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मंडलिय–माण्डलिक
मंडव–मण्डप M. माण्डव
मंडाय– D(=मोदकादि खाद्यम्)
मत्त–Skt.
,,–मर्त्य
मत्तवारण–Skt.
मत्थय–मस्तक
मत्थासूल–मस्तकशूल
मद्दण–मर्दन
मंत–मन्त्र
मंतइ–मंत्रयति
मंतणय–मंत्रणं
मंति–मंत्रिन्
मंतिण– ,,
मंथर–Skt.
मंद–Skt.
मंदिर–Skt.
मन्न–मान्य
मन्नइ–मन्यते
मन्नर–?मन्नरवहु कमलइं समउ आइया XII 5, 7.
मम्म–मर्म
मम्मण–मन्मनः
मय–मत
,,–मद
,,–मृगा
,,–मृत
मयगल–मदकल
मयंक–मृगांक
मयण–मदन
मयणवेय–A name
मयणाय–मैनाक name of an island country
मयरट्ठ D=(=वारवनिताः) णं गयजोव्वणाउ मयरट्ठ IV 9, 4. Is it to be connected with Sk. मदरक्त ?
मयरद्धय–मकरध्वज
मयरंद–मकरन्द
मयरहर–मकरगृह (=मदन)
मयराय–मृगराज

मरइ–म्रियते
मरट्ट D–(=गर्व) Pāi. मरट्टो मडप्फरो दप्पो
मरण–Skt.
मरणत्त–मरणत्वम् जाइजरामरणत्तविणासणि XX 11, 8
मराल–Skt.
मरु–Skt. Name of a country
मरुकुंद–Name of a flower of the Jasmine variety
मरुवेय–मरुद्वेग A name
मल–Skt.
मलय–Skt.
मलइ–मृद्नाति
मलिण–मलिन
मलित्त–मलित्व
मल्ल–Skt.
मल्लर–? मल्लरगणाइ III 23, 1
मल्हंत D–(लीलायमान) Deśi VI 119 मल्हणं लीला
मसय–मशक
मसरक्कइ D–(Snap one's fingers)
मसाण–श्मशान M. म(स)सण
मसि–मषी
मह–महा
महएवि–महादेवि
महग्घ–महार्घ
महग्घिम–,,
महण–मथन
महत्तण–महत्व
महत्तर–Skt.
महरिथम–महार्थत्व
महंत–महत्
महंतय– ,,
महंतर–महत्तर
महमहइ D–(=प्रसरति) He. Gr. IV 78 महमहो गन्धे
महल्ल–वृद्ध
महवा–मघवा
महव्वय–महाव्रत

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महा०–Skt.
महाइय D–(=महात्मन्)
महायण–महाजन
महालस–Wrong for महाजसेण XV 7, 7
महि–मही
महिम–महिमन्
महिय–मथित
महियल–महीतल
महिल–महिला
महिवइ–महीपति
महिवाल–महीपाल A name
महिस–महिष
महीयल–महीतल
महीहर–महीधर
महु–मधु
महुत्त–मुहूर्त
महुमास–मधुमास
महुयर–मधुकर
महुर–मधुर
महेस–महेश
महोयर–महोदर A name
माइ–माति
माइय–मातृ
माएसर–मायेश्वर A name
माण–मान
माणइ–मानयति
माणण–मानन
माणयारी–मानकारिणी
माणिणि मानिनी
माणिभद्द–माणिभद्र A name
माणुस–मानुष
माणेसर=माणिभद्द
माम–मातुल
मामइ=माम
माय–मातृ M. माय, H. माई
मायंग–मातंग
मायरि–मातृ
मायहिय–मागधी
मारइ–मारयति

मालव–name of a people and country
मालय–मारुत
माल–माला
मालइ–मालती
माली–Skt.
मालूर D–(=श्रीफल)
मास–मांस
,,–Skt.
माहप्प–माहात्म्य
माहुलिंग–मातुलिंग M. माहाळुंग
मि–अपि
मिग–मृग
मिच्छ–म्लेच्छ a barbarous people and their country
मिच्छइ D–(=इच्छति) मिच्छइ न दण्डु XIII 13, 5
मिच्छत्त–मिथ्यात्व
मिच्छा–मिथ्या
मिणइ–मिमीते
मित्त–मात्र
,,–मित्र
मिरिय D–(=मुद्गर:)? VII 2, 9
मिलइ–मिलति
मिल्लइ–मुंचति
मिसल–मिश्र M. मिसळ
मिसलइ–मिश्रयति M. मिसळणें
मिहुण–मिथुन M. मेहुण
मीसिय–मिश्रित
मुअ–मृत H. मुवा
मुअइ–मुंचति
मुक्क–मुक्त
मुक्ख–मूर्ख
मुग्ग–मुद्ग M. मूग, H. मुंग G, मग
मुचइ–मुच्यते, मूत्रयति
मुच्छ–मूर्छा
मुज्झइ–मुह्यति
मुट्ठि–मुष्टि
मुणइ–(=जानाति) from ज्ञा
मुणंति–(=गणयन्ति)

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मुणाल–मृणाल
मुणि–मुनि
मुंडइ–मुण्डयति
मुत्ताहल–मुक्ताफल
मुद्द–मुद्रा
मुद्दिय–मुद्रित
मुद्ध–मुग्ध
,,–मूर्धन्
मुवइ=मुअइ
मुसइ–मृशति
मुह–मुख
मुहलोहमल्ल–मुखयलोहमल्ल
मुहपत्ति–(=मुखपत्रावलि) कयमुहपत्ति पत्ताहियतिल-
यहिँ XI 9, 3?
मुहप्पिय–मुखप्रिय
मुहल–मुखर
मुहवंत–मुखवत्
मुहासुद्धि–मुखशुद्धि
मुहिय–मुखी
मुहियइ–मुधिकायाम् (=मुधा)
मुहुत्त–मुहूर्त
मुहुल्लय–मुख
मूढ–Skt.
मेइणि–मेदिनी
मेत्त–मात्र
मेरय–मामक
मेरु–Skt.
मेलइ–मेलयति
मेलावय–मेलापक
मेलावइ–मेलइ which see
मेल्लइ=मिलइ
मेस–मेष
मेह–मेघ
मेहुण–मैथुन
मेहेसर–मेघेश्वर A name
मोइय–मोचित
मोकलइ–(=मोचयति) M. मोकळें (करणें) मोकलणें
with change in sense.
मोक्ख–मोक्ष
मोग्गर–मुद्गर M. मोगर
मोडइ–मोटयति
मोत्तिय–मौक्तिक M. G. मोती
मोय–मोद
मोल्ल–मूल्य M. मोल
मोर–मयूर M. मोर G. H.
मोह–Skt.
मोहइ–मोहयति
मोहण–मोहन
मोहिणि–मोहिनी

य

This has entirely disappeared from the Prākrits, with the exception of the Māgadhī. It has been changed to ज. But a secondary य has appeared in some Prākrits, especially the Amg. and through it the Apbh. This however, only in the body of the word and not initially Therefore there are no words beginning even with this secondary य. A few cases like याणइ are sporadic. The words that have been given below, are all second members of compounds etc., or such as have an affix or preposition before them.

◦यण–जन
◦यणिय–जनित
,,–तनित
यवत्ता–यवत्रा (preparation of यव)
◦यल–तल
◦यल्लइ–चलति
याणइ–जानाति
याणिउं–ज्ञातुम्

र

रइ–रति
रइय–रचित
रउद्द–रौद्र

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रउरव–रौरव रउरवकाळ means the time a fœtus has to pass in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.

रक्ख–रक्षस्

रक्खइ–रक्षति

रक्खण–रक्षण

रक्खस–राक्षस

रक्खसि–राक्षसी

रंगावलि–Skt.

रच्चंत–रज्यमान

रज्ज–राज्य vul M. राज

रंजइ–रंजयति

रंजण–रंजन

रडइ–रटति M. रडणें

रण–Skt.

रणझणंत–(नादं कुर्वन्) Onomatopoetic.

रणरणय–रणरणक

रणरणंत–(=क्वणत्) Onomatopoetic

रत्त–रक्त

रत्ति–रात्री Vul M. रात

रंध–रंध्र

रन्न–अरण्य M. रान

रमइ–रमते

रमण–Skt.

रमणि–रमणी

रमणीय–Skt.

रंभ–रम्भा

रम्म–रम्य

रम्मइ–रम्यते

रय–रजस्

,, –रत

रयण–रत्न

रयणचूड–रत्नचूड A name

रयणायर–रत्नाकर

रयणि–रजनी

रव–Skt.

रवड–in दडवडरवड कुंति दहिय XVI 4, 4 Onomatopoetic.

रवण–रमण

रवन्न–रम्य

रवि–Skt.

रविंद–अरविन्द

रविप्पह–रविप्रभ A name

रस–Skt

रसणा–रशना

रसंत–रसत्

रसायण–रसायन

रसोइ–रसवती (=पाकः) Old M. रसोय, H. रसोइ, रसई

रह–रथ Old M. रहंवर

रहस–रभस

रहिय–रहित

राइ–रात्री

राई–राजी or राजिका

राउल–राजकुल (=प्रासाद) Old M. राऊळ

राणउ–राजा M. G. H. राणा

राणी–राज्ञी M. G. H. राणी

राम–रामा

राय–राग

,, –राजन् M. राय

रासि–राशि M. रास

रिउ–ऋतु mensis रिउसोणियजल्लु थंभइ III 4, 4.

,, –रिपु

रिक्ख–ऋक्ष (=नक्षत्र)

रिज्झइ–ऋध्यति

रिंछ–ऋक्ष

रिंछोलि–पंक्ति

रिद्ध–ऋद्ध

रिद्धि–ऋद्धि

रिह्लंत D–(=शोभमान) कलहोयकंति रिह्लंतउ XVI 3, 8

रिसह–ऋषभ

रिसि–ऋषि

रुअ–रुज्

,, –रुत

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रुअइ–रोदिति H. रोना. रोदति in Jacobi is incorrect Skt.

रुक्ख–वृक्ष M. महारुख

रुचइ–रोचते

रुज्झंतउ–रुध्यमानः in X 10, 5, is more natural than Jacobi's ओज्झंतउ

रुट्ठ–रुष्ट

रुणरुण D–(=करुणरुदितं)

रुणरुणइ D–(=करुणं रोदिति)

रुद्द–Skt.

रुंद D–(=विपुल)M. रुंद

रुलुघुलंत D–निःश्वसन् or गद्गदकण्ठ in II 9, 9; VII 7, 8; VIII 12, 7 etc.

रुवइ–रोदिति

रुहरुहइ–(=मन्दं वहति) वामंगि छत्ति रुहरुहइ वाउ IV 5, 4

रुहुरुहय D–(=उत्कण्ठा) In III 20, 11 etc. Not in II 5, 8, where our text reads हुंहु रुहुं

रूव D–रूप

रूसइ–रुष्यति M. रुसणें

रे–Skt.

रेणु–Skt.

रेर–? भमिय रेर XV 5, 6

रेह–रेखा M. रेघ

रेहइ–(=राजते) राजति in Jacobi is a mistake

रोमंच–रोमाञ्च

रोमंचिय–रोमाञ्चित

रोवइ–रोदिति

रोस–रोष

रोसिय–रोषित

रोह–रोहक

रोहिणि–रोहिणी

ल

लइ–ला Imperative of

लइ–Interjection. H. ले

लइय–(=गृहीत, स्वीकृत) from ला

लइज्जइ–see लेइ; Passive

लउडि–लगुड

लएवि, ०विणु–see लेइ. Absolutives

लक्ख–लक्ष

लक्खइ–लक्षयति

लक्खण–लक्षण

लग्ग–लग्न

लग्गइ–लगति

लंघइ–लङ्घयति

लच्छि–लक्ष्मीः

,, –mother of Kamala

लज्ज–लज्जा

लज्जइ–लज्जते

लज्जणय–लज्जाकर

लज्जावणिज्ज–लज्जनीय

लज्जिर–सलज्ज

लंछण–लांछन

लडह D–(=सुकुमार or सुन्दर)

लड्डिय–Fond behaviour of fondled children. M. लाड

लड्डुअ–लड्डुक M. लाडू

लद्ध–लब्ध M. लाधणें

लब्भइ–लभ्यते M. लाभणें

लंपड–लंपट

लंबकन्न–लंबकर्ण See कन्नपंगुरण

लय–लता

,,–see लेइ. Past Participle

ललंत–लकत्

ललिय–कलित

लव–Skt.

लहइ–लभते

लहु–लघु

लहुआरी–लघुतरा, आ for अ metri causa or लघुकारिणी, an epithet of blame.

लाड–लाट Name of Gujarat without Kathiawar. M. लाड in लाडवाणी, a sub-caste of Banias

लायइ–लगयति M. लावणें

लालिय–लालित

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लावय-लावक a bird M. लावी

लाविय-see लेइ Causal Past. Part. M. लाविला

लावन्न-लावण्य

लाह-लाभ Old M. लाहो

लाहव-लाघव

लिंग-Skt.

लिज्जइ D-(=आदीयते) from ला Passive

लित्त-लिप्त

लील-लीला

लिहइ-लिखति M. लिहिणें

लीह-रेखा

लुंचइ-लुञ्चति

लुद्ध-लुब्ध

लुलिय-लुलित

लुब्भए-लुभ्यते

लुहइ D-(=मार्ष्टि)

लेइ-(=लाति)

लेस-लेश्य

लोण-लवण in M. लोणचें a kind of pickle

लोय-लोक

,,-लोच (i. e. केशलुञ्चनं) in XXI 11, 7

लोयण-लोचन

लोल-Skt.

लोह-लोभ

,,-Skt.

लोहजंघ-Name of a minister. See Introduction

लिहक्कइ D-(=निलीयते) Hc. Gr. IV 5, 5 निलीने णिलीअ लिहक्का: M.लिकणें to hide

व

व-इव

,,-वा. होइ न होइ व जेहउ I 4, 8

०वइ-पति

वइज्जइ-see वयइ=वदति Passive साहम्मियवच्छल्लु वइज्जइ XX 11, 2

वइर-वैर

वइराय-वैराज

वइरि-वैरिन्

वइरिय- ,,

वइसवण-वैश्रवण

वइसाह-वैशाख

वंस-वंश

वंसयाल-वंशजाल

वक्क-वाक्य

वक्कर-वक्र

वक्खाणइ-व्याख्यानयति M. वाखाणणे

०वक्खिलय-पक्षक

वग्ग-वर्ग

वग्गइ-वल्गति

वग्घ-व्याघ्र M. वाघ

वंक-वक्र M. वांक. विवंक of Jacobi is due to bad splitting up of text मज्झि महत्तराण न कयाइवि वंकवि वंकु वुच्चए XII 5, 17-In the midst of great people, even a crooked man does not say crooked things.'

वंकुड=वंक M. वांकडा

वंकइ-वक्रयति

वच्चइ-व्रजति Hc. Gr. IV 225 व्रजनृतमदां च Kon. वच्चतां, G. वच्चुं

वच्चरा-(=Sk. वचा a herb that is supposed) when eaten, to clear the throat. e. g. ब्राह्मी शुण्ठी वचा शंखी पिप्पली मधुसंमिता। पञ्चरात्रप्रसङ्गेन कोकिलाः स्वर उच्यते ॥) XII 3, 23

वच्छयल-वक्षःस्थल

वच्छत्थल-Sktism

वच्छल-वत्सल

वच्छल्ल-वात्सल्य

वज्ज-वज्र

वज्जइ-वर्जयति M. वजा (करणें)

वज्जरइ D-(=कथयति) Hc. Gr. IV 2 कथेर्वज्जर etc.

वज्जावइ-वादयति M. वाजवणें

वज्जोयर-वज्रोदर A name

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वंचइ=वञ्चइ In the text XV 17, 2 चंचिवि wrong for वंचिवि
,,–वञ्चयति
वंचण–वञ्चन
वंच्छइ–वाञ्च्छति
०वट्ट–०पट्ट
वट्टइ–वर्तते
वडवाणल–वडवानल
वड्ड D–(=महत्) Deśi VII 29, वड्डो महान् O. M. वाड in वाडें कोहें. Jacobi's वुड्ड in XII 6, 3 is not happy
वड्डार=वड्डयर Comparative
वड्ढमाण–वर्धमान
वड्ढइ–वर्धते M. वाढणें
वड्ढारइ–see वड्ढइ Causal XII 4, 8
वण–वन in M. वणवा ?
,,–व्रण M. वण
वणय–वनज
वणि–वणिज् M. वाणी, G. वाणिओ, H. बनिया
वणिउत्त–वणिक्पुत्र
वणिज्ज–वाणिज्य Coll M. वणजेंला जाणें
वत्त–वक्त्र
,,–वार्ता M. H. बात, Guj. वात
वत्तइ–वर्तते or वर्तयति
वत्तयार–वार्ताकर a messenger
वत्तिय–वर्तित
वत्थ–वस्त्र
वद्धारिय–वर्धापित G. वधारे, वधारवुं
वद्धावण–वर्धापन Vul M. वरधावा
वद्धाविय–वर्धापित
वड्ढिय–वर्धित
वंदइ–वन्दते
वंदण–वन्दन
वंदणहत्ति–वन्दनभक्ति
वन्न–वर्ण
वन्नइ–वर्णयति M. वानणें
वमाल D–(=कलकलः) Pāi कलयलो वमालो य–or (पुञ्ज) Hc. Gr. IV 102 पुंजेरारोलवमालौ

वम्मह–मन्मथ
वम्महंती–मन्मथायमाना Denominative.
वय–वयस्
,, –व्रत
,, –वाच्
वयइ–वदति तं घत्थु विलसंतवयंतहंमि III 7, 13
वयंस–वयस्य
वयंसिया–वयस्या
वयण–वचन
,,–वदन
वयणिज्ज–वचनीय
वर–Skt. (=श्रेष्ठ)
,,– ,, (=वरयितृ)
,,– ,, (=प्रसादः)
वरइ–वरयति
वरइत्त–वरयिता
वरंग–वराङ्ग
वरंगण–वराङ्गना
वरयर–वरतर
वराइय–वराकी
वराडिय–वराटिका
वराय–वराक
वराह–Skt.
वरि–वरम् M. बरें, G. वारुं
वरिय–वृत
वरिट्ठ–विरिष्ठ
वरिस–वर्ष Coll M. वरीस, G. वरस
,,–(=मेघजलं)
वरिसइ–वर्षति H. बरसे, बरसात
वरेइ–वरयति
वलइ–वलति M. वळणें
वलग्गइ D–(=आरोहति) Pāi. वलग्गमारूढं, Hc. Gr. IV 206 आरुहेश्चडवलग्गौ. M. वळगणें
वलण–वलन
वलत्थ D–(=पर्यस्त)
वलय–Skt.
वलि–Skt. (=त्रिवलि)
०वल्ल–In कुरुवल्लइं पोयणवल्लइं XIV 13, 14 is a suffix meaning 'belonging to.' M. G. H. मुंबइवाला, दिल्लीवाला

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वल्लइ–वल्लभ O. M. वाल्हें, G. व्हाला
ववगय–व्यपगत
ववसाय–व्यवसाय O. M. वेवसाव
वस–वश
वसइ–वसति
वसंगय–वशंगत Sktism.
वसंत–Skt.
वसह–वृषभ M. G. वसो
वसु–Skt.
वसुनंदय–वसुनन्दक a sword.
वसुंधर–वसुन्धरा
वसुंधरि– „ „ A name
वसुमइ–वसुमति
वसुह–वसुधा
वह–(?) दसदिसि वहकयंब ओरालिउ XV 14, 7
वहइ–वहति
वहण–वहन
„ –वसन VII 1, 7 व० भंडारहिं संजवियइं
वहु–वधू G. वहु, H. बहू, B. बऊ, also in M. बोहर=वधूवर
वहुअ– „
वाइय–वादित
„–वादिन्
वाइणी–वादिनी
वाइत्त–वादित्र
वाणि–वणिज् M. वाणी, G. वाणिया XIV 8, 5
वाणियय– „
वाणिज्ज–वाणिज्य
वाणिजिय–वणिज्
वाणी–Skt.
वाम–Skt.
वामीसिय–व्यामिश्रित
वामोह–व्यामोह
वामोहण–व्यामोहन
०वाय–०पात in अंछवाय
वाय–वाक्
„ –वात
„ –वाद
„ –व्रात
वायइ–वाचयति
वायरण–व्याकरण
वायस–Skt.
०वार–वार (=वेला)
वारइ–वारयति
वारण–Skt.
वारवार–वारंवारम्
०वाल–०पाल e. g. भूवाल
वालइ–वलयति
वावरइ–व्याप्रियते M. वावरणें
वावरण–व्यापरण M. वावर and वापर
वावार–व्यापार
वावि–वापी H. G. बावडी
वास–Skt. (=वसतिः)
„–Skt. (=गन्ध)
„–वासस्
वासइ–वाशति
„–वासयति
वासन–वासना
„–वल्ल (from वस्)
वासर–Skt.
वासव–वासवदत्त A name
वासवदत्त– „
वासहर–वासगृह
०वाह–०वाह in केवलवाहहो an Adj. of चन्दप्पहनाह
वाह–व्याध
वाहइ–वाहयति
वाहण–वाहन
वि–अपि
विअणक्खें–(विअण=वेदना Pāi and अक्ख=अक्षि, with a pained eye. Or. वि and अणक्ख which see. XII 5, 19
विउज्झइ–विबुध्यते
विउणारउ–द्विगुणतर
विउद्ध–विबुद्ध
विउल–विपुल
विउलइरि–विपुलगिरि One of the five hills surrounding Rājgir in Bihar
विउस–विद्वस्

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विएस–विदेश
विओय–वियोग
विओह–विबोध
विंसय–विंश
विकुच्छिय–विकुत्सित
विकम–विक्रम
विकय–विक्रय
विक्किय–विक्रीत M. विकि–कॅ
विक्खाय–विख्यात
विक्खाइ–विख्याति
विक्खेव–विक्षेप
विगइ–विकृति
विगत्थय–विकत्थक
विगय–विगत
विग्गह–विग्रह
विग्गुत्त D–(=व्याकुलीकृत) Desi VII 64,
विग्गोवो आउलया
विग्गुप्पइ–विगोप्यते
विग्गोव–विगोप
विग्घ–विघ्न
विचल्लिय–विचलित
विचित्त–विचित्र
विच–वर्त्मन
विचइ D–(=समीपमायाति) जइ एहउ विचइ मम
सरीरि XIX 6, 3
विच्छाय–Skt.
विच्छेयय–विच्छेदक
विच्छोय D–(=विरह)
विच्छोइय D–(=विरहित)
विजय–वैद्यक
विज्जा–विद्या
विज्जावच्च–वैयावृत्य
विज्जाहर–विद्याधर
विज्जिज्जइ–वीज्यते
विज्जुज्जल–विद्युदुज्ज्वल
विज्जुप्पह–विद्युत्प्रभ A name
विज्जुल–विद्युत्
विज्जे D–(=मार्गण or अर्थ) कयविज्जे in III
9, 4 etc.

विडंब–Skt.
विडंबइ–विडम्बयति
विडंबण–विडम्बन
विढत्त D–See विढवइ Past Part
विढप्पइ D–See विढवइ Pass.
विढवइ D–(=अर्जयति) Hc. Gr. IV 108
अर्जेविढव etc.
विणट्ठ–विनष्ट
विणय–विनत
,,–विनय
विणास–विनाश
विणासइ–विनश्यति
विणासण–विनाशन
विणिय–विनीत
विणिउत्त–विनियुक्त
विणिओय–विनियोग
विणिओयइ–विनियोजयति
विणिग्गय–विनिर्गत
विणिम्मिय–विनिर्मित
विणियत्त–विनिवृत्त
विणिरोह–विनिरोध
विणिवारइ–विनिवारयति
विणीय–विनीत
विणु–विना
विणोय–विनोद
वित्त–Skt.
,,–वृत्त M. वितणें, G. वीतवुं
वित्तंत–वृत्तान्त
वित्तविय–वर्तित
वित्ति–वृत्ति
वित्थय–विस्तृत
वित्थर–विस्तर
वित्थरिय–विस्तरित
वित्थार–विस्तार
वित्थारइ–विस्तारयति
वित्थिन्न–विस्तीर्ण
विदिस–विदिशा A name of a city
विद्दविउ–विद्रावित (=नाशित)
विद्दाण–विद्राण

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विद्दारणि–विदारणी
विदाविय–विद्रावित
विदुम–विद्रुम
विद्देसिय–विद्वेषित
विद्ध–Skt.
,,–वृद्ध
विद्धंसइ–विध्वंसते
विनडइ–विनटति
विंद–वृन्द
विंधण–वेधन
विन्नत्त–विज्ञप्त
विन्नप्पइ–विज्ञप्यते
विन्नवइ–विज्ञपयति M. विनवणें
विन्नाण–विज्ञान
विन्नास–विन्यास
विप्प–विप्र
विप्पिय–विप्रिय
विप्फुरइ–विस्फुरति
विब्भम–विभ्रम
विब्भवँ– ,, ,,
विब्भाडिय D–(=नाशित) Desi VII 70
विप्फाडिय. M. वाभाडे काढणें to tear into shreds
विभीसावण–विभीषण
विमण–विमनस्
विमद्दण–विमर्दन
विमल–Skt.
विमल–Skt. Name of a person
विमल=विमलबुद्धि
विमलबुद्धि–Skt. A name
विमाण–विमान
विमीसिय–विमिश्रित
विमुक्क–विमुक्त
विमुह–विमुख
विंभय–विस्मय
विंभल–विह्वल
विंभिय–विस्मित
वियक्खण–विचक्षण
वियड–विकट
वियड्ढ–विदग्ध
वियण–विजन
वियणिय–वितनित
वियप्प–विकल्प
वियप्पइ–विकल्पते
वियंभइ–विजृम्भते
वियंभण–विजृम्भण
वियरइ–वितरति
वियलइ–विचलति
वियसइ–विकसति
वियाणइ–विजानाति
वियार–विकार
,,–विचार
वियारण–विचारण
वियारिय–विदारित
वियाल–विकाल
वियालिउ–विगालितं? सा अमिएण वियालिउ मग्गइ VIII 19, 4 She wants strained amṛta.' The reading पियालिउ noticed in foot notes would mean dearer, better. 'She wants something better than amṛta.'
वियास–विकाश
विउज्झइ–विबुधयति
विरइय–विरचित
विरच्चमाण–विरज्यमान
विरत्त–विरक्त
विरल्लिय D–(=कृशीभूत) M. विरळ होणें
विरस–Skt.
विरह–Skt.
विरुआर–विरूपतर VI 10, 8
विरुद्ध–Skt.
विरुअ–विरूप
विरूअ–विरूप (=अयुक्त) विरूअउ कियउ जन्न समाणिउ VIII 15, 7
विरोलिय–विलोडित
विरोह–विरोध
विरोहय–विरोधक
विलय D–(=वनिता)

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विलक्ख–विलक्ष
विलक्खिम–वैलक्ष्यं. उवसमियविलक्खिम XI 12, 11
विलग्ग–विलग्न
विलंबिय–विलंबित
विलवइ–विलपति
विलसइ–विलसति
विलसिय–विलसित
विलाविय–विलापित
विलास–Skt.
विलासिणी–विलासिनी
विलिज्जइ–विलीयते
विलित्त–विलिप्त
विलिहइ–विलिखति
वलीण–विलीन
विलुक्क D–see ल्हिकइ. हरियत्तु कोउहलेण वत्थंतरि विलुक्कओ XII 5, 11 concealed under a garment.'
विलेवण–विलेपन
विलोट्टइ D–(=विसंवदति) Hc. Gr. IV 129 विसंवदेर्विअट्टविलोट्ट etc.
विवज्जइ–विवर्जयति
विवज्जिय–विवर्जित
विवत्तिय–विवर्तित
विवर–Skt.
विवरइ–विवृणोति
विवराम्मुह–विपराङ्मुख
विवरीय–विपरीत
विवरेर–,,
विवाय–विवाद
विवाह–Skt.
विविह–विविध
विबोह–विबोध
विस–विष
,,–वृष
विसय–विषय
विसइ–विशति
विसज्जइ–विसर्जयति
विसट्ट–दलित Pāi वि० विहडिअत्थे; Hc. Gr. IV 176. अहिमाणमरट्ट विसट्टगइ III 2, 9 and पुलयवि० देहु XIX 12, 1 Not in II 2, 9 where our reading एमाइं विसिट्ठहिं is correct.
विसट्टइ–दलति Hc. Gr. IV 176
विसन्न–विषण्ण
विसम–विषम
विसरिस–विसदृश
विसहइ–विषहते
विसाय–विषाद
विसाल–विशाल
विसिट्ठ–विशिष्ट
विसुत्त–विस् पट्टणि सुत्तविसुत्तइं चाहइं III 5, 7 the ins and outs of city life.
विसुद्ध–विशुद्ध
विसुद्धि–विशुद्धि
विसूरइ D–(=खिद्यते) Hc. Gr. IV 182 खिदेर्जूरविसूरौ
विसेस–विशेष
विसेसइ–विशेषयति
विसेसण–विशेषण
विहंग–विभंग
,, –Skt.
विहंजइ–विभंक्ते
विहट्टइ–विघट्टयति
विहडप्फड D–(=त्वरितं) Hc. Gr. IV 174 mentions it among 'भाषाशब्दाः' like आहित्त, लल्लक, विड्डिर most of which, strangely enough, he does not mention in his *Deśīnāmamālā*.
विहडावण–विघटन
विहंडइ–विखण्डयति
विहत्त–विभक्त
विहत्तिए–विभक्त्या
विहत्थ–विहस्त
विहरइ–विहरति
विहल–विफल
,, –विह्वल
विहलंघल D–(=विह्वल ?) Adj. of गत्त, in

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XVIII 5, 3 and of करोहि in XX 12, 5
विहव–विभव
विहवत्तण–विधवात्व
विहसइ–विहसति
विहाण–विधि
,, –विभान (=प्रभात)
विहाय–विघात (?) परमेसर तहो काइं विहायउ XVIII 4, 2. It appears however to mean 'happened' and thus should be connected with Skt. विधा
विहार–Skt.
विहावइ–विभावयति
विहास–Skt.
विहि–विधि
विहिय–विहित
विहिन्न–विभिन्न
विहुणइ–विधुनोति
विहुर–विधुर
विहुल्ली–(विफुल्ला ?) IX 22, 2 नियकज्जविहुल्ली heartily delighted in her work, enthusiastic over it.
विहूइ–विभूति
विहूसिय–विभूषित
विहेय–विधेय
विहोय–विभव
वीढ–पीठ
वीणालावणि–वीणालापनं cf. M. लावणी a kind of popular song, sung to the accompaniment of a stringed instrument.
वीयराय–वीतराग
वीर–Skt.
वीस–विंशति
वीसद्ध–विस्रब्ध
वीसमइ–विश्रामयति
वीसरइ–विस्मरति M. विसरे
वीसवइ–विश्रामयति M. विसावे
वीसास–विश्वास
वुच्चइ–उच्यते
वुट्ठि–दृष्टि
वुट्ठिय–व्युत्थित
वुत्त–उक्त
वुन्न D–(=विषण्ण)
वेग्ग–वेग
वेढइ–वेष्टयति M. वेढणें
वेय–वेग
,, –वेद
वेयंग–A Country–मरु वेयंग कुंग वेराड वि X 1, 12
वेयडिय D–(=प्रत्युप्त) Deśi VII 77 वेअडिअं पच्चुत्ते
वेयड्ढ–वैताढ्य
वेयण–वेदना
वेयारइ D–(=प्रतारयति) विकारयति? Deśi VII 95 वेआरिअमवि पयारियकचंस.
वेराड–वैराट Name of country. The मत्स्य? The present Alwar and round about it.
वेराय–विराग
वेला–Skt.
वेलाउल–वेलाकुल
वेल्लहल D–(=कोमल) Deśi VII 96 वेल्लहलो मउअविलासीस M. वेल्हाळ
वेस–द्वेष
,,–वेश्या Coll M. वेस्वा
,,–वेष
वेसत्तण–वैश्यत्व
वेहव–वैभव
वोइय–व्यपेत
वोल D–(कलकल) Deśi VI 90 तुमुले बमाल M. बोल बोला
वोलइ D–(=गच्छति) O. M. वोळणें
वोहित्थ D–(=प्रवहण)
वोहित्थिव D– ,,

स

सइ–शची

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सइ–सती
सइं–स्वयम्
सइत्त D–(=उदित) Deśi VIII 5 सयत्त उदित
Possibly from सचित्त ?
सइत्तणु–स्वत्व (अभिमानः)? मइलियइं न होंति कुलइ सइत्तणु चारहडिं XV 8, 10
सउ–शत
,,–समम् (=सह)
संउ–,,
सउण–शकुन
सउन्न–सपुण्य
सउरिस–सुपुरुष
सउहुं–सम्मुखम्
सएस–स्वदेश
संवच्छर–संवत्सर
संवड्ढण–संवर्धण
संवरइ–संवृणोति
संवरण–Skt.
संवलिय–संवलित
संवार–Skt.
संवारइ=संवरइ
संवासिय–(=समाश्वासितः)? तिं वयणिं धणवइ सं-वासिउ III 8, 9
संवाहइ–संवाहयति
संविहाण–संविधान
संसइ–शंसति
संसय–संशय
संसार–Skt.
संसिय–शंसित
सकलंकइ–कलङ्कयति
सक्क–शक्र
सक्कइ–शक्नोति
सक्कसामंत–स्वकसामन्त Doubling of क sporadic or metri causa
सक्कार–सत्कार
सकेय–साकेत ? शाकेय see Introduction p. 7
सक्ख–साख्य
सक्खि–साक्षिन्

सग्ग–स्वर्ग
सग्गइं–? Deśi VIII 4 quotes सग्गइ=मुक्त as the view of some. If we read सग्गइं adj. of दारइं, the sense would be clear. 'He then goes to open doors' i. e. to courtezans, as the next line in the Kaḍvaka shows. सो सग्गइं दारइं परिसक्कइ XVI 9, 8
सघण–सघन
संक–शंका
संकिय–शंकित
संकुल–Skt.
संकेय–संकेत
संख–शंख
,,–संख्या
संखुत्त–संक्षुब्धि
संखेव–सङ्क्षेप
संखोह–संक्षोभ
संखोहइ–संक्षोभयति
संग–Skt.
संगइ–संगति
संमग–Skt.
संगय–संगत
संगर–Skt.
संगह–संग्रह
संगहइ–संगृह्णाति
संगाम–संग्राम
संगिच्छण–संगृक्षण ? तो बहुमंगलसंगिच्छणइं चंदण-चउक्कनिम्मच्छणइं VIII 5, 9
संघ–Skt.
संघट्टइ–संघट्टते
संघडइ–संघटते
संघडण–संघटन
संघाय–सङ्घात
संघारिय–संहारित (=मारित) H. संघार
सचविय D–(=अभिप्रेत) Deśi VIII 17 सचविअं तह अहिप्पेए
सच्छ–साक्षात्

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सच्छंद–स्वच्छन्द
सच्छाय–Skt.
सजल–Skt.
सज्ज–Skt.
सज्जण–सज्जन
सज्जिय–सज्जीकृत
सज्झस–साध्वस
संच=संचय ? मल्लजुज्झआवग्गणसंचइ (=परिचय) II 2, 7
संचइ–सञ्चिनोति
संचय–Skt.
संचर–Skt.
संचरइ–सञ्चरति
संचरण–Skt.
संचलइ–सञ्चलति
संचल्लइ– „
संचार–Skt.
संचारइ–सञ्चारयति
संचालइ–सञ्चालयति
संचुण्णिय–सञ्चूर्णित
सच्छवाय–for सत्थवाय
संजय–संयत
संजम–संयम
संजलिय–संज्वलित
संजवइ–संयच्छति
संजाय–संजात
संजुय–संयुत
संजुत्त–संयुक्त
संजोय–संयोग
संजोयइ–संयोजयति
संजोइय D–(दृष्ट) See जोयइ
संजोत्तिवि–संयोज्य
संझ–संध्या M. सांज
सट्ट–(=सत्थ meaning स्वस्थ) ? पीणुण्णयसट्टइं... थणवट्टइं II 1, 4
सट्ठि–षष्टि
सण–शण M. सणकाडी
सणकुमार–सनत्कुमार
सणाहइ–सनाथ
सणिद्द–सनिद्र
सणेह–स्नेह
संठवइ–संस्थापयति
संठिय–संस्थित
संडेवय–संदेवक (आरट्ट) or सीमा (?) Deśi VIII 7 संदेवो सीमा. गामइं कुक्कुडसंडेवयाइं I 5, 6.
सततं–स्वतन्त्र
सत्त–सप्त
„ सत्व
सत्तक्खर–सप्ताक्षर
सत्तम–सप्तम
सत्ति–शक्ति
सत्तु–शत्रु
सत्थ–सार्थ
„–शास्त्र
सत्थत्थ–शास्त्रार्थ
सत्थवाय–सार्थवाह
सत्थवाहिक– „
सत्थिल्लय–सार्थ
सद्द–शब्द
सद्दहण–श्रद्धानं
सद्दहाण–श्रद्धान
सद्दूल–शार्दूल
सद्दूलवयण–शार्दूलवदन a people
सद्धिम्म–सार्धम्
संत–शान्त
„–सत्
संतत्त–सन्तप्त
संतप्पइ–सन्तप्यते
संताण–सन्तान
संतावय–सन्तापक
संतावइ–सन्तापयति
संति–शान्ति
सतिहर–शान्तिगृह
संतोस–सन्तोष
संथुय–संस्तुत
संथुणइ–संस्तौति
संदिट्ठ–संदिष्ट

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संदीविय–संदीपित
संदेसय–संदेश
संदेह–Skt.
संधाण–संधान
संधि–संधि The Apbh. word is feminine
संधुक्कण–संधुक्षण O. M. सांदुकणें
संन–संज्ञा
संनज्झइ–संनह्यति
संनद्ध–Skt.
संनहइ–संनह्यति
संनाह–Skt.
संनिय–संज्ञित
सनिउ–शनैः
सप्पइ–सर्पति
सप्परिवार–सपरिवार
सप्पुरिस–सत्पुरुष
सबर–शबर
सब्भाव–सद्भाव
संबज्झइ–संबध्यते
सम–Skt.
समउ–समम्
समक्ख–समक्ष
समग्ग–समग्र
समग्गल–समग्रल
समच्छरिय–समत्सर
समंजस–Skt.
समडक्कय D–(सगर्वं to be connected with मडप्फर) II 5, 9 and III 8, 2
समत्त–समाप्त
समत्थ–समर्थ
समंति–समन्त्रि
समन्नि–समन्वित
समप्पइ–समर्पयति
,,–समाप्यते
समप्पण–समर्पण
समप्पह–समप्रभ
समय–Skt. समइ in XXII 7, 10 is also a Sktism
समर–Skt.
समलद्ध–समालब्ध
समवय–समवयस्
समवसरण–Skt.
समवाय–Skt.
समसमइ–onomatoptic दुद्दसायरि समसमंतु अच्छइ VIII 20, 5
समहर–समभर (समहरु करेवि=संभृय) उद्धिय सयलवि समहरु करेवि XIV 15, 16
समाउल–समाकुल
समाएसण–समादेशन
समाओसिओ–समातोपितः
समागम–Skt.
समागमण–समागमन
समागय–समागत
समाण–समान
समाणइ D–(भुंक्ते) He. Gr. IV 110 भुजेभुंज...समाण
,,D–(समाप्यते) He. Gr. IV 142 समापेः समाणः
समाणु–समानम्
समायय–समागत
समायरण–समाचरण
समारइ–समारचयति He. Gr. IV 95 समारचेरुवहत्थ...समार
समारुहइ–समारोहति
समालविय–समालपित
समालहइ–समालभते
समालिंगित–Skt.
समालीढ–Skt.
समावडइ–समापतति
समावत्त–समावृत्त
समास–Skt.
समासइ–समास्ते
समासेइ– ,, ,,
समाहय–समाहत
समाहरइ–समाहरति
समाहि–समाधि
,,=समाधिगुप्त
समाहिगुत्त–समाधिगुप्त

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समाहुत्त–समाहृत
समिच्छण–समीक्षण
समिच्छिय–समीक्षित
समिद्ध–समृद्ध
समिद्धि–समृद्धि
समिल्लिवि=संमिल्लिवि see मिल्लइ
समीर–Skt.
समील–(सम ?) हुअ रयणि वहलकज्जलसमीळ IV 4, 9
समीव–समीप
समुच्चय–Skt.
समुच्चलिय–समुच्चलित
समुज्जल–समुज्ज्वल
समुट्ठिय–समुत्थित
समुत्तरेवि–समुत्तीर्य
समुत्तुंग–Skt.
समुद्द–समुद्र
समुन्नय–समुन्नत
समुण्णोण्ण–समुन्नतोन्नत=ever louder and louder समु० घोसो हुओ पायडो वंसयाले हुयासो IV 3, 7
समुप्फालिय–समुत्-स्फालित
समुब्भड–समुद्भट
समुब्भव–समुद्भव
समुब्भिय–समूर्ध्वीकृत
समुव्वहइ–समुद्वहति
समूह–सम्मुख
समूह–Skt.
समेइ–समेति
समोसरइ–समवसरति
संपई– सम्पद्
संपउत्त–संप्रयुक्त
संपज्जइ–संपद्यते
संपत्त–संप्राप्त
संपय–सम्पद्
संपहार–संप्रधारण ?
संपाइय–संपातित
संपालइ–संपालयति
संपावइ–संप्राप्नोति
संपुड–संपुट
संपुडइ–संपुटीकरोति
संपुन्न–संपूर्ण
संपेसइ–संप्रेपयति
संपेसण–संप्रेषण
संफालइ D–(संपाटयति) M. फाळणें
संबज्झइ–संबध्यते
संबंध–Skt.
संबल–शंबल
संबोहइ–संबोधयति
संभम–संभ्रम
संभरइ–संस्मरति
संभलइ D–(श्रुणोति) G. सांभळवुं
संभव–Skt.
,,–संभ्रम
संभवइ–संभवति
संभालइ D–(=संश्रुणोति) M. संभाळणें
संभावइ–संभावयति
संभासइ–संभाषते
संभासण–संभाषण
संभूअ–संभूत
सम्मइ–सम्मति
सम्मज्जिय सम्मार्जित
सम्मत्त–सम्यक्त्व
,,–Skt.
सम्मविय–सम्मापितं counted amongst
सम्माइज्जइ–सम्मीयते
सम्माइट्ठि–सम्यग्दृष्टि
सम्माण–सम्मान
सम्माणइ–सम्मानयति
सम्मिलइ–सम्मिलति
सय–शत
,,–स्व
सयज–स्वकार्य
सयण–शयन
,,–स्वजन
सयत्थ–स्वार्थ
सयल–सकल
सयवत्त–शतपत्र

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सयसक्कर–शतशर्कर
सया–सदा
सयाइ–सदाचित्
सर–स्वर
„–सरस्
सरइ–सरति M. सरे
„–स्मरति
सरण–शरण
सरय–शरद्
सरल–Skt.
सरस–Skt.
सरसइ–सरस्वती
सराय–सराग
सरिस–सदृश Old M. सरिसें, Coll M. सरसें
सरीर–शरीर
सरीरडय– „ with ड added
सरूव–सरूपा A name
„–सरूप
„–स्वरूप
सलक्ख–सलक्ष्य
सलहइ–श्लाघते
सलाय–शलाका
सलिल–Skt.
सल्ल–शल्य
सल्लिय–शल्यित
सल्लेहण–संलेखना
सवक्ख–स्वपक्ष
सव=सव्व which see
सवडम्मुह D-(=अभिमुख) Desi VIII 21 सवडम्मुहो अहिमुहे
सवण–श्रमण
„–श्रवण
सवत्ति–सपत्नी
सवंति–for समंति which see.
सवियप्पइ–विकल्पते
सव्व–सर्व
सव्वगण=सवगण (doubling of a metri-causa)–सवलगन(?) ताहिंमि करिवि हिवय सव्वगण XV 16, 8

सव्वहुउ–सर्वतः ? Pai सवत्तो सर्वतः. सजवंतरि भिंगारहं सव्वहुउ धरिवि XII 12, 7
सव्वाय–सव्रात
सव्वुइ–सव्वु+इ. पर सव्वुइ छज्जइ XII 6, 12
ससि–शशिन्
०ससियत्तें–०शशित्वेन भालयलेण अद्धससियत्तें V 9, 16
ससिप्पह–शशिप्रभ A name.
ससिरोहिणि–शशिरोहिणी A name.
ससुर–श्वशुर M. सासरा, H. ससरा
सह–सभा
सहइ–सहते
सहएस–स्वदेश
सहत्थ–स्वहस्त Perhaps to read सयत्थु–स्वार्थं. ववगयपयाव नासइ सहत्थु XIII 7, 14
सहसक्ख–सहस्राक्ष
सहसत्ति–सहसा
सहसाSkt.
सहाय–Skt.
सहाव–स्वभाव
सहारंब– ? Does it mean a particular region celebrated for mangoes सहारंबसंजायया भव्वअंबा XII 3, 17. Or सहकाराम्र ?
सहास–सहस्र
सहासिय–सहास
सहि–सखी
सहियरि–सहचरी
सहिडु–सधृष्टः भूवालकज्जि सवउ सहिडु XIV 12, 9
सहिय–सहित
सहु–सह
साकेय–साकेत See सकेय
साड D–साद (=अवसाद)
साण–श्वन्
साम–श्याम
सामग्गि–सामग्री
सामंत–Skt.
सामन्न–सामान्य

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सामल–श्यामल

सामाइय–सामायिक

सामि–स्वामिन्

सामिणि–स्वामिनी

सामिय–स्वामिन्

सामिसाल–,,

सामुद्दिय–सामुद्रिक

साय–साद

सायइ–आसादयति

सायर–सागर

सार–Skt.

सारवइ D–(समारचयति) Hc. Gr. IV 95 समारचेरुव्वहत्थसारव etc.

सारिसज–(twice) and सारिसिज्ज (once) शरसैन्यं, or शरसज्ज. सार=शर lengthened metri causa, as in Pāi. Ping. सिज्ज–सैन्य. The usual Pr. for सैन्य is no doubt सिन्न; but सिज्ज is not impossible; or सज्ज=सज्ज which is less objectionable. In two places (1) निज्जीन्न जाय करिसारिसज्ज XIV 4, 11 and (2) सन्नद्ध करिवि करिसारिसज्जु XIV 16, 13, it is preceded by करि and means 'elephants and archers.' In (3) कया सारिसिज्जा गया लीलगंडा XV 15, 7 it is also coupled with गया, although not compounded. The इ in सारि is due to the influence of करि in (1) and (2) and thus continued in (3) where also the influence of सिज्ज is seen.

साल–शाला

सालणय–सालणकं a kind of dish like curry VI 23, 3

सालय–शालक G. साळो, H. साला

सालि–शालि M. साळ

साव–शाप

सावत्त–सापत्न्य

सावन्न–सामान्य

सावय–श्रावक

सास–श्वास

सासण–शासन

सासय–शाश्वत

सासु–श्वश्रू M. सासू, G. H. सास

साहइ D–(कथयति) Hc. Gr. IV. 2

साहण–साधन

साहम्मिय–साधर्मिक

साहस–Skt.

साहारइ D–संधारयति Hc. Gr. IV 82 संहगे: साहरसाहट्टौ does not suit any of our passages, where मणु साहारिउ, मणु तणु साहारमि occur. See II 5, 6; 9, 2; 12, 2; VIII 20, 6 etc.

साहारण–साधारण

साहिट्ठिय D–(सह अर्जितं)? Pāi साहट्ठिअ साहरिअं

साहिय–साधित

साहु–साधु

साहुकार–साधुकार

सि=आसि which see.

सिउं–समम् In अप्पुणु सिउं, सिउं पुत्तेण etc.

सिंहउर–सिंहपुर–a town and country on the north side of the Salt-range in the Punjab. It bounded on the Indus in the West. M 6 h. says it was conquered by Arjuna. *Geographical Dictionary* of Dey.

सिंहलदीव–सिंहलद्वीप

सिंहासण–सिंहासन

सिक्कार–सीत्कार

सिक्ख–शिक्षा

सिक्खवइ–शिक्षयति

सिक्खावय–शिक्षापद or व्रत

सिंगार–शृङ्गार

सिंगारइ–शृङ्गारयति

सिज्ज–शय्या

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सिज्जावत्ति–शय्यावर्तिः
सिज्झइ–सिध्यति
सिंचइ–सिञ्चति
सिट्ठ–शिष्ट See सीसइ
सिट्ठि–श्रेष्ठिन्
सिढिल–शिथिल
सिढिलिय–शिथिलित
सित्त–सिक्त
सिद्ध–Skt.
सिद्धक्खर–सिद्धाक्षर (नमो अरिहंताणं)
सिद्धि–Skt.
सिंधव–सैंधव
सिंधु–Name of a country, on the banks of the Indus, after all the tributaries have joined it.
सिन्न–सैन्य
सिप्पि D–(शुक्ति) Coll M. शीप, H. सीप
सिबिया–शिबिका
सिमिर–शिबिर
सिय–श्री
,,–सित
सियवंत–श्रीमत्
सियवाह–श्रीवाह or सितवाह. But the latter won't do, as there is धवल before सिय० already. An attribute of चन्द्रप्रभनाथ. अहिसुहुं चलिउ धवलसियवाहहो चंदप्पहणाहहो IV 12, 9
सिर–शिरस्. H. सीर
सिरि–श्री
सिरियाहर–श्रीधर obj. of ठाण XI 1, 10
सिरिवद्धण–श्रीवर्धन A name.
सिरिवत्त–श्रीमत् See Notes, on XI 6, 12
सिरिहर–श्रीधर A name.
सिरीखण्ड–श्रीखण्ड
सिलायल–शिलातल
सिलीसइ–श्लिष्यति
सिव–शिव
सिवनयर–शिवनगर (=निर्वाण) गय सिवनयरि XXII 9, 3

सिविण–स्वप्न
सिसिर–शिशिर
सिहर–शिखर
सिहासन–सिंहासन
सिहि–शिखिन्
सिहिण–स्तन
सीयल–शीतल
सील–शील
सीस–शीर्ष
सीसइ D–(कथयति) He. Gr. IV 2 कथेर्वज्जरपज्जर...सीससाहाः
सीह–सिंह
सीहकंधर–सिंहकंधर A name of महंदकंधर
सीहासण=सिंहासन
सु–Skt.
सुअ–श्रुत
,,–सुत
सुअइ=सुवइ (सु-पति)
,,–स्वपिति
सुअण (सुयण)–सुजन
सुअच्छ–Skt.
सुअंध (सुयंध)–सुगन्ध
सुअपंचमि–श्रुतपञ्चमी
सुआस=सुअ+आस
सुइ–श्रुति
सुइरु–सुचिरम्
सुकय–सुकृत
सुकिय– ,,
सुकुल–Skt.
सुकेस–सुकेशा A name.
सुकेसिय– ,, ,,
सुक्क–शुक्र
,,–शुष्क
सुक्किय–सुकृत
सुक्किल–शुक्ल
सुक्ख–सौख्य
सुट्ठु–सुष्ठु
सुणइ–शृणोति
सुंडीर–शौण्डीर

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सुतार–सुतारा A name.
सुतारिय– ,, ,,
सुत्त–श्रोत्र
,,–सुप्त
,,–सूत्र
,,–श्रोतस्
सुदक्ख–सुदक्ष
सुद्ध–शुद्ध
सुद्धि–शुद्धि
सुंदर–Skt.
सुन्न–शून्य
सुन्हा–स्नुषा M. सून
सुपायन्नवा– ? Occurs among the names of eatables to be offered to Sādhus, in XII 3.
सुप्पसन्न–सुप्रसन्न
सुप्पह–सुप्रभ A name.
सुप्पहूव–सुप्रभूत
सुमरइ–स्मरति
सुमित्त–सुमित्रा A name.
सुम्मइ–श्रूयते
सुर–Skt.
सुरय–सुरत
सुरहि–सुरभि
सुराउलय–सुराकुल
सुरालय–Skt.
सुरिंद–सुरेंद्र
सुरेसर–सुरेश्वर
सुव–सुत
सुवइ–सुपति
"–स्वपिति
सुवक्क–सुवाक्य A name.
सुवपंचमि=शुअपञ्चमी The fifth day of the bright half of कार्तिक (rarely of फाल्गुन and आषाढ also see VI 3, 4)
सुवन्न–सुवर्ण
सुवरइ–स्मरति
सुवछंधर–A name.
सुविण–स्वप्न

सुव्वय–सुव्रता A name.
सुव्वइ–श्रूयते
सुसइ–शुष्यति
सुसम–सुषमा
सुस्सार–सुसार
सुह–शुभ
,,–सुख
सुहकम्मिय–शुभकर्मिक
सुहचार–शुभाचार
सुहचिट्ठी–शुभचेष्टा
सुहड–सुभट
सुहत्थ–सुहस्त (दानशील)
सुहद्द–सुभद्र
सुहप्पिय–सुखप्रिय
सुहमसुह–शुभाशुभ
सुहम्म–सुधर्म A name.
सुहव–सुभव
सुहासेव–सुखसेव
सुहाइ–सुखायते
सुहावइ–सुखयति
सुहावणय=सुहावय (? शोभनक)
सुहावय–सुखदायिन्
सुहावह–सुखावह
सुहासिय–सुभाषित
सुहि–सुहृद्
सुहिय– ,,
,,–सुखित
सुहुम–सूक्ष्म
सूर–शूर
,,–सूर्य
सूरप्पह–सूर्यप्रभ A name.
सेइय–स्वेदित G. परसेवो
सेउ–सेतु
सेज–शय्या M. शेज
सेट्ठि–श्रेष्ठिन् M. G. शेठ
सेणावइ–सेनापति M. शेणवइ
सेणिय–श्रेणिक King Bimbisāra of मगध, who figures prominently in legends.

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सेय–श्वेत
सेयंस–श्रेयांस The eleventh Tīrthaṅkara
"=सिय (सिता) in XII 3, 11
सेरउ–स्वैरम्
सेव–सेवा
सेवइ–सेवते
सेवय–सेविका
सेस–शेष
सोअइ–शोचति
सोऊण–See सुणइ (शृणोति)
सोक्ख–सौख्य
सोणिय–शोणित
सोण्डीर–शौण्डीर
सोमप्पह–सोमप्रभ A name.
सोमाल–सुकुमाल M. सोमळ tepid
सोय–शोक
सोरंभ–सौरभ्य
सोलसविह–षोडशविध
सोलह–षोडशन् M. सोळा
सोलहम–षोडश (ordinal)
सोवइ–स्वपिति
सोवण=सोवन्न
सोवन्न–सौवर्ण
सोवरण–सोपकरण
सोवाण–सोपान
सोवासिणि–सुवासिनी Coll M. सवाशीण
सोसइ–शोषयति M. सोस
सोह–शोभा
सोहइ–शोभते
सोहग्ग–सौभाग्य
सोहम्म–सौधर्म one of the Svargas
सोहलय–(=शोभनक ?) M. सोहळा
सोहिणि–शोभिनी
सोहिल्लय–शोभिन्

ह

हउं–अहम्
हंस–Skt.
हक्कारइ D–(=आकारयति, शब्दापयति)
हट्ट D–(=आपण) M. हाट in बाजारहाट
हणइ–हन्ति M. हणणें
हत्ति–भक्ति in वन्दणहत्ति
हत्थ–हस्त G. हाथ
हत्थापहत्थ–हस्तापहस्त
हत्थावार D–(साहाय्यं). Deśi VIII 60
हत्थारं साहज्जे
हत्थि–हस्तिन् Old M. हाथिरुं, G. हाथी
हत्थियार D–(=शस्त्र) M. हत्यार, H. हतियार
हत्थिनायपुर–हस्तिनापुर
हम्मइ–हन्यते
हय–हत
"–Skt.
"–हत
हयगीव–हयग्रीव A name
हयास–हताश
०हर–गृह See जिणहर, पइहर, सयहर
हरइ–हरति
हरण–Skt.
हरि–Skt.
हरिणि–हरिणी
हरिबल–A name.
हरियत्त–हरिदत्त A name.
हरियंदण–हरिचंदन
हरिवाहण–हरिवाहन
हरिस–हर्ष
हरिसिय–हर्षित
०हल–फल in मुत्ताहल, थूलाहल
हलि–हला
हल्लिय D–(=चलित) Deśi VIII 62 हल्लिअं
चलितं M. हालणें, हालचाल
हल्लुत्ताल–हल्ल+उत्ताल 'agitated'
हल्लोहलिय D–(=व्याकुलित) See हल्लिय
हल्लोहलिहूव–(=व्याकुलीभूत)
हसइ–हसति
हा–Skt.
हाणि–हानि
०हार–भार in गुरुहार etc.
हार–Skt.

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०हारि–हारिन्

हारिय–हारित

हाव–Skt.

हाहाकार–Skt.

हाहारव–Skt.

हिज्जइ–हीयते

हिठ–नायरलोउ पयडु पइहिट्ठउ XVIII 9, 11 Deśi VIII 67 आकुल does not suit. अधस्तात्?

हिट्ठामुह–हेट्ठामुह

हिंडइ–हिण्डति

हिम–Skt.

हिमगिरि–Skt.

हिय–हित

हियय–हृदय Old M. हियें, G. हियुं, H. हिया

हियडय–हृदयक This is popular in G. हियडुं, मनडुं

हियवय–हृदयक

हिलिहिलइ–onomatopoetic

हीण–हीन

हु–खलु

हुअ–भूत H. हुवा

हुअ(य)–भूत

हुअवह–हुतवह

हुंकार–Skt.

हुत्त–अभिमुख Deśi 70 हुत्तोऽभिमुहे

हुयास–हुताश

०हुल्ल–फुल्ल

हुवय–भूत

हुवास–हुताश

हे–Skt.

हेउ–हेतु

हेट्ठामुह–अधोमुख Coll M. हेठ inferior, G. हेठळ

हेमंगय–हेमाङ्गद A name.

हेसिय–हेषित

होइ–भवति M. होई, H. हो

Addendum

अम्हतउ–अस्मत्तः or अस्माकं? किं अवसाणि अम्हतउ होसइ I 14, 3

चंचइ–wrong for वंचइ which see.

पउज्जोविय–प्रोद्योतित

पत्ताण–प्रत्यायन

पुच्छाइय–to be connected with पुच्छइ–प्रोञ्छति? पुच्छाइयउ करेवि न मुचइ VI 22,5 he should not be left after making him dejected (lit. 'wiped off).

वंदि–बन्दिन्

वंदिय–"

बावीस–द्वाविंशति

बुड्डइ D–(=निमज्जति) M. बुडे

भंगुरावत्त–भंगुरावर्त (=पलायनं-rout XIV 4, 9.)

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